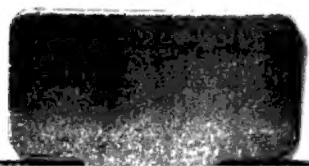




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# ΘΟΥΚΥΔΙΔΗΣ.

## THE HISTORY OF THE PELOPONNESIAN WAR, BY THUCYDIDES:

ILLUSTRATED BY MAPS, TAKEN ENTIRELY FROM ACTUAL SURVEYS;



WITH NOTES,

CHIEFLY HISTORICAL AND GEOGRAPHICAL,

BY

THOMAS ARNOLD, D.D.

LATE HEAD MASTER OF RUGBY SCHOOL, AND FORMERLY FELLOW  
OF ORIEL COLLEGE, OXFORD.

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SEVENTH EDITION.

WITH INDEXES

BY THE

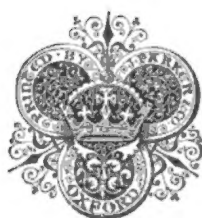
REV. R. P. G. TIDDEMAN, M.A.

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VOL. I.

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OXFORD,  
AND 377, STRAND, LONDON;  
JAMES PARKER AND CO.  
WHITTAKER AND CO. LONDON.  
M DCCC LXVIII.



## PREFACE TO THE SECOND EDITION.

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IN this second edition most of the positive faults, which were very numerous and some of them very glaring in the first volume of the first edition, have I hope been corrected. But the omissions and negative faults, of the existence of which I am well aware, I have not been equally able to make good: for the variety and depth of knowledge required in such an edition of Thucydides as should be worthy of his excellence, are far beyond my attainment. In the meanwhile it is cheering to see that we are beginning to set our standard higher than formerly; for here, as in other matters, the more dissatisfied we are with our actual advance, the more likely is it that we shall in time advance farther. It will be strange if the establishment of steam vessels on the Mediterranean does not within the next ten years do more for the geography of Thucydides than has ever been done yet; for it will enable those who are at once scholars and geographers to visit the places of which he speaks personally; and I cannot but think that most of the difficulties of his descriptions will then vanish. To a practised eye the shortest view of a country will explain more than any maps or descriptions can do without it; if a man be also really familiar with the ancient writers, and has the state of the ancient world vividly present to his mind, so as to know what their warfare was, what their ships were, &c.; and not to be deriving all his notions from modern experience.—With respect to the text of Thu-



cydides, little, I believe, will ever be done towards correcting it by the search after new manuscripts: the corruptions after all are not many, and it is doubtful whether those in the eighth book are not attributable to the imperfect state in which the text was left by Thucydides himself. The forms of words where they differ from those known to have been used by the Attic writers may, I think, be safely and without scruple corrected

*Rugby, October 1839.*

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[In this third edition some errors which had hitherto escaped detection have been corrected, and the references made in the notes to passages in Thucydides, Herodotus, Xenophon, or Aristotle, have been rendered more precise by the addition of the numbers of the sections, unless where a reference regarded the substance of a whole chapter. References also to Jelf's Grammar have been given, in most of the notes where Dr. Arnold has referred to Matthiæ and Kühner. Additional various readings, and additional authorities for various readings already noted in the preceding editions, have been inserted from Bekker's stereotype edition, as well as the differences, except of punctuation, to be found in his text.

R. P. G. T.]

**CATALOGUE**  
**OF THE**  
**MSS. OF THUCYDIDES,**  
**WHICH HAVE BEEN HITHERTO COLLATED, EITHER WHOLLY**  
**OR PARTIALLY.**

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- A. (in Poppo's edit. "Italus.") Where this MS. now is does not appear. It was taken from some place in the north of Italy by the French during the revolution, and carried to the royal library at Paris. Bekker collated it in 1812 during his residence in France. It was restored in 1815 to the Austrians.
- B. (Poppo, "Vaticanus.") In the Vatican library at Rome, N<sup>o</sup>. 126. A small folio, consisting of 188 leaves, with from 30 to 32 lines in each page, and from 60 to 70 letters in each line. The writing is full of abbreviations. It contains scholia written by the same hand. It was first collated by Bekker.
- C. (Poppo, "Laurentianus.") In the Laurentian library at Florence, compartment 69, MS. 2. The Catalogue hung up in the library itself, states this MS. to be of the date of the tenth century. The characters are large and round-shaped; and its first six leaves are of a later date. It may be identified by the subscription added at the end of the volume, *DEO GRATIAS PETRUS SCRIPSIT*. Bekker collated this MS. from book I. chap. 15, to the end of book II., and book VIII. chap. 1—31. The third and fourth books have been first collated for the present edition.

- D. ("Marcianus," Poppo.) In the library of St. Mark at Venice, numbered in the catalogue 367. Bekker has collated the seventh book: the rest, as far as appears, has not yet been collated. I believe that this is the MS. marked X in the second and third volumes of this edition. I collated a few chapters of it at Venice in July 1830.
- E. ("Palatinus," Poppo.) In the library at Heidelberg, No. 252. Written in a large character, with the *adscriptum* not *subscriptum*: supposed by Creuzer to be older than the twelfth century. It has been collated for Poppo, and by Bekker.
- F. ("Augustanus," Poppo.) In the library at Munich, No. 430. formerly at Augsburg. First collated by Gottleber and Bauer.
- G. ("Monacensis m.," Poppo.) At Munich, No. 228, formerly 287. Collated by Göller and Bekker.
- H. ("Cassellanus," Poppo.) At Cassel in Westphalia. Written in the year 1252. First collated by Duker.
- I. ("Vindobonensis," Poppo.) In the imperial library at Vienna. First collated by Alter, in his edition published at Vienna, 1786.
- K. ("Grævianus," Poppo.) At Utrecht. First collated for Hudson's edition.
- L. ("Arundelianus," Poppo.) In the Arundel library. First collated by Hudson.
- M. ("Baroccianus," Poppo.) In the Bodleian; containing only the speeches. Collated by Hudson.
- N. ("Clarendonianus," Poppo.) In the public library at Cambridge. Collated by Hudson.
- O. ("Chr." Poppo.) In the library of Corpus Christi College, Oxford. Collated by Hudson.
- P. ("Danicus," Poppo.) At Copenhagen. Collated by Duker.
- Q. ("Mosquensis," Poppo.) At Moscow. Collated for Gottleber and Bauer's edition.
- T. In the university library at Cambridge. I collated the fourth book, and some passages in the other books.



V. ("Venetus," Poppo.) In the library of St. Mark at Venice, No. 364. Specimens of it were published by Zanetti in 1740. It has been collated for this edition.

W. } In the library of St. Mark at Venice, numbered respectively,  
 X. } 365, 367, classis VII. Cod. 50, classis VII. Cod. 5. The third  
 Y. } of these manuscripts, Y, was taken to Paris, and restored in 1815.  
 Z. } I collated a few chapters of each of them at Venice in 1830.

Taur. In the university library at Turin. I collated a few chapters of it in 1830.

a.—1868.	(Poppo A.	} In the library at Paris, numbered respectively in the catalogue as I have marked them. Collated by Gail. Bekker considers them all very modern; Poppo doubts this with regard to three of them, c, g, and h.
b.—1791-2.	B.	
c.—1636.	C.	
d.—1637.	D.	
e.—1733.	E.	
f.—1735.	F.	
g.—1736.	G. "Regius."	
h.—1734.	H.	
i.—1638.	I.	
k.—317.	K.)	

Parm. In the library at Parma. This MS. was given by Octavius Specianus to Paul Bissolius, a Jesuit, and member of the Domus Professa, or Convent, of S. Fidelis at Milan. On his death it came into the common library of the society, was afterwards sold to Matth. Aloys. Canonici, a presbyter of the same order, and by him sold again to P. M. Paciaudi, librarian at Parma about fifty or sixty years ago. It is very modern, being written towards the close of the fifteenth century; and seems to agree most closely in its readings with the Paris MSS. d and i. I collated about thirty chapters of the fourth book, with some of the more remarkable passages in the other books. It has never been collated regularly.

47. 48. Two MSS. so numbered in the Canonici collection purchased by the university of Oxford at Venice in 1813, and now in the Bodleian. I have only collated them in a very few places, as they seemed to agree generally with the MSS. of the lowest class, and are of no great antiquity.

Besides these, the following have been collated more or less completely, and are referred to by Poppo and Göller.

- |                           |   |
|---------------------------|---|
| R. (Poppo, Monacensis b.) | } At Munich, collated by Göller. The first is of the sixteenth century, and of little or no value. The second is of the thirteenth century; and is marked by Bekker in his stereotype edition of 1832 by the letter G, the mark which I have followed in this edition. The third (f) merely contains a few extracts from Thucydides, together with others from different writers. |
| S. (Poppo, Monacensis m.) |   |
| T. (Poppo, Monacensis f.) |   |

**Lugdunensis.** At Leyden, of which some specimens have been given by Wytttenbach in his "Selecta principum Historiæcorum."

Besides these, there is another MS. of Thucydides in the Laurentian Library at Florence, much more modern than the one already noticed; but I have had no opportunity of collating it. Montfaucon, in his account of the libraries of Italy, mentions three as existing at Rome, two at Naples, and two at Milan. There is also said to be one at Madrid.

It is possible, however, that there may be others besides these still unexamined in the libraries of Italy. The public library at Perugia, for instance, is said to contain some valuable MSS.; and it may be mentioned generally, that any lover of Greek literature travelling in Italy might render essential service, with very little trouble to himself, by merely inquiring of the librarians in every town of importance through which he passes, what MSS. of Greek writers they possess in their respective collections, and requesting permission, which is in general most liberally granted, to inspect those of any author in whom he may happen to take the greatest interest.

EDITIONS'  
OF  
THUCYDIDES.

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- I. Thucydides, (Græce) Venetiis in Domo Aldi, Mense Maio MDII. folio. The scholia were published by Aldus in the following year.
- II. Thucydides, (the Greek text and the scholia) Florentiæ, apud Bernhardum Juntam, 1526, die secunda Novembris.
- III. Thucydides, (with the scholia) Basileæ, ex officina Hervagiana, anno MDXL. folio. This is the edition of Camerarius.
- IV. Thucydides, Greek and Latin, the Latin being Valla's translation, with Stephens' corrections of it in the margin. Printed by Henry Stephens, A. D. 1564. folio.
- V. Thucydides, Greek and Latin, &c. This is Stephens' second edition, containing many additions to his former one, such as his *Proparasceue ad Lectionem Scholiorum*; fuller notes on the first and on great part of the second book of Thucydides, the *Life of Thucydides* by Marcellinus, &c. 1588, folio.

(These five are known by the name of "the old editions," and their readings are sometimes quoted like those of MSS.)



- VI. Thucydides, Greek and Latin: the Latin interpretation corrected and improved throughout by Æmilius Portus; with notes by Franciscus Portus, and Indexes. Frankfort, 1594, folio.

(This is the common Latin interpretation published with the later editions of Thucydides.)

- VII. Thucydides, Greek and Latin, with maps of Greece and Sicily, edited by John Hudson. Oxford and London, 1696, folio.

- VIII. Thucydides, Greek and Latin, with the notes of Stephens, Hudson, and Wasse. Edited by Charles Andrew Duker. With the maps of Hudson's edition republished, and Henry Dodwell's *Annales Thucydeidei*. Amsterdam, Wetstenius and Smith, 1731, folio.

- IX. Duker's edition, reprinted at Glasgow by Foulis, 8 vols. 8vo. 1758.

- X. Thucydides, the Greek text only; with the corrections of Toussain, which he had written on the margin of the Aldine edition. Edited by Francis Charles Alter. 2 vols. 8vo. Vienna, 1785.

- XI. Duker's edition, reprinted at Deuxponts in the Palatinate, 6 vols. 8vo. 1788-9.

- XII. Thucydides, the Greek text only. Edited by Hermann Bredenkamp. 8vo. Bremen, 1791-2.

- XIII. Thucydides, Greek and Latin. Duker's text, notes, &c. reprinted, with additional notes by John Christoph. Gottleber. Continued after Gottleber's death by Charles Louis Bauer; and finally, after Bauer's death, published by Christian Daniel Beck, 2 vols. 4to. Leipzig. Vol. I. 1790. vol. II. 1804.

- XIV. Thucydides, Greek and Latin. Duker's text corrected in some few instances, and the Attic forms of the tenses introduced in defiance of all the MSS. This edition has the sanction of Elmsley's name, but he evidently did little more than correct the press. Edinburgh, 1804. 6 vols. 12mo.

- XV. Thucydides, Greek and Latin. Vienna, 1805. 10 vols. Poppo merely gives the title of this edition from a German Review. He never met with it, nor have I.
- XVI. Thucydides, the Greek text, with a translation and notes in modern Greek, and Indexes historical and geographical, by Neophytus Ducas. 10 vols. 8vo. Vienna, 1805.
- XVII. Thucydides, Greek and Latin; with the various readings of the Paris MSS. with French Notes, and a Commentary on some of the more difficult passages, and two plates illustrating the siege of Plataea. Edited by J. B. Gail, Paris, 1807. 10 vols. 8vo.
- XVIII. Thucydides, the Greek text. Edited by Seebode. 1 vol. 8vo. Leipzig, 1814.
- XIX. Thucydides, the Greek text. Edited by Schäfer. 2 vols. 12mo. Leipzig, 1815.
- XX. Thucydides, Greek and Latin, with the Scholia, the Notes of Bauer's edition, the Commentary of Benedict, and the *Observationes Criticæ* of Poppo. London, 1819. Published by Priestley. 4 vols. 8vo.
- XXI. Thucydides, the Greek text, with the Scholia, Indexes, Chronological Tables, and original Notes, by Christopher Fr. Ferd. Haack. 2 vols. 8vo. Leipzig, 1820. (Reprinted 3 vols. 8vo. London, 1823.) A second edition, superseding the first, was published at Leipzig, 1831.
- XXII. Thucydides, the Greek text, with the Scholia, and the Notes of Wasse and Duker. Edited by Immanuel Bekker. 3 vols. 8vo. Berlin and Oxford, 1821.
- XXIII. Thucydides, the Greek text only, corrected in several places from the text of the larger edition, by Bekker. 1 vol. 8vo. Berlin and Oxford, 1824.
- XXIV. Thucydides, the Greek text, with a few notes, by Louis Dindorf. 8vo. Leipzig, 1824.
- XXV. Thucydides, the Greek text, with two volumes of Prolegomena; the Scholia, Notes, and copious Indexes, &c. by Ernest Frederic Poppo. 10 vols. 8vo. Leipzig, 1821, 1838. A second edition, abridged, is now in course of publication at Gotha, having commenced in 1843.

XXVI. Thucydides, the Greek text, with original Notes, Indexes, and a map of Syracuse, by Francis Gölle. 2 vols. 8vo. Leipzig, 1826.

(A second edition, with very large corrections, and several maps, has since been published by Gölle, in 1836.)

XXVII. The History of the Peloponnesian War of Thucydides.

A new recension of the text; though almost always coinciding with one or other of the texts of Bekker, Goeller, and Poppo; with a statement of their respective variations from the adopted readings, and an amended punctuation; accompanied with original notes, critical, philological, and exegetical; examination questions, indexes, &c. By the Rev. S. T. Bloomfield, D. D. F. S. A. In three volumes. 8vo. London, 1830.

XXVIII. Thucydidis de Bello Peloponnesiaco Libri octo. Iterum recensuit Immanuel Bekkerus. Edit. stereotyp. Berol. 1832—1846.



ΜΑΡΚΕΛΛΙΝΟΥ  
ΠΕΡΙ ΤΟΥ ΘΟΥΚΥΔΙΔΟΥ ΒΙΟΥ  
ΚΑΙ ΤΗΣ ΙΔΕΑΣ ΑΥΤΟΥ

ΑΠΟ ΤΗΣ ΟΛΗΣ ΨΥΓΓΡΑΦΗΣ ΠΑΡΕΚΒΟΛΗ.

ΤΩΝ Δημοσθένους μύστας γεγενημένους θείων λόγων τε καὶ ἀγώνων, συμβουλευτικῶν τε καὶ δικανικῶν νοημάτων μεστοὺς γενομένους καὶ ἱκανῶς ἐμφορηθέντας, ὥρα λοιπὸν καὶ τῶν Θουκυδίδου τελετῶν ἐντὸς καταστήναι· πολλὺς γὰρ ὁ ἀνὴρ τέχναις καὶ κάλλει λόγων καὶ ἀκριβεῖς πραγμάτων καὶ στρατηγία καὶ συμβουλαῖς καὶ πανηγυρικαῖς ὑποθέσεσιν. ἀναγκαῖον δὲ πρῶτον εἰπεῖν τοῦ ἀνδρὸς καὶ τὸ γένος καὶ τὸν βίον· πρὸ γὰρ τῶν λόγων ταῦτα ἐξεταστέον τοῖς φρονούσι καλῶς. Θουκυδίδης τοίνυν ὁ συγγραφεὺς Ὀλόρου μὲν προῆλθε πατὴρ, τὴν ἐπωνυμίαν ἔχοντος ἀπὸ Ὀλόρου τοῦ Θρακῶν βασιλέως, καὶ μητρὸς Ἥγησιπύλης, ἀπόγονος δὲ τῶν εὐδοκιμωτάτων στρατηγῶν, λέγω δὴ τῶν περὶ Μιλτιάδην καὶ Κίμωνα. ᾧ κείωτο δὲ ἐκ παλαιοῦ τῷ γένει πρὸς Μιλτιάδην τὸν στρατηγὸν, τῷ δὲ Μιλτιάδῃ πρὸς Αἰακὸν τὸν Διός. οὕτως αὖχεται τὸ γένος ὁ συγγραφεὺς ἀνωθεν. καὶ τούτοις Διδυμος μαρτυρεῖ, Φερεκύδην ἐν τῇ πρώτῃ τῶν ἱστοριῶν φάσκων οὕτως λέγειν· “ Φιλαίας δὲ ὁ Αἴαντος οἰκεῖ ἐν ταῖς Ἀθήναις. ἐκ τούτου δὲ “ γίγνεται Δαίικλος<sup>α</sup>, τοῦ δὲ Ἐπίδουκος, τοῦ δὲ Ἀκέστωρ, τοῦ δὲ “ Ἀγῆνωρ, τοῦ δὲ Ὀλῖος, τοῦ δὲ Λύκης· τοῦ δὲ Τύφων, τοῦ δὲ Λάϊος, “ τοῦ δὲ Ἀγαμήστωρ, τοῦ δὲ Τίσανδρος, ἐφ’ οὗ ἀρχοντος ἐν Ἀθήναις<sup>β</sup> “ † τοῦ δὲ Μιλτιάδης, τοῦ δὲ Ἱπποκλείδης, ἐφ’ οὗ ἀρχοντος Πανα-

<sup>α</sup> Forran Αἰκλος. CASaubON.

<sup>β</sup> ἐφ’ — Ἀθήναις uncis inclusit Poppo.

“ θήναια ἐτέθη, † τοῦ δὲ Μιλτιάδης ὃς ᾤκισε Χερρόνησον.” μαρτυρεῖ τοῦτοις καὶ Ἑλλάνικος ἐν τῇ ἐπιγραφομένῃ Ἀσώπιδι. ἀλλ’ οὐκ ἂν εἴποι τις, τί αὐτῷ πρὸς Θουκυδίδην; ἔστι γὰρ οὗτος<sup>α</sup> τούτου συγγενής. Θρᾷκες καὶ Δόλοπες<sup>β</sup> ἐπολέμουν πρὸς Ἀψινθίους, ὄντας γείτονας· ταλαιπωρούμενοι δὲ τῷ πολέμῳ, καὶ τί κακὸν οὐ πάσχοντες ἐκ τοῦ μείων ἔχειν αἰὲ τῶν πολεμίων, καταφεύγουσιν ἐπὶ τὰ τοῦ θεοῦ χρηστήρια, εἰδότες ὅτι μόνος ὁ θεὸς ἐξ ἀμηχάνων εὐρίσκει πόρους. θεῶν<sup>γ</sup> γὰρ ἰσχὺς καὶ κατ’ Αἰσχύλον<sup>δ</sup> ὑπερτέρα· πολλάκις δ’ ἐν κακοῖσι τὰν ἀμηχάνων ἐκ χαλεπᾶς δύας, ὑπὲρ τε ὁμμάτων κρημαμέναν νεφέλαν ὄρθοι. καὶ οὐκ ἐψεύσθησαν τῶν ἐλπιδῶν· ἐχρήσθησαν γὰρ κράτιστον ἔξκειν ἡγεμόνα τούτου, ὃς ἂν αὐτοὺς ἀλωμένους ἐπὶ ξενίαν καλέσσοι. τότε καὶ Κροῖστος εἶχε Λυδίαν καὶ τὰς Ἀθήνας ἢ Πεισιστρατιδῶν τυραννίς. ἐπανιόντες οὖν ἀπὸ τοῦ χρηστηρίου περιέτυχον τῷ Μιλτιάδῃ πρὸ τῶν ὄρων καθεζομένῳ τῆς Ἀττικῆς<sup>ε</sup>, ἀχθομένῳ μὲν τῇ τυραννίδι, δικαίαν δὲ ζητοῦντι τῆς Ἀττικῆς ἔξοδον· ταῦτα γὰρ ᾤκονόμησεν ὁ χρησμὸς αὐτοῖς. ὄρων οὖν αὐτοὺς πλανήτων ἔχοντας στολήν, συνεῖς τί δύναται πλάνη, καλεῖ τοὺς ἄνδρας ἐπὶ ξενίαν, ὑπηρετῶν τῷ χρησμῷ λανθάνων. οἱ δ’ ἥσθησαν τὸν ἡγεμόνα τὸν ἀπὸ τῶν ξενίων εἰληφότες, καὶ πάντα αὐτῷ διηγησάμενοι στρατηγὸν ἐχειροτόνησαν αὐτόν<sup>ς</sup>. οἱ μὲν οὖν τὸν θεόν φασιν ἐρωτήσαντα ἐξελθεῖν, οἱ δὲ οὐκ ἄνευ γνώμης τοῦ τυράννου τὴν ἔξοδον πεποιθέναι, ἀλλὰ τῷ κρατοῦντι τὴν πρόσκλησιν τῶν Θρακῶν διηγησάμενον ἀπελθεῖν· ὃς καὶ προσδοῦς δύναμιν ἀπέπεμψεν, ἥσθεις ὅτι μέγα δυνάμενος ἀνὴρ ἔξεισι τῶν Ἀθηνῶν. οὗτος οὖν ἡγούμενος ἐπλήρωσε τὰ μεμαντευμένα, καὶ μετὰ τὴν νίκην γίνεται καὶ Χερρονήσου οἰκιστής. ἀποθανόντος δὲ μετὰ<sup>β</sup> παιδὸς αὐτοῦ, διαδέχεται τὴν ἐν Χερρονήσῳ ἀρχὴν Σητσαγόρας [ὁ] ἀδελφὸς αὐτοῦ ὁμομήτριος. ἀποθανόντος δὲ καὶ τούτου, διαδέχεται τὴν ἀρχὴν Μιλτιάδης, ὁμώνυμος μὲν τῷ πρώτῳ οἰκιστῇ, ἀδελφὸς δὲ Σητσαγόρου ὁμομήτριος καὶ ὁμοπάτριος. οὗτος οὖν, ὄντων αὐτῷ παίδων ἐξ Ἀττικῆς γυναικὸς, ὁμῶς ἐπιθυμῶν δυναστείας λαμβάνει Θρακῶν βασιλέως Ὀλόρου θυγατέρα Ἠγησιπύλην πρὸς γάμον· ἐξ οὗ καὶ αὐτῆς γίνεται παιδίον. κατελθόντων δὲ εἰς τὴν Ἑλλάδα Περσῶν συσκευασάμενος τὰ αὐτοῦ εἰς τὰς Ἀθήνας πέμπει, καὶ τὰ πολλὰ τοῦ γένους ἀποστέλλει. ἡ δὲ ναὺς ἀλλίσκεται, ἐν ᾗ καὶ οἱ παῖδες αὐτοῦ, ἀλλ’ οὐχ οἱ ἐκ τῆς γυναικὸς τῆς Θρακικῆς· ἀφίεται δ’ ὑπὸ βασιλέως, εἶγε μὴ Ἡρόδοτος ψεύδεται.

<sup>α</sup> οὕτως Bekk. Poppo.<sup>β</sup> Δόλογοι Wesseling. ad Herodot. VI. 34. p. 452.<sup>γ</sup> ὁ] om. E. Bekk.<sup>δ</sup> θεοῦ Bekk. Poppo.<sup>ε</sup> Septem 200.<sup>ς</sup> Immo πρὸ τῶν θυρῶν καθεζομένῳ τῆς αὐτοῦ οἰκίας, ut dudum correxit Rutgersius.<sup>β</sup> αὐτῶν Bekk.<sup>β</sup> μετὰ] τοῦ Bekk. Poppo.

Μελιτιάδης δ' εἰς τὴν Ἀττικὴν ἐκ Θράκης διαφυγὼν σώζεται. οὐκ ἀπέδρα δὲ καὶ τὴν τῶν [ἐχθρῶν] συκοφαντίαν· ἐγκλήματα γὰρ αὐτῷ [ἐπέφερον,] διεξιόντες [αὐτοῦ] τὴν τυραννίδα [τὴν ἐν Χερρονήσῳ.] ἀποφεύγει δὲ [καὶ τούτους, καὶ] στρατηγὸς τοῦ πρὸς τοὺς βαρβάρους πολέμου γίνεται. ἀπὸ τούτου οὖν κατάγεσθαι φασι τὸ Θουκυδίδου γένος, καὶ μέγιστον τεκμήριον νομίζουσι τὴν πολλὴν περιουσίαν καὶ τὰ ἐπὶ Θράκης κτήματα καὶ μέταλλα χρυσᾶ. δοκεῖ οὖν τισὶν [ἀδελφιδούς] εἶναι τοῦ Μελιτιάδου ἢ θυγατριδούς. παρέσχε δ' ἡμῖν τὴν- ἄλλως αὐτὸς ζήτησιν, μηδεμίαν μνήμην περὶ τοῦ γένους πεποιημένος. μὴ ἀγνοῶμεν δὲ τοῦτο, ὅτι Ὁρόλος ὁ πατὴρ αὐτῷ ἐστὶ, τῆς μὲν πρώτης συλλαβῆς τὸ ρ ἐχούσης, τῆς δὲ δευτέρας τὸ λ. αὕτη γὰρ ἡ γραφή, ὡς καὶ Διδύμῳ δοκεῖ, ἡμάρτηται. ὅτι γὰρ Ὁρολός ἐστίν, ἡ στήλη δη- λοῖ ἢ ἐπὶ τοῦ τάφου αὐτοῦ κειμένη, ἔνθα κεχάρακται

Θουκυδίδης Ὁρόλου Ἀλιμούσιος ἐνθάδε κεῖται.

πρὸς γὰρ ταῖς Μελιτίσι πύλαις καλουμέναις ἐστὶν ἐν Κοίλῃ τὰ κα- λούμενα Κιμώνια μνήματα, ἔνθα δαίκνυται Ἡροδότου καὶ Θουκυδίδου τάφος. εὗρίσκεται δηλονότι τοῦ Μελιτιάδου γένους ὄντως· ξένος γὰρ οὐδεὶς ἐκεῖ θάπτεται. καὶ Πολέμων δὲ ἐν τῷ περὶ ἀκροπόλεως μαρ- τυρεῖ· ἔνθα † καὶ θεο† <sup>2</sup> αὐτῷ γεγενῆσθαι προσιστορεῖ. ὁ δὲ Ἑρμιπ- πος καὶ ἀπὸ τῶν Πεισιστρατιδῶν αὐτὸν λέγει τῶν τυράννων ἔλκειν τὸ γένος, διὸ καὶ διαφθονεῖν αὐτόν φησιν ἐν τῇ συγγραφῇ τοῖς περὶ Ἀρ- μῶδιον καὶ Ἀριστογείτονα, λέγοντα ὡς οὐκ ἐγένοντο τυραννοφόνοι· οὐ γὰρ ἐφόνευσαν τὸν τύραννον, ἀλλὰ τὸν ἀδελφὸν τοῦ τυράννου Ἰππαρχον. ἡγάγετο δὲ γυναῖκα ἀπὸ Σκαπτῆς ὕλης τῆς Θράκης πλου- σίαν σφόδρα καὶ μέταλλα κεκτημένην ἐν τῇ Θράκῃ. τοῦτον δὲ τὸν πλοῦτον λαμβάνων οὐκ εἰς τρυφὴν ἀνήλiskeν, ἀλλὰ πρὸ τοῦ Πελο- ποννησιακοῦ πολέμου τὸν πόλεμον αἰσθηθεὶς κινεῖσθαι μέλλοντα, προελόμενος συγγράψαι αὐτὸν παρέιχε πολλὰ τοῖς Ἀθηναίων στρα- τιώταις καὶ τοῖς Λακεδαιμονίων καὶ πολλοῖς ἄλλοις, ἵνα ἀπαγγέλλοιεν αὐτῷ βουλομένῳ συγγράφειν τὰ γινόμενα κατὰ καιρὸν καὶ λεγόμενα ἐν αὐτῷ τῷ πολέμῳ, ζητητέον δὲ διὰ τί καὶ Λακεδαιμονίοις παρέιχε καὶ ἄλλοις, ἔξδν Ἀθηναίοις μόνοις διδόναι καὶ παρ' ἐκείνων μαρθά- νειν. καὶ λέγομεν ὅτι οὐκ ἀσκόπως καὶ τοῖς ἄλλοις παρέιχε· σκοπὸς γὰρ ἦν αὐτῷ τὴν ἀλήθειαν τῶν πραγμάτων συγγράψαι, εἰκὸς δὲ ἦν Ἀθηναίους πρὸς τὸ χρησίμους ἀπαγγέλλοντας τὸ ἐαυτῶν ψεύδεσθαι, καὶ λέγειν πολλάκις ὡς ἡμεῖς ἐνικήσαμεν, οὐ νικήσαντες. διὸ πᾶσι παρέιχεν, ἐκ τῆς τῶν πολλῶν συμφωνίας θηρώμενος τὴν τῆς ἀληθείας

<sup>2</sup> ἔνθα καὶ Τιμόθεον υἱὸν αὐτῷ Casaubon. secutus Suidam v. Θουκυδίδης.

κατάληψιν· τὸ γὰρ ἀσαφὲς ἐξελέγχεται τῇ τῶν πολλῶν συναδούσῃ συμφωνίᾳ. Ἦκουσε δὲ διδασκάλων Ἀναξαγόρου μὲν ἐν φιλοσόφοις, ὅθεν, φησὶν Ἀντυλλος, καὶ ἄθεος ἡρέμα ἐνομίσθη, τῆς ἐκεῖθεν θεωρίας ἐμφορηθεὶς, Ἀντιφῶντος δὲ ῥήτορος, δεινοῦ τὴν ῥητορικὴν ἀνδρὸς, οὗ καὶ μέμνηται ἐν τῇ ὁγδόῃ ὡς αἰτίου τῆς καταλύσεως τῆς δημοκρατίας καὶ τῆς τῶν τετρακοσίων καταστάσεως. ὅτι δὲ μετὰ τὸν θάνατον τιμωρούμενοι τὸν Ἀντιφῶντα οἱ Ἀθηναῖοι ἔρριψαν ἕξω τῆς πόλεως τὸ σῶμα, σεσιώπηκεν, ὡς διδασκάλῳ χαριζόμενος· λέγεται γὰρ ὡς ἔρριψαν αὐτοῦ τὸ σῶμα οἱ Ἀθηναῖοι ὡς αἰτίου τῆς μεταβολῆς τῆς δημοκρατίας. οὐκ ἐπολιτεύσατο δὲ ὁ συγγραφεὺς γενόμενος ἐν ἡλικίᾳ, οὐδὲ προσήλθε τῷ βήματι, ἐστρατήγησε δὲ ἀρχέκακον ἀρχὴν παραλαβών· ἀπὸ γὰρ ταύτης φυγαδεύεται. πεμφθεὶς γὰρ ἐπ' Ἀμφίπολιν, Βρασίδου φθάσαντος καὶ προλαβόντος αὐτὴν ἔσχεν αἰτίαν, καίτοι μὴ πάντα καταστὰς ἀνόνητος Ἀθηναῖος· τῆς μὲν γὰρ ἀμαρτάνει, Ἡΐονα δὲ τὴν ἐπὶ Στρυμόνι λαμβάνει. ἀλλὰ καὶ οὕτω, τὸ πρῶτον ἀτύχημα εἰς ἀμάρτημα μεταλαβόντες, φυγαδεύουσιν αὐτόν. γενόμενος δ' ἐν Αἰγίνῃ μετὰ τὴν φυγὴν, ὡς ἂν πλουτῶν, ἐδάνεισε τὰ πλείεστα τῶν χρημάτων. ἀλλὰ κακεῖθεν μετῆλθε, καὶ διατρίβων ἐν Σκαπτῇ ὕλῃ ὑπὸ πλατάνῳ ἔγραφε· μὴ γὰρ δὴ πειθώμεθα Τιμαίῳ λέγοντι ὡς φυγὼν ᾤκησεν ἐν Ἰταλίᾳ. ἔγραφε δ' οὐδ' οὕτω μνησικακῶν τοῖς Ἀθηναίοις, ἀλλὰ φιλαλήθης ὢν καὶ τὰ ἥθη μέτριος, εἶγε οὔτε Κλέων παρ' αὐτῷ οὔτε Βρασίδης ὁ τῆς συμφορᾶς αἰτίος ἀπέλαυσε λοιδωρίας, ὡς ἂν τοῦ συγγραφέως ὀργιζομένου. καίτοι οἱ πολλοὶ τοῖς ἰδίοις πάθεσι συνέθεσαν τὰς ἱστορίας, ἥκιστα μελήσαν αὐτοῖς τῆς ἀληθείας. Ἡρόδοτος μὲν γὰρ ὑπεροφθεὶς ὑπὸ Κορινθίων, ἀποδρᾶναι φησιν αὐτοὺς τὴν ἐν Σαλαμῖνι ναυμαχίαν· Τίμαιος δ' ὁ Ταυρομενίτης Τιμολόοντα ὑπερεπήνεσε τοῦ μετρίου, καθότι Ἀνδρόμαχον τὸν αὐτοῦ πατέρα οὐ κατέλυσε τῆς μοναρχίας· Φίλιστος δὲ τῷ νέφῳ Διονυσίῳ τοῖς λόγοις πολεμεῖ Ξενοφῶν δὲ Μένωνι λοιδορεῖται τῷ Πλάτωνος ἐταίρῳ διὰ τὸν πρὸς Πλάτωνα ζῆλον. ὁ δὲ μέτριος καὶ ἐπικεικῆς, τῆς ἀληθείας ἤττων.

Μὴ ἀγνοῶμεν δὲ ὅτι ἐγένοντο Θουκυδίδαι πολλοὶ, οὗτός τε ὁ Ὀλόρου παῖς, καὶ δεῦτερος δημαγωγὸς, Μιλησίου, ὃς καὶ Περικλεῖ διεπολιτεύσατο· τρίτος δὲ γένει Φαρσάλιος, οὗ μέμνηται Πολέμων ἐν τοῖς περὶ ἀκροπόλεως, φάσκων αὐτὸν εἶναι πατρὸς Μένωνος· τέταρτος ἄλλος Θουκυδίδης ποιητῆς, τὸν δῆμον Ἀχερδούσιος, οὗ μέμνηται Ἀνδροτίων ἐν τῇ Ἀτθίδι, λέγων εἶναι πατρὸς Ἀρίστωνος. συνεχρόνισσε δ', ὥς φησι Πραξιφάνης ἐν τῷ περὶ ἱστορίας, Πλάτωνι τῷ κωμικῷ, Ἀγάθωνι τραγικῷ, Νικηράτῳ ἐποποιῷ καὶ Χοιρίλῳ καὶ Μελανιππίῳ.

καὶ ἐπεὶ μὲν ἔζη Ἀρχέλαος, ἄδοξος ἦν ὡς ἐπὶ πλείστον, ὡς αὐτὸς Πραξιφάνης φησὶν<sup>α</sup>. ὕστερον δὲ δαιμονίως ἐθανιάσθη. οἱ μὲν οὖν ἐκεῖ λέγουσιν αὐτὸν ἀποθανεῖν ἐνθα καὶ διέτριβε φυγὰς ὦν, καὶ φέρονσι μαρτύριον τοῦ μὴ κεῖσθαι τὸ σῶμα ἐπὶ τῆς Ἀττικῆς<sup>β</sup>. ἱκρίον γὰρ ἐπὶ τοῦ τάφου κεῖσθαι, τοῦ κενотаφίου δὲ τοῦτο γνώρισμα εἶναι ἐπιχώριον καὶ νόμιμον Ἀττικὸν τῶν ἐπὶ τοιαύτῃ δυστυχίᾳ τετελευτηκότων καὶ μὴ ἐν Ἀθήναις ταφέντων. Δίδυμος δ' ἐν Ἀθήναις, ἀπὸ τῆς φυγῆς ἐλθόντα, βιαίῳ θανάτῳ φησὶν ἀποθανεῖν<sup>γ</sup>· τοῦτο δὲ φησι Ζώπυρον ἱστορεῖν. τοὺς γὰρ Ἀθηναίους κάθοδον δεδωκέναι τοῖς φυγάσι, πλὴν τῶν Πεισιστρατιδῶν, μετὰ τὴν ἦτταν τὴν ἐν Σικελίᾳ<sup>δ</sup>· ἦκουτα οὖν αὐτὸν ἀποθανεῖν βίᾳ, καὶ τεθῆναι ἐν τοῖς Κιμωνίοις μνήμασι. καὶ καταγνώσκων εὐθελὲς ἔφη τῶν νομιζόντων αὐτὸν ἐκτὸς μὲν τετελευτηκέναι, ἐπὶ γῆς δὲ τῆς Ἀττικῆς τεθάφθαι. εἰ γὰρ οὐκ ἂν ἐτέθη ἐν τοῖς πατρώοις μνήμασι συλλήβδην τεθεῖς<sup>ε</sup>, οὐκ ἂν ἔτυχεν οὔτε στήλης οὔτε ἐπιγράμματος, ἢ τῷ τάφῳ προσκειμένη τοῦ συγγραφέως μηνύει τοῦνομα. ἀλλὰ δῆλον ὅτι κάθοδος ἐδόθη τοῖς φεύγουσιν, ὡς καὶ Φιλόχορος λέγει καὶ Δημήτριος ἐν τοῖς ἄρχουσιν. ἐγὼ δὲ Ζώπυρον ληρεῖν νομίζω, λέγοντα τοῦτον ἐν Θράκῃ τετελευτηκέναι, καὶ ἀληθεύειν νομίζῃ Κράτιππος αὐτόν. τὸ δ' ἐν Ἰταλίᾳ Τίμαιον αὐτὸν καὶ ἄλλους λέγειν κεῖσθαι, μὴ καὶ σφόδρα καταγέλαστον ἦ. λέγεται δ' αὐτὸν τὸ εἶδος γεγονέναι σύννου μὲν τὸ πρόσωπον, τὴν δὲ κεφαλὴν καὶ τὰς τρίχας εἰς ὀξύ πεφυκυίας, τὴν τε λοιπὴν ἔξιν προσπεφυκέναι τῇ συγγραφῇ. παύσασθαι δὲ τὸν βίον ὑπὲρ τὰ πεντήκοντα ἔτη, μὴ πληρώσασα τῆς συγγραφῆς τὴν προθεσίμην.

Ζηλωτὴς δὲ γέγονεν ὁ Θουκυδίδης εἰς μὲν τὴν οἰκονομίαν Ὀμήρου, Πινδάρου δὲ εἰς τὸ μεγαλοφυὲς καὶ ὑψηλὸν τοῦ χαρακτήρος, ἀσαφῶς δὲ λέγων ἀνὴρ<sup>ς</sup> ἐπίτηδες, ἵνα μὴ πᾶσι εἴη βατὸς, μηδὲ εὐτελὴς φαίνεται παντὶ τῷ βουλομένῳ νοούμενος εὐχερῶς, ἀλλὰ τοῖς λίαν σοφοῖς δοκιμαζόμενος παρὰ τούτοις θαυμάζεται· ὁ γὰρ τοῖς ἀρίστοις ἐπαινούμενος καὶ κεκριμένῃ δόξαν λαβὼν ἀνάγραφτον εἰς τὸν ἔπειτα χρόνον κέκτηται τὴν τιμὴν, οὐ κινδυνεύουσιν ἐξαλειφθῆναι τοῖς ἐπικρίνουσιν. ἐζήλωσε δὲ ἐπ' ὀλίγον, ὥς φησιν Ἀντυλλος, καὶ τὰς Γοργίου τοῦ Λεοντίνου παρισώσεις καὶ τὰς ἀντιθέσεις τῶν ὀνομάτων, εὐδοκίμουσας κατ' ἐκεῖνο καιροῦ παρὰ τοῖς Ἑλλήσι, καὶ μέντοι καὶ Προδίκου τοῦ Κείου τὴν ἐπὶ τοῖς ὀνόμασι ἀκριβολογίαν. μάλιστα δὲ πάντων,

<sup>α</sup> δηλοῖ Bekk. Poppo.

<sup>β</sup> Leg. ἢ γὰρ οὐκ ἂν ἐτέθη ἐν τοῖς πατρώοις μνήμασι, ἢ κλέβδην τεθεῖς οὐκ ἂν—.

<sup>γ</sup> Fortasse ὁ ἀνὴρ.

ὅπερ εἵπομεν, ἐξήλωσεν Ὅμηρον, καὶ τῆς περὶ τὰ ὀνόματα ἐκλογῆς καὶ τῆς περὶ τὴν σύνθεσιν ἀκριβείας, τῆς τε ἰσχύος τῆς κατὰ τὴν ἐρμηνείαν καὶ τοῦ κάλλους καὶ τοῦ τάχους. τῶν δὲ πρὸ αὐτοῦ συγγραφέων τε καὶ ἱστορικῶν ἀψύχους ὥσπερ εἰσαγόντων τὰς συγγραφὰς, καὶ ψιλῇ μόνῃ χρησαμένων διὰ παντὸς διηγῆσαι, προσώποις δὲ οὐ περιθέντων λόγους τινὰς οἷδὲ ποιησάντων δημηγορίας, ἀλλ' Ἡροδότου μὲν ἐπιχειρήσαντος, οὐ μὴν ἐξισχύσαντος (δι' ὀλίγων γὰρ ἐποίησε λόγων, ὥς προσωποποιίας μᾶλλον ἥπερ δημηγορίας), μόνος ὁ συγγραφεὺς ἐξεῦρέ τε δημηγορίας καὶ τελείως ἐποίησε μετὰ κεφαλαίων καὶ διαιρέσεως, ὥστε καὶ στάσει ὑποπίπτειν τὰς δημηγορίας· ὅπερ ἐστὶ λόγων τελείων εἰκῶν. τριῶν δὲ ὄντων χαρακτήρων φραστικῶν, ὑψηλοῦ, ἰσχυροῦ, μέσου, παρὲς τοὺς ἄλλους ἐξήλωσε τὸν ὑψηλὸν, ὥς ὄντα τῇ φύσει πρόσφορον τῇ οἰκείᾳ καὶ τῷ μεγέθει πρέποντα τοῦ τοσοῦτου πολέμου· ὧν γὰρ αἱ πράξεις μεγάλαι, καὶ τὸν περὶ αὐτῶν ἔπρεπε λόγον εἰκέναι ταῖς πράξεσιν. ἵνα δὲ μὴδὲ τοὺς ἄλλους ἀγνοῆς χαρακτήρας, ἴσθι ὅτι μέσῳ μὲν Ἡρόδοτος ἐχρήσατο, ὃς οὔτε ὑψηλὸς ἐστὶν οὔτε ἰσχυρὸς, ἰσχυρῷ δὲ ὁ Ξενοφῶν. διὰ γε οὖν τὸ ὑψηλὸν ὁ Θουκυδίδης καὶ ποιητικαῖς πολλάκις ἐχρήσατο λέξεσι, καὶ μεταφοραῖς τισί. περὶ δὲ πάσης τῆς συγγραφῆς ἐτόλμησάν τινες ἀποφύνασθαι, ὅτι αὐτὸ τὸ εἶδος τῆς συγγραφῆς οὐκ ἐστὶ ῥητορικῆς, ἀλλὰ ποιητικῆς. καὶ ὅτι μὲν οὐκ ἐστὶ ποιητικῆς, δῆλον ἐξ ὧν οὐχ ὑποπίπτει μέτρῳ τινί. εἰ δέ τις ἡμῖν ἀντίποι ὅτι οὐ πάντως ὁ περὶ λόγος ῥητορικῆς ἐστίν, ὥσπερ οὐδὲ τὰ Πλάτωνος συγγράμματα οὐδὲ τὰ ἱατρικὰ, λέγομεν ὅτι ἀλλ' ἡ συγγραφή κεφαλαίως διαιρεῖται καὶ ἐπὶ εἶδος ἀνάγεται ῥητορικῆς, κοινῶς μὲν πᾶσα συγγραφή ἐπὶ τὸ συμβουλευτικὸν (ἄλλοι δὲ καὶ ὑπὸ τὸ παιηγυρικὸν ἀνάγουσι, φάσκοντες ὅτι ἐγκωμιάζει τοὺς ἀρίστους ἐν τοῖς πολέμοις γενομένους), ἐξαιρέτως δὲ ἡ Θουκυδίδου ἐν τοῖς τρισὶν εἰδεσιν ὑποπίπτει, τῷ μὲν συμβουλευτικῷ διὰ τῶν ὄλων δημηγοριῶν, πλὴν τῆς Πλαταιέων καὶ Θηβαίων ἐν τῇ τρίτῃ, τῷ δὲ παιηγυρικῷ διὰ τοῦ ἐπιταφίου, τῷ δὲ δικανικῷ διὰ τῆς δημηγορίας τῶν Πλαταιέων καὶ τῶν Θηβαίων, ἃς ἀνωτέρω τῶν ἄλλων ὑπεφειλόμεθα. ὅπου γὰρ δικασταὶ κρίνουσι Λακεδαιμονίων οἱ παραγενόμενοι, καὶ κρίνεται πρὸς τὴν ἐρώτησιν ὁ Πλαταιεὺς καὶ ἀπολογεῖται περὶ ὧν ἐρωτᾶται, διὰ πλείονων τοὺς λόγους ποιοῦμενος, καὶ ἀντιλέγει τούτοις ὁ Θηβαῖος, εἰς ὀργὴν τὸν Λακεδαιμόνιον προκαλοῦμενος, ἢ τοῦ λόγου τάξις καὶ μέθοδος καὶ τὸ σχῆμα δικανικὸν καθαρῶς ἀποφαίνει τὸ εἶδος.

Λέγουσι δὲ τινες τὴν ὀγδόην ἱστορίαν νοθεύεσθαι καὶ μὴ εἶναι Θουκυδίδου, ἀλλ' οἱ μὲν φασιν εἶναι τῆς θυγατρὸς αὐτοῦ, οἱ δὲ Ξενο-



φῶντος. πρὸς οὗς λέγομεν ὅτι, τῆς μὲν θυγατρὸς ὡς οὐκ ἔστι, δῆλον. οὐ γὰρ γυναικείας ἦν φύσεως τοιαύτην ἀρετὴν τε καὶ τέχνην μιμήσασθαι· ἔπειτα, εἰ τοιαύτη τις ἦν, οὐκ ἂν ἐσπούδασε λαθεῖν, οὐδ' ἂν τὴν ὀγδόην ἔγραψε μόνον, ἀλλὰ καὶ ἄλλα πολλὰ κατέλειπεν ἂν, τὴν οἰκείαν ἐκφαίνουσα φύσιν. ὅτι δὲ οὐδὲ Ξενοφώντας ἔστιν, ὁ χαρακτήρ μόνον οὐχὶ βοᾷ· πολλὴ γὰρ τὸ μέσον ἰσχυροῦ χαρακτήρος καὶ ὑψηλοῦ. οὐ μὴν οὐδὲ Θεοπόμπον, καθά τινες ἠξίωσαν. τισὶ δὲ, καὶ μᾶλλον τοῖς χαριεστέροις, Θουκυδίδου μὲν εἶναι δοκεῖ, ἄλλως δ' ἀκαλλώπιστος, δι' ἐκτύπων γεγραμμένη, καὶ πολλῶν πλήρης ἐν κεφαλαίῳ πραγμάτων καλλωπισθῆναι καὶ λαβεῖν ἔκτασιν δυναμένων. ἐνθεν καὶ λέγομεν ὡς ἀσθενέστερον πέφρασται, καὶ ὀλίγον<sup>α</sup> καθότι ἀρρωστών αὐτὴν φαίνεται συντεθεικώς. ἀσθενούντος δὲ σώματος βραχὺ τι καὶ ὁ λογισμὸς ἀτονώτερος εἶναι φιλεῖ· μικροῦ γὰρ συμπάσχουσιν ἀλλήλοις ὃ τε λογισμὸς καὶ τὸ σῶμα. ἀπέθανε δὲ μετὰ τὸν πόλεμον τὸν Πελοποννησιακὸν ἐν τῇ Θράκῃ, συγγράφων τὰ πράγματα τοῦ εἰκοστοῦ καὶ πρώτου ἐνιαυτοῦ. εἴκοσι γὰρ καὶ ἑπτὰ κατέσχευεν ὁ πόλεμος. τὰ δὲ τῶν ἄλλων ἐξ ἐτῶν πράγματα ἀναπληροῖ ὃ τε Θεόπομπος καὶ ὁ Ξενοφῶν, οἷς συνάπτει τὴν Ἑλληνικὴν ἱστορίαν. Ἰστέον δὲ ὅτι στρατηγήσας ὁ Θουκυδίδης ἐν Ἀμφιπόλει, καὶ δόξας ἐκεῖ βραδέως ἀφικέσθαι, καὶ προλαβόντος αὐτὸν τοῦ Βρασίδου, ἐφυγαδεύθη ὑπ' Ἀθηναίων, διαβάλλοντος αὐτὸν τοῦ Κλέωνος· διὸ καὶ ἀπεχθάνεται τῷ Κλέωνι, καὶ ὡς μεμνηότα αὐτὸν εἰσάγει πανταχοῦ. καὶ ἀπελθὼν, ὥς φησιν, ἐν τῇ Θράκῃ, τὸ κάλλος ἐκεῖ τῆς συγγραφῆς συνέθηκεν. ἀφ' οὗ μὲν γὰρ ὁ πόλεμος ἤρξατο, ἐσημειοῦτο τὰ λεγόμενα ἅπαντα καὶ τὰ πραττόμενα, οὐ μὴν κάλλους ἐφρόντισε τὴν ἀρχὴν ἀλλ' ἢ τοῦ μόνον σῶσαι τῇ σημειώσει τὰ πράγματα· ὕστερον δὲ μετὰ τὴν ἐφορίαν ἐν Σκαπτῇ ὕλῃ τῆς Θράκης χωρίῳ διαιτώμενος, συνέταξε μετὰ κάλλους ἂ ἐξ ἀρχῆς μόνον ἐσημειοῦτο διὰ τὴν μνήμην. ἔστι δὲ τοῖς μύθοις ἐναντίος διὰ τὸ χαίρειν ταῖς ἀληθείαις. οὐ γὰρ ἐπετήδευσε τοῖς ἄλλοις ταῦτον συγγραφεῦσιν οὐδὲ ἱστορικοῖς, οἱ μύθους ἐγκατέμιξαν ταῖς ἑαυτῶν ἱστορίαις, τοῦ τερπνοῦ πλέον τῆς ἀληθείας ἀντιποιούμενοι. ἀλλ' ἐκεῖνοι μὲν οὕτω τῷ συγγραφεῖ δ' οὐκ ἐμέλησε πρὸς τέρψιν τῶν ἀκούοντων, ἀλλὰ πρὸς ἀκρίβειαν τῶν μανθανόντων γράφειν. καὶ γὰρ ὠνόμασεν ἀγώνισμα τὴν ἑαυτοῦ συγγραφὴν. πολλὰ γὰρ τῶν πρὸς ἡδονὴν ἀπέφυγε, τὰς παρενθήκας, ἃς εἰώθασι ποιεῖν οἱ πλείονες, ἀποκλίνας, ὅπου γε καὶ παρ' Ἡροδότῃ καὶ ὁ δελφὶς ἔστιν ὁ φιλήκοος καὶ Ἀρίων ὁ κυβερνώμενος μουσικῇ, καὶ ὅλως ἡ δευτέρα τῶν

<sup>α</sup> An fuit ὀλίγου?

ἱστορίων τὴν ὑπόθεσιν ψεύδεται. ὁ δὲ συγγραφεὺς οὗτος, ἂν ἀναμνησθῇ τινὸς περιττοῦ, διὰ μὲν τὴν ἀνάγκην λέγει, διηγείται δὲ μόνον εἰς γνώσιν τῶν ἀκούοντων ἀφικνούμενος. ὃ τε γὰρ περὶ Τηρέως αὐτῷ λόγος πέφρασαι μόνον περὶ παθῶν τῶν γυναικῶν, ἣ τε Κυκλώπων ἱστορία τῶν τόπων ἐμνημονεύθη χάριν, καὶ ὁ Ἀλκμαίων, ὅτε σωφρονεῖ<sup>α</sup>, μνημονεύεται, ἐνθα τὰ τῆς σωφροσύνης αὐτοῦ νήσους ποιεῖ, τὰ δ' ἄλλα οὐκ ἀκριβοῖ. περὶ μὲν οὖν τοὺς μύθους τοιοῦτος. δεινὸς δὲ ἡθογραφῆσαι. καὶ ἐν μὲν τοῖς μέρεσι σαφὴς, ὑπὸ δὲ τὴν σύνταξιν ἐνίοτε διὰ τὸ ἐπιτεῖναι τῆς ἐρμηνείας ἀδελος εἶναι δοκῶν. ἔχει δὲ χαρακτῆρα ὑπέρσεμνον καὶ μέγαν. τὸ δὲ τῆς συνθέσεως, τραχύτητος ὄν μεστὸν, καὶ ἐμβριθὲς καὶ ὑπερβατικόν, ἐνίοτε δὲ καὶ ἀσαφές. αἱ δὲ βραχύτητες θαυμασταί, καὶ τῶν λέξεων οἱ νόες πλείονες. τὸ δὲ γνωμολογικὸν αὐτοῦ πάνν ἐπαινετόν. ἐν δὲ ταῖς ἀφηγήσεσι σφόδρα δυνατὸς, ναυμαχίας ἡμῖν καὶ πολιορκίας, νόσους τε καὶ στάσεις διηγούμενος. πολυειδὴς δὲ ἐν τοῖς σχήμασι, τὰ πολλὰ καὶ τῶν Γοργίου τοῦ Λεοντίνου μιμούμενος, ταχὺς ἐν ταῖς σημασίαις, πικρὸς ἐν ταῖς αὐστηρότησιν, ἡθῶν μιμητὴς καὶ ἀριστος διαγραφεὺς. ὅψει γοῦν παρ' αὐτῷ φρόνημα Περικλέους, καὶ Κλέωνος οὐκ οἶδ' ὃ τι ἂν εἴποι τις, Ἀλκιβιάδου νεότητα, Θεμιστοκλέους πάντα, Νικίου χρηστότητα, δεισιδαιμονίαν, εὐτυχίαν μέχρι Σικελίας, καὶ ἄλλα μυρία, ἃ κατὰ μέρος ἐπιδεῖν πειρασόμεθα. ὥς ἐπὶ πλείστον δὲ χρήται τῇ ἀρχαίᾳ ἀτθίδι [τῇ παλαιᾷ], ἢ τὸ ξ' ἀντὶ τοῦ σ' παρελήφειν, ὅταν ξυνέγραψε καὶ ξυμμαχίαν λέγῃ, καὶ τὴν δίφθογγον τὴν αἰ ἀντὶ τοῦ α' γράφῃ, αἰεὶ λέγων. καὶ ὅλως ἐφευρετὴς ἐστὶ καινῶν ὀνομάτων. τὰ μὲν γὰρ ἐστὶν ἀρχαιότερα τῶν κατ' αὐτὸν χρόνων, τὸ Αὐτοβοεῖ καὶ τὸ Πολεμσιέοντες καὶ Παγχάλεπον καὶ Ἀμαρτάδα καὶ ὕλης Φακέλους· τὰ δὲ ποιηταῖς μέλει, οἷον τὸ Ἐπιλύγξαι<sup>β</sup> καὶ τὸ Ἐπηλύται καὶ τὸ Ἀνακῶς καὶ τὰ τοιαῦτα· τὰ δ' ἴδια, οἷον Ἀποσίμωσις καὶ Κωλύμη καὶ Ἀποτείχισις, καὶ ὅσα ἄλλα παρ' ἄλλοις μὲν οὐ κεῖται, ὑπ' αὐτοῦ δὲ λέλεκται. μέλει δὲ αὐτῷ καὶ ὄγκου τῶν ὀνομάτων καὶ δεινότητος τῶν ἐνθυμημάτων, καὶ ὥσπερ φθάσαντες εἵπομεν, βραχύτητος συντάξεως· τὰ γὰρ πολλὰ τῶν πραγμάτων καὶ λέξει δεικνύται. τέθεικε δὲ πολλάκις καὶ πάθῃ καὶ πράγματα αὐτ' ἀνδρῶν, ὥς τὸ Ἀντίπαλον δέος. ἔχει δὲ καὶ τι τοῦ πανηγυρικοῦ, ἐν οἷς ἐπιταφίους λέγει, καὶ ποικίλως εἰρωνείας εἰσφέρων, καὶ ἐρωτήσεις ποιούμενος, καὶ φιλοσόφοις εἶδеси διηγορῶν· ἐν οἷς γὰρ ἀμοιβαῖός ἐστι, φιλοσοφεῖ. τὴν μέντοι ἰδέαν αὐτοῦ τῶν λέξεων καὶ τῶν συνθέσεων αἰτιῶνται οἱ πλείους, ὧν ἐστὶ Διο-

<sup>α</sup> Vulgo σωφρονεῖν.

<sup>β</sup> Fortasse ἐπηλυγάζεσθαι. STEPHAN.

νύσιος ὁ Ἀλικαρνασσεύς· μέμφεται γὰρ αὐτῷ ὡς πεζῇ καὶ πολιτικῇ λέξει χρῆσθαι μὴ δυναμένῳ, οὐκ εἰδὼς ὅτι ταῦτα πάντα δυνάμεώς ἐστι περιττῆς καὶ ἕξεως πλεονεξία. φαίνεται δὲ ἐπὶ τῶν Ἡροδότου χρόνων γενόμενος, εἶγε ὁ μὲν Ἡρόδοτος μέμνηται τῆς Θηβαίων ἐσβολῆς ἐς τὴν Πλάταιαν, περὶ ἧς ἱστορεῖ Θουκυδίδης ἐν τῇ δευτέρᾳ. λέγεται δέ τι καὶ τοιοῦτον, ὥς ποτε τοῦ Ἡροδότου τὰς ἰδίας ἱστορίας ἐπιδεικνυμένου παρὼν τῇ ἀκροάσει Θουκυδίδης καὶ ἀκούσας ἐδάκρυσεν· ἔπειτά φασι τὸν Ἡρόδοτον τοῦτο θεασάμενον εἰπεῖν αὐτοῦ πρὸς τὸν πατέρα τὸν Ὀλορον “ὦ Ὀλορε, ὀργᾷ ἢ φύσις τοῦ υἱοῦ σου πρὸς μαθήματα.” ἐτελεύτησε δὲ ἐν τῇ Θράκῃ· καὶ οἱ μὲν λέγουσιν ὅτι ἐκεῖ ἐτάφη, ἄλλοι δὲ λέγουσιν ὅτι ἐν ταῖς Ἀθήναις ἠνέχθη τὰ ὅστ᾽ αὐτοῦ κρύφα παρὰ τῶν συγγενῶν, καὶ οὕτως ἐτάφη· οὐ γὰρ ἐξῆν φανερώς θάπτειν ἐν Ἀθήναις τὸν ἐπὶ προδοσίᾳ φεύγοντα. ἔστι δὲ αὐτοῦ τάφος πλησίον τῶν πυλῶν, ἐν χωρίῳ τῆς Ἀττικῆς ὃ Κοίλη καλεῖται, καθά φησιν Ἀντυλλος, ἀξιόπιστος ἀνὴρ μαρτυρῆσαι, καὶ ἱστορίαν γυνῶναι καὶ διδάξαι δεινός. καὶ στήλῃ δὲ, φησὶν, ἔστηκεν ἐν τῇ Κοίλῃ, ΘΟΥΚΥΔΙΔΗΣ ὈΛΟΡΟΥ ἈΛΙΜΟΥΣΙΟΣ ἔχουσα ἐπίγραμμα· τινὲς δὲ προσέθηκαν καὶ τὸ ἘΝΘΑ ΔΕ ΚΕΙΤΑΙ. ἀλλὰ λέγομεν ὅτι νοούμενόν ἐστι τοῦτο καὶ προσυπακουόμενον· οὐδὲ γὰρ ἔκειτο ἐν τῷ ἐπιγράμματι. ἔστι δὲ τὴν ιδέαν καὶ τὸν χαρακτῆρα μεγαλοπρεπῆς, ὡς μηδὲ ἐν τοῖς οἴκτοις ἀφίστασθαι τοῦ μεγαλοπρεποῦς· ἐμβριθῆς τὴν φράσιν, ἀσαφῆς τὴν διάνοιαν διὰ τὸ ὑπερβατοῖς χαιρεῖν, ὀλίγοις ὀνόμασι πολλὰ πράγματα δηλῶν, καὶ ποικιλώτατος μὲν ἐν τοῖς τῆς λέξεως σχήμασι, κατὰ δὲ τὴν διάνοιαν τὸνναντίον ἀσχημάτιστος. οὔτε γὰρ εἰρωνείαις οὔτε ἐπιτιμήσεσιν οὔτε ταῖς ἐν πλαγίου ῥήσεσιν οὔτε ἄλλαις τισὶ πανουργίαις πρὸς τὸν ἀκροατὴν κέχρηται, τοῦ Δημοσθένους μάλιστα ἐν τούτοις ἐπιδεικνυμένου τὴν δεινότητα. οἶμαι δὲ οὐκ ἀγνοίᾳ σχηματισμοῦ τοῦ κατὰ διάνοιαν παρῆναι τὸν Θουκυδίδην τὸ τοιοῦτον, ἀλλὰ τοῖς ὑποκειμένοις προσώποις πρέποντας καὶ ἀρμόζοντας συντιθέντα τοὺς λόγους. οὐ γὰρ ἔπρεπε Περικλεῖ καὶ Ἀρχιδάμῳ καὶ Νικίᾳ καὶ Βρασίδᾳ, ἀνθρώποις μεγαλόφροσι καὶ γενναίοις καὶ ἡρωϊκῇν ἔχουσι δόξαν, λόγους εἰρωνείας καὶ πανουργίας περιτιθέναι, ὡς μὴ παρρησίαν ἔχουσι φανερώς ἐλέγχειν καὶ ἀντικρὺς μέμφεσθαι καὶ ὁτιοῦν βούλονται λέγειν. διὰ τοῦτο τὸ ἄπλαστον καὶ ἀνηθοποίητον ἐπετήδευσε, σώζων κἀν τούτοις τὸ προσῆκον καὶ τῇ τέχνῃ δοκοῦν· τεχνίτου γὰρ ἀνδρὸς φυλάξαι τοῖς προσώποις τὴν ἐπιβάλλουσαν δόξαν καὶ τοῖς πράγμασι τὸν ἀκόλουθον κόσμον. Ἰστέον δὲ ὅτι τὴν πραγματείαν αὐτοῦ οἱ μὲν κατέτεμον εἰς τρεῖςκαίδεκα ἱστο-

ρίας, ἄλλοι δὲ ἄλλως. ὅμως δὲ ἡ πλείστη καὶ ἡ κοινὴ κεκράτηκε, τὸ μέχρι τῶν ὀκτῶ διηρησθαι τὴν πραγματείαν, ὥς καὶ ἐπέκρινεν ὁ Ἀσκληπιάδης.

### ἈΛΛΑ ΠΕΡΙ ΤΟΥ ΘΟΥΚΥΔΙΔΟΥ, ΑΔΕΣΠΟΤΑ.

ΘΟΥΚΥΔΙΔΗΣ Ἀθηναῖος Ὀλόρου ἦν παῖς, Θράκιον δὲ αὐτῷ τὸ γένος. καὶ γὰρ ὁ πατήρ αὐτῷ Ὀλορος ἐκ Θράκης εἶχε τοῦνομα. γέγονε δὲ τῶν Μιλτιάδου συγγενῆς. αὐτίκα γοῦν ἔνθα Μιλτιάδης περὶ Κολῆν τέθαιπται, ἐνταῦθα καὶ Θουκυδίδης τέθαιπται. ὁ δὲ Μιλτιάδης ἔγχετο τοῦ Θρακῶν βασιλέως θυγατέρα Ἠγησιπύλην. γέγονε δὲ Ἀντιφῶντος τοῦ Ῥαμνουσίου μαθητῆς, δεινοῦ λέγειν, καὶ ὑπόπτου γενομένου τοῖς δικαστηρίοις. καὶ διὰ ταῦτα λέγοντος μὲν οὐκ ἠνείχοντο αὐτοῦ, γράφειν δὲ ἐπεχείρησε τοὺς λόγους, καὶ ἐξέδωκε τοῖς δεομένοις. ἐμαρτύρησε δὲ αὐτῷ καὶ Θουκυδίδης ὁ μαθητῆς ὅτι ᾧ ἂν σύμβουλος γένοιτο, ἄριστα ἐκείνος ἀπήλλαττεν εἰς τὰς δίκας. ἀλλ' ὁ μὲν ἔδοξε πονηρὸς Ἀντιφῶν εἶναι, καὶ περὶ τέλη τοῦ Πελοποννησιακοῦ πολέμου κριθεὶς προδοσίας, ὥς Λακεδαιμονίοις μὲν τὰ ἄριστα κατὰ πρεσβείαν παραινέσας, Ἀθηναίοις δὲ ἀλυσιτελέστατα, ἔάλω. καὶ σὺν αὐτῷ διεφθάρσαν Ἀρχεπτόλεμος καὶ Ὀνομακλῆς, ὧν καὶ κατεσκάφησαν καὶ αἱ οἰκίαι, καὶ τὸ γένος τὸ μὲν διεφθάρη, τὸ δὲ δτιμον ἐγένετο. στρατηγικὸς δὲ ἀνὴρ ὁ Θουκυδίδης γενόμενος, καὶ τὰ περὶ Θάσον πιστευθεὶς μέταλλα, πλούσιος μὲν ἦν καὶ μέγα ἐδύνατο· ἐν δὲ τῷ Πελοποννησιακῷ πολέμῳ αἰτίαν ἔσχε προδοσίας ἐκ βραδυνότητός τε καὶ ὀλιγωρίας. ἔτυχε μὲν γὰρ Βρασίδας τὰς ἐπὶ Θράκης καταλαβὼν πόλεις Ἀθηναίων, ἀφιστὰς μὲν Ἀθηναίων, Λακεδαιμονίοις δὲ προστιθείς· κἀνταῦθα δέον ταχέως ἀναπλεῦσαι, καὶ σῶσαι μὲν τὴν Ἥϊονα ἐγγυὸς κεκμένην, περιποιῆσαι δὲ τὴν Ἀμφίπολιν, μέγα κτῆμα τοῖς Ἀθηναίοις, τὴν μὲν Ἥϊονα ἐδυνήθη φθάσας σῶσαι, τὴν δὲ Ἀμφίπολιν ἀπώλεσε. καίτοι Κλέων βοηθῶν ταῖς ἐπὶ Θράκης πόλεσι κατέπλευσε μὲν εἰς Ἀμφίπολιν, ἀλλ' ὅμως μάχης γενομένης Βρασίδας μὲν ὁ Λακεδαιμόνιος ἐνίκησεν αὐτὸν, Κλέων δὲ ἀπέθανεν, ὑπὸ Μυρκινίου πελταστοῦ βληθείς. οὐ μὴν ἀλλὰ καὶ Βρασίδας τῆς νίκης αἰσθόμενος ἀπέθανε, καὶ Ἀμφίπολις Ἀθηναίων ἀπέστη, Λακεδαιμονίων δὲ ἐγένετο. ἔνθα καὶ τὰ Ἀγνώμεια οἰκοδομήματα καθελόντες οἱ Ἀμφιπολῖται Βρασιδεῖα ἐκάλεσαν, μισήσαντες μὲν τὴν Ἀττικὴν ἀποικίαν, λακωνίσαντες δὲ κἀν τούτῳ, καὶ τὴν τιμὴν μεταθέντες εἰς Λακεδαί-

μονα. γενόμενος δὲ φυγὰς ὁ Θουκυδίδης ἐσχόλαζε τῇ ξυγγραφῇ τοῦ Πελοποννησιακοῦ πολέμου, καὶ διὰ τοῦτο δοκεῖ πολλὰ χαρίζεσθαι μὲν Λακεδαιμονίοις, κατηγορεῖν δὲ Ἀθηναίων τὴν τυραννίδα, καὶ πλεονεξίαν. οὐ<sup>a</sup> γὰρ καιρὸς αὐτῷ κατεῖπε Ἀθηναίων ἐγένετο, Κορινθίων κατηγορούντων ἢ Λακεδαιμονίων μεμφομένων ἢ Μιτυληναίων αἰτιωμένων, πολὺς ἐν τοῖς ἐγκλήμασι τοῖς Ἀττικοῖς ἔρρη<sup>b</sup> καὶ τὰς μὲν νίκας τὰς Λακωνικὰς ἐξήρε τῷ λόγῳ, τὰς δὲ ξυμφορὰς ᾗδυσσε τὰς Ἀττικὰς, ὅπου καὶ τὰς ἐν Σικελίᾳ. πέπνυται δὲ τὸ τῆς συγγραφῆς ἐν τῇ ναυμαχίᾳ τῇ περὶ Κυνὸς σῆμα, τουτέστι περὶ τὸν Ἑλλησποντον, ἔνθα δοκοῦσι καὶ νενικηκέναι Ἀθηναῖοι. τὰ δὲ μετὰ ταῦτα ἐτέροις γράφειν κατέλιπε, Ξενοφῶντι καὶ Θεοπόμπῳ. εἰσὶ δὲ καὶ αἱ ἐφεξῆς μάχαι. οὔτε γὰρ τὴν δευτέραν ναυμαχίαν τὴν περὶ Κυνὸς σῶμα, ἣν Θεόπομπος εἶπεν, οὔτε τὴν περὶ Κίζικον, ἣν ἐνῖκα Θρασύβουλος καὶ Θηραμένης καὶ Ἀλκιβιάδης, οὔτε τὴν ἐν Ἀργινούσαις ναυμαχίαν, ἔνθα νικῶσιν Ἀθηναῖοι Λακεδαιμονίους, οὔτε τὸ κεφάλαιον τῶν κακῶν τῶν Ἀττικῶν, τὴν ἐν Αἰγὸς ποταμοῖς ναυμαχίαν, ὅπου καὶ τὰς ναῦς ἀπώλεσαν Ἀθηναῖοι καὶ τὰς ἐξῆς ἐλπίδας<sup>c</sup> καὶ γὰρ τὸ τεῖχος αὐτῶν καθηρέθη, καὶ ἡ τῶν τριάκοντα τυραννὶς κατέστη, καὶ πολλαῖς ξυμφοραῖς περιέπεσεν ἡ πόλις, ἃς ἡκρίβωσε Θεόπομπος. ἦν δὲ τῶν πάντων κατὰ γένος Ἀθήνησι δοξαζομένων ὁ Θουκυδίδης. δεινὸς δὲ δόξας εἶναι ἐν τῷ λέγειν, πρὸ τῆς συγγραφῆς προσέστη τῶν πραγμάτων<sup>d</sup> πρώτῃ δὲ τῆς ἐν τῷ λέγειν δεινότητος τήνδε ἐποίησατο τὴν ἐπίδειξιν. Πυριλάμπης γάρ τις τῶν πολιτῶν ἄνδρα φίλον καὶ ἐρώμενον ἰδιῶν διὰ τινα ζηλοτυπίας ἐφόνευσε<sup>e</sup> ταύτης δὲ τῆς δίκης ἐν Ἀρείῳ πάγῳ κινουμένης<sup>f</sup> πολλὰ τῆς ἰδίας σοφίας ἐπεδείξατο, ἀπολογίαν ποιούμενος ὑπὲρ τοῦ Πυριλάμπους, καὶ Περικλέους κατηγοροῦντος ἐνῖκα. ὅθεν καὶ στρατηγὸν αὐτὸν ἐλομένων Ἀθηναίων, ἄρχων προσέστη τοῦ δήμου. μεγαλόφρων δὲ ἐν τοῖς πράγμασι γενόμενος, ἅτε φιλοχρηματῶν, οὐκ εἶα τὸν<sup>g</sup> πλείονα χρόνον προστατεῖν τοῦ δήμου. πρῶτον μὲν γὰρ ὑπὸ τοῦ Ξενοκρίτου, ὥς Σύβαριν ἀποδημήσας, ὥς ἐπανήλθεν εἰς Ἀθήνας, συγχύσεως δικαστηρίου φεύγων ἐάλω<sup>h</sup> ὕστερον δὲ ἐξοστρακίζεται ἔτη δέκα. φεύγων δὲ ἐν Αἰγίνῃ διέτριβε, ἀκεῖ λέγεται τὰς ἱστορίας αὐτὸν συντάξασθαι. τότε δὲ τὴν φιλαργυρίαν αὐτοῦ μάλιστα φανερὰν γενέσθαι<sup>i</sup> ἀπαντας γὰρ Αἰγινῆτας κατατοκίζων ἀναστάτους ἐποίησε, μετὰ δὲ τὴν ἱστορίαν φασὶ συντετάχθαι τῷ συγγραφεῖ τὸ προοίμιον, ἐπεὶ τῶν ἐν τῷ πολέμῳ μέμνηται γεγονότων, ὥσπερ τῆς Δήλου καθάρσεως, ἣν περὶ τὸ ἑβδόμον ἔτος ἐπὶ Εὐθύνου ἀρχοντος γεγενῆσθαι φασι. μέμνηται δὲ ἐν αὐτῷ καὶ τῆς τοῦ πολέμου τελευτῆς

<sup>a</sup> Vulgo οὐ.

<sup>b</sup> κρινομένης Bekk.

<sup>c</sup> εἶα τὸν] An εἶατο Bekk.

λέγων “Ἐς τὴν τελευταίην τοῦδε τοῦ πολέμου.” ἀλλὰ καὶ ἐν ἀρχῇ φησὶ “Κίησις γὰρ αὕτη μέγιστη τοῖς Ἕλλησιν ἐγένετο, καὶ μέρει “ τινὲ τῶν βαρβάρων, ὥς δὲ εἰπεῖν, καὶ ἐπὶ πλείστον ἀνθρώπων.” πληρώσας δὲ τὴν ὁγδόην ἱστορίαν ἀπέθανε νόσφ. σφάλλονται γὰρ οἱ λέγοντες μὴ Θουκυδίδου εἶναι τὴν ὁγδόην, ἀλλ’ ἐτέρου συγγραφέως. τελευτήσας δ’ ἐν Ἀθήνῃσιν ἐτάφη πλησίον τῶν Μελιτιδῶν πυλῶν, ἐν χωρίῳ τῆς Ἀττικῆς ὃ προσαγορεύεται Κόλη, εἴτε αὐτὸς ἐπανελθὼν Ἀθήνας ἐκ τῆς φυγῆς τοῦ ὀρισθέντος χρόνου πληρωθέντος, καὶ τελευτήσας ἐν τῇ ἰδίᾳ πατρὶδι, εἴτε μετακομισθέντων αὐτοῦ τῶν ὁστέων ἀπὸ Θράκης, ἐκεῖ καταστρέψαντος τὸν βίον λέγεται γὰρ ἐπ’ ἀμφοτέρα. καὶ στήλη τις ἀνέστηκεν ἐν τῇ Κόλῃ τοῦτο ἔχουσα τὸ ἐπίγραμμα.

ΘΟΥΚΥΔΙΔΗΣ ὈΛΟΡΟΥ ἈΛΙΜΟΥΔΙΟΥ ἘΝΘΑΔΕ ΚΕΙΤΑΙ.

α αὕτη δὲ Bekk. Poppo.

# ΘΟΥΚΥΔΙΔΟΥ ΞΥΓΓΡΑΦΗΣ

## A.

I. ΘΟΥΚΥΔΙΔΗΣ Ἀθηναῖος ξυνέγραψε τὸν πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων, ὡς ἐπολέμησαν πρὸς ἀλλήλους, ἀρξάμενος εὐθὺς καθισταμένου καὶ ἐλπίσας μέγαν τε ἔσεσθαι καὶ ἀξιολογώτατον τῶν προγεγενημένων, τεκμαιρόμενος ὅτι ἀκμάζοντες τε ἦσαν ἐς αὐτὸν ἀμφότεροι παρασκευῇ τῇ πάσῃ, καὶ τὸ ἄλλο Ἑλληνικὸν ὄρων ξυνιστάμενον πρὸς ἑκατέρους, τὸ μὲν εὐθὺς, τὸ δὲ καὶ διανοοῦμενον. κίνησις γὰρ αὕτη μεγίστη δὴ τοῖς Ἑλλήσιν ἐγένετο καὶ μέρει τινὶ τῶν βαρβάρων,

The subject of this history is the Peloponnesian war; a far more important war than Greece had ever known before. To prove its greater importance, Thucydides reviews the state of Greece from the earliest times down to the commencement

10

2. τῶν Ἀθηναίων καὶ Πελοποννησίων I. ἐπολέμισαν I. 6. ἦσαν F. ἦσαν corr. G. (cujus margo μετὰ σπουδῆς ἐπορεύοντο) et Bekk. ceteri codices ἦσαν. τῇ om. I. 7. ἄλλον c.e. συνιστάμενον c.e. 8. πρὸς ἑκατέρους] om. H.I.a.c.e. et pr. F. 9. κινήσις τε γὰρ g. αὕτη δὴ μεγίστη F.H.I.V.c.e.

3. ἀρξάμενος—ἐλπίσας] This preface was apparently written after the conclusion of the war, when Thucydides began to digest the information which he had previously collected into the form of a regular history. In this way he lived to complete six books entirely; to the seventh, as some think, his final touches are wanting; and the eighth is altogether unfinished. The materials which he had collected for the last years of the war were probably lost at his death, unless we conceive it possible that Xenophon might have availed himself of them for his continuation of Thucydides' History.

5. ὅτι ἀκμάζοντες τε ἦσαν, καὶ—ὄρων] Transit a constructione per ὅτι ad participium. Nam καὶ pertinet ad præcedens τε post ἀκμάζοντες. ΗΛΛΕΚ.

ἀκμάζοντες ἦσαν ἐς αὐτὸν] "They were "most excellently provided with re-

"sources for war." Bekker, in his latest edition, reads ἦσαν, that is, ἦσαν; and Duker, in defence of this reading, (which is noticed by several of the ancient grammarians,) refers to Thucyd. I. 118, 2. *ίναί ἐς τοὺς πολέμους*, and 123, 1. *θαρσοῦντας ίναί ἐς τὸν πόλεμον*. Poppo, Göller, and Krüger, retain the common reading ἦσαν; and Krüger observes, "ἀκμάζω ἐς τι eodem modo dictum ut "II. 8, 1. *ἔρρωντο ἐς τὸν πόλεμον*."

8. διανοοῦμενον.] Repete ξυνίστασθαι. Conf. I. 124, 2. *ὥστε τῶν μὲν ἤδη ἄρχειν, τῶν δὲ διανοεῖσθαι*, i.e. διανοεῖσθαι ἄρχειν. Conf. etiam V. 80, 2. GÖLLER.

9. κίνησις γὰρ—ἀνθρώπων. "For this was "the greatest general movement which "ever befell the Greeks, and a large "portion of the barbarians, and one may "almost say, a great part of mankind." It may be doubtful whether Thucydides

3 of the Peloponnesian war. Chapp. 2—19.

ὥς δὲ εἰπεῖν καὶ ἐπὶ πλείστον ἀνθρώπων. τὰ γὰρ πρὸ αὐτῶν καὶ τὰ ἔτι παλαιότερα σαφῶς μὲν εὐρεῖν διὰ χρόνου πληθὸς ἀδύνατα ἦν· ἐκ δὲ τεκμηρίων, ὧν ἐπὶ μακρότατον σκοποῦντί μοι πιστεῦσαι ξυμβαίνει, οὐ μέγала νομίζω γενέσθαι, οὔτε κατὰ τοὺς πολέμους οὔτε ἐς τὰ 5 ἄλλα. II. φαίνεται γὰρ ἡ νῦν Ἑλλάς καλουμένη οὐ πάλαι βεβαίως οἰκουμένη, ἀλλὰ μεταναστάσεις τε οὔσαι τὰ πρότερα, καὶ ῥαδίως ἕκαστοι τὴν ἑαυτῶν ἀπολείποντες, βιαζόμενοι ὑπὸ τινων αἰὲ

Its earliest state was one of mere barbarism: its inhabitants were migratory tribes.

3. ἀδύνατα A.B.N.O.Q.V.c.e.f.g.h. et margo L. cum Suida v. ἀδύνατα ἦν et Schol. Eurip. Hippol. 269; ceteri (inter quos F.G.) ἀδύνατον cum Dionysio p. 164 et 858 et 871. 4. ξυμβαίνει B.E.V.a.b.f.g. συμβαίνειν I. συμβαίνει ceteri. 6. γὰρ] μὲν A. 7. μετανάστης τε οὔσα g. 8. ἕκαστος Dionys. p. 872. 9. ὑπὸ τινων αἰεὶ E, qui raro vel nunquam αἰεὶ; αἰεὶ ὑπὸ τινων P.Q.

actually meant to say this, or whether he meant to confine the words *μεγίστη δὴ* to the Greeks alone, and merely to say that "it extended itself to a large portion of the barbarians." But the first and simple meaning of the words may be taken without difficulty; for Thucydides expressly calls the Peloponnesian war greater than the Persian in ch. 23, 1, 2; and no other war except the Persian could within his knowledge enter into comparison with it. The expression *μέρει τινὶ* resembles, I suppose, the sense of the same words in ch. 23, 4. and in VII. 30, 2. "a large proportion of the barbarians." See the notes there.

1. For the expression *ἐπὶ πλείστον ἀνθρώπων*, see note to I. 49, 7.

2. *πρὸ αὐτῶν*] The plural pronoun refers to some such expression as *τὰ τοῦ πολέμου*, or *τὰ Πελοποννησιακά*, as we often find the Persian war called *τὰ Μηδικά*.

3. *Lectio altera, ἀδύνατα*, eundem omnino sensum efficit: sed magis Thucydidem (utpote veteri linguæ Atticæ, qua potissimum utitur Thucydides, magis convenientem) esse crediderim. Sic certe I. 59, 2. *νομίσαντες δὲ οἱ στρατηγοὶ ἀδύνατα εἶναι πρὸς τε Περδίκκην πολεμεῖν*. Sic etiam III. 88, 1. *θέρους γὰρ δι' ἀνδρίαν ἀδύνατα ἦν ἐπιστρατεύειν*. Et alibi, V. 14, 3. *ὥστ' ἀδύνατα ἐφαίνετο Ἀργείοις καὶ Ἀθηναίοις ἄμα πολεμεῖν*. Nec vero isto tantum nomine in plurali potius quam in singulari uti solet, sed *παριτητέα* itidem atque *ἐπιχειρητέα*, quin etiam, *πλευστέα*, pro *παριτητέον*, et *ἐπιχειρη-*

*τέον*, atque *πλευστέον*, dicit. STEPH. Cf. Valcken. ad Eurip. Hippol. p. 203. Koen. ad Gregor. p. 53. ΒΕΚΚ.

4. *ὧν—πιστεῦσαι ξυμβαίνει*] Ad *ὧν* repetenda præpositio ἐξ, ut monuit Schæfer; ad Dionys. p. 325. Conf. I. 28. *παρὰ πόλεσιν αἷς ἂν ἀμφότεροι ξυμβῶσιν*, i. e. *παρ' αἷς*. GÖLLER. Others refer the genitive *ὧν* to *σκοποῦντι*, and others again to *πιστεῦσαι*; but neither of these constructions can, I think, be admitted. Krüger thinks that *ὧν* is put, by what is technically called the attraction of its antecedent *τεκμηρίων*, instead of the accusative *ἃ*, which would naturally be required by the participle *σκοποῦντι*. Göl-ler, in his second edition, seems inclined to adopt this last explanation, which indeed is the simplest of any.

*ἐπὶ μακρότατον σκοποῦντι*] The Scholiast and Poppo explain these words as signifying, "diutissime perpendere." I believe that the interpretation given by Göl-ler in his first edition was the true one, "so weit als möglich in der For-schung zurückgehend," "going back as far as possible in my inquiry." Compare Herodotus IV. 16, 3. *ὅσον μὲν ἡμεῖς ἀτρεκέως ἐπὶ μακρότατον οἰοί-τ' ἐγενόμεθα ἀκοῇ ἐξικέσθαι, πᾶν εἰρή-σεται*.

7. *μεταναστάσεις τε οὔσαι*] Supply *φαίνονται*.

9. *βιαζόμενοι ὑπὸ τινων αἰὲ πλειόνων*] Coacti ab iis quicunque majore numero ipsos invaderent. ΗΛΑΚΚ.



πλειόνων. τῆς γὰρ ἐμπορίας οὐκ οὔσης, οὐδ' ἐπιμιγνύντες α  
 ἀδεῶς ἀλλήλοις οὔτε κατὰ γῆν οὔτε διὰ θαλάσσης, νεμόμενοί  
 τε τὰ αὐτῶν ἕκαστοι ὅσον ἀποζῆν, καὶ περιουσίαν χρημάτων  
 οὐκ ἔχοντες οὐδὲ γῆν φυτεύοντες, ἀδελον ὃν ὁπότε τις ἐπελθὼν,  
 5 καὶ ἀτειχίστων ἅμα ὄντων, ἄλλος ἀφαιρήσεται, τῆς τε καθ'  
 ἡμέραν ἀναγκαίου τροφῆς πανταχοῦ ἂν ἡγούμενοι ἐπικρατεῖν,  
 οὐ χαλεπῶς ἀπανίσταντο, καὶ δι' αὐτὸ οὔτε μεγέθει πόλεων  
 ἴσχυον οὔτε τῇ ἄλλῃ παρασκευῇ. μάλιστα δὲ τῆς γῆς ἡ 3  
 ἀρίστη αἰὲ τὰς μεταβολὰς τῶν οἰκητόρων εἶχεν, ἥ τε νῦν  
 10 Θεσσαλία καλουμένη, καὶ Βοιωτία, Πελοποννήσου τε τὰ πολλὰ  
 πλὴν Ἀρκαδίας, τῆς τε ἄλλης ὅσα ἦν κράτιστα. διὰ γὰρ 4  
 ἀρετὴν γῆς αἱ τε δυνάμεις τισὶ μείζους ἐγγιγνόμεναι στάσεις  
 ἐνεποιούν ἐξ ὧν ἐφθείροντο, καὶ ἅμα ὑπὸ ἀλλοφύλων μᾶλλον  
 ἐπεβουλεύοντο. τὴν γοῦν Ἀττικὴν ἐκ τοῦ ἐπὶ πλείστον διὰ 5  
 15 τὸ λεπτόγεων ἀστασίαστον οὔσαν ἄνθρωποι ᾤκουν οἱ αὐτοὶ

1. ἐμπορείας i. 2. ἀλλήλους I. 3. ἐαυτῶν Q.a.e.f. cum Dionysio p. 169. ἀποζῆν Bekk. 5. ἀτειχίστων ὄντων ἀφαιρήσεται a. τε] om. Dionysius p. 165. καθ' ἡμέραν] om. L.O. 6. ἀναγκαίης f. 7. ἀνίσταντο f. cum Dionysio l.l. qui ἀπανίσταντο p. 805. 9. εἶχεν] ἐλάμβανεν Maximus Tyrius 2. p. 84. Reisk. 10. καλουμένη Θεσσαλία V. 12. ἐγγιγνόμεναι A.F.H.a.b.c. γιγνόμεναι e. γενόμεναι f. ceteri ἐγγιγνόμεναι. 14. Ἀττικὴν διὰ τὸ λεπτόγεων εἶναι ἀστασ. Maximus l. l. 15. λεπτό- γαιων V. οἱ] om. I.

3. ἀποζῆν] To get a living from. To live on.

4. ἀδελον ὃν] Compare a similar construction in Livy, VIII. 17. Alexander, incertum qua fide culturus, pacem cum Romanis fecit.

9. ἡ τε νῦν Θεσσαλία καλουμένη] See Herodot. VII. 176, 6. Θεσσαλοὶ ἦλθον ἐκ Θεσπρωτῶν, οἰκίσαντες γῆν τὴν Αἰολίδα, τὴν περ νῦν ἐκείναι.

14. ἐκ τοῦ ἐπὶ πλείστον—οὔσαν] The Scholiast and Gölter, in his first edition, explain this by considering οὔσαν to be used instead of εἶναι. There would then be a confusion between two distinct modes of expression, ἐκ τοῦ—ἀστασίαστον εἶναι, and τὴν γοῦν Ἀττικὴν—ἀστασίαστον οὔσαν, leaving out ἐκ τοῦ. Comp. notes to IV. 63, 1. V. 7, 2. But it seems better to take ἐκ τοῦ ἐπὶ πλείστον as a single expression, so that τὸ ἐπὶ πλείστον should be used as a substantive, as τὸ

παρὰ πολὺ in II. 89, 6. or τὸ ὡς ἐπὶ τὸ πολὺ "that which generally happens," in Aristotle. ἐκ τοῦ ἐπὶ πλείστον will then signify, as Phavorinus interpreted it, ἀνέκαθεν; "from the remotest period."

διὰ τὸ λεπτόγεων] Erat enim solum Atticum parum uber: ipsi deparci victus, qualis hominum pauperum: tota vitæ ratio adstricta et diligens. Vide Casaub. Animadvers. in Athenæum, pag. 95. HUDS. Et Schol. Aristoph. Acharn. v. 75. et Av. 123. Videtur etiam eo respicere Lucian. Encom. Patr. p. 480. Add. Spanh. ad Julian. Orat. I. p. 78. et ad Aristoph. Nub. v. 298. DUK.

15. ᾤκουν οἱ αὐτοὶ αἰεὶ] Herodot. VII. 161, 6. Ἑόντες Ἀθηναῖοι, ἀρχαιότατον μὲν ἔθνος παρεχόμενοι, μόνου δὲ ἑόντες οὐ μεταβάστα Ἑλλήνων. HUDS.

δαί. καὶ παράδειγμα τόδε τοῦ λόγου οὐκ ἐλάχιστόν ἐστι, διὰ τὰς μετοικίας ἐς τὰ ἄλλα μὴ ὁμοίως αὐξηθῆναι· ἐκ γὰρ τῆς ἄλλης Ἑλλάδος οἱ πολέμῳ ἢ στάσει ἐκπίπτοντες παρ' Ἀθηναίους οἱ δυνατώτατοι, ὡς βέβαιον ὄν, ἀνεχώρουν, καὶ πολῖται γιγνόμενοι εὐθὺς ἀπὸ παλαιοῦ μείζω ἔτι ἐποίησαν πλήθει 5 ἀνθρώπων τὴν πόλιν, ὥστε καὶ ἐς Ἰωνίαν ὕστερον, ὡς οὐχ ἱκανῆς οὔσης τῆς Ἀττικῆς, ἀποικίας ἐξέπεμψαν. III. δηλοῖ δέ μοι καὶ τόδε τῶν παλαιῶν ἀσθένειαν οὐχ ἥκιστα· πρὸ γὰρ τῶν Τρωϊκῶν οὐδὲν φαίνεται πρότερον κοινῇ ἐργασαμένη

<sup>2</sup> Nor had they even ἡ Ἑλλάς, δοκεῖ δέ μοι, οὐδὲ τοῦνομα τοῦτο <sup>10</sup> in common the very name of Greeks or Hellenians. ξύμπασά πω εἶχεν, ἀλλὰ τὰ μὲν πρὸ Ἑλλήνος τοῦ Δευκαλίωνος καὶ πάνν οὐδὲ εἶναι ἢ ἐπικλησις αὕτη, κατὰ ἔθνη δὲ ἄλλα τε καὶ τὸ Πελασγικὸν ἐπὶ πλείστον ἀφ' ἐαυτῶν τὴν ἐπωνυμίαν παρέχεσθαι, Ἑλλήνος δὲ

2. ἀποικίας G.O.P.d.i. et γρ. Q. 3. ἄλλης] om. e. οἱ ἢ b. 4. οἱ δυνατώτατοι] om. N. βεβαίως I. ὄν] om. pr. g. 5. γινόμενοι] N.Q.V. 8. ἀσθένειαν] om. pr. g. 9. ἐργασμένη a. 11. πῶς N.V. et γρ. G. 12. καὶ] om. G. καὶ πάνν] om. d. 13. κατὰ] καὶ τὰ H. καὶ Salmasius de Hellenist. p. 274 et 283.

I. καὶ παράδειγμα-αὐξηθῆναι.] The sense appears to be, "And this is no inconsiderable example of my statement, that it was owing to the migrations that Greece in its other parts did not thrive equally, [or, in like manner,] with Attica. It is an example, I say, of this statement, that all those who were driven out from the rest of Greece took refuge in Attica, and made that country early populous." Attica became populous because refugees from other countries flocked thither, attracted by its security: this affords a presumption that if other cities had enjoyed an equal security, and had not been so continually changing their inhabitants, they too might have thriven as well as Attica. The λόγος, or statement, to which Thucydides here refers, had been given earlier in the chapter, in the words, οὐ χαλεπῶς ἀπαρίσταντο, καὶ δι' αὐτὸ οὕτε μεγίθει πόλεων ἴσχυον, οὕτε τῇ ἄλλῃ παρασκευῇ.

The second Scholiast gives the above interpretation in the main, though he understands the λόγος, or statement, referred to, rather differently. His words are, *Σημίον δέ μοι \* \* \** τὸ τῇ Ἑλλάδι

κατὰ τὰ ἄλλα αὐτῆς μέρη μὴ ὁμοίως τῇ Ἀττικῇ αὐξηθῆναι. Thus he agrees in the main point, that "Greece," τὴν Ἑλλάδα, is the subject of the verb αὐξηθῆναι, and that ἐς τὰ ἄλλα is to be translated, "in its other parts." Oslander's note, in the Frankfurt Thucydides, 1830, agrees more entirely with what has been given above. Poppo and Göller would strike out ἐς, and understand τὰ ἄλλα μὴ ὁμοίως αὐξηθῆναι as meaning τὰ ἄλλα τῆς Ἑλλάδος. Their sense of the passage is therefore the same as mine.

5. ἀπὸ παλαιοῦ] Vid. Petit. Leg. Attic. p. 130. DUK.

11. τὰ μὲν πρὸ Ἑλλήνος—Ἑλλήνος δὲ κ. τ. λ.] Two periods are here distinguished; the first before the birth of Hellen, when the Hellenian name had consequently no existence at all; the second when Hellen and the other chiefs of his race had been called in by different states to assist them against their enemies, and by turning protection into dominion, like the Saxons in Britain, had communicated their name very extensively to the people whom they had conquered.

καὶ τῶν παίδων αὐτοῦ ἐν τῇ Φθιώτιδι ἰσχυσάντων, καὶ ἐπα-  
γομένων αὐτοὺς ἐπ' ὠφελείᾳ εἰς τὰς ἄλλας πόλεις, καθ' ἐκά-  
στους μὲν ἤδη τῇ ὁμιλίᾳ μᾶλλον καλεῖσθαι Ἑλλήνας, οὐ  
μέντοι πολλοῦ γε χρόνου ἡδύνατο καὶ ἅπασιν ἐκνικῆσαι.  
5 τεκμηριοὶ δὲ μάλιστα Ὅμηρος· πολλῶ γὰρ ὕστερον ἔτι καὶ 3  
τῶν Τρωϊκῶν γενόμενος οὐδαμοῦ τοὺς ξύμπαντας ὠνόμασεν,  
οὐδ' ἄλλους ἢ τοὺς μετ' Ἀχιλλέως ἐκ τῆς Φθιώτιδος, οἵπερ  
καὶ πρῶτοι Ἑλληνες ἦσαν, Δαναοὺς δὲ ἐν τοῖς ἔπεσι καὶ  
'Αργεῖους καὶ Ἀχαιοὺς ἀνακαλεῖ. οὐ μὴν οὐδὲ βαρβάρους 4  
10 εἶρηκε, διὰ τὸ μὴδὲ Ἑλληνάς πω, ὥς ἐμοὶ δοκεῖ, ἀντίπαλον εἰς  
ἐν ὄνομα ἀποκεκρίσθαι. οἱ δ' οὖν ὥς ἕκαστοι Ἑλληνες κατὰ 5

1. φθιώτις A.B.E.F.G.H.I.a.g.h. 2. ὠφελεία Bekk. εἰς] καὶ d. 3. μᾶλλον] om. e. 4. πολλοῦ γε] γε πολλοῦ d.i. ἡδύνατο recenti manu G: pr. om. ἐδύνατο V.f. 5. ὕστερον A.B.E.F.G.H.L.N.O.P.V.a.b.c.d.e.f.h.i. Haack. Porpo Goell. Bekk. om. I. ὕστερος reliqui (inter quos G. teste Bekk.). 6. οὐδαμοῦ οὕτως τοὺς Reiskius. ὠνόμασεν Ἑλλήνας Augustus Matthæi. 7. φθιώτις i. φθιστίας d. 9. ἀντικαλεῖ I. 10. ὥς ἐμοὶ δοκεῖ] in margine ponit a. εἰς ἀντίπαλον εἰς a. 11. ὥς] om. I. κατὰ] om. a.

1. καὶ ἐπαγομένων αὐτοὺς] i. e. τῶν ἐν ταῖς ἄλλαις πόλεσιν ἐπαγομένων τῶν Ἑλλήνων καὶ τοὺς παῖδας αὐτοῦ. Comp. VIII. 44, 1. ἐπικηρυκενομένων ἀπὸ τῶν δυνατωτάτων ἀνδρῶν.

7. Φθιώτιδος] Vid. Schol. ad II. ε'. 395. et II. π'. 595. et Dicæarchum p. 22. Ed. Huds. Contra Nostrum disputat Strabo 8, 370. et 14, 661. WASS. Salmas. l. d. p. 349. removet ea, quæ veteres quidam adversus Thucydidem disputaverunt. Versum Homeri, quem hic adfert Enarrator Græcus ex II. β'. 530. spurium esse etiam ibi adnotat parvus Scholiastes. Et sic Salmas. l. d. p. 350. Duk.

9. οὐ μὴν οὐδὲ βαρβάρους εἶρηκε] Non negat Thucydes, vocem βάρβαρος Homeri ætate et fuisse et peregrini quid indicasse: (II. β'. 867. Καρῶν βαρβαρῶνων,) negat eam omnes externos, tanquam Hellenibus oppositos, complexam esse. HAACK.

11. οἱ δ' οὖν ὥς ἕκαστοι Ἑλληνες] The sentence is a repetition of the assertion at the beginning of the chapter, πρὸ τῶν Τρωϊκῶν οὐδὲν φαίνεται πρότερον κοινῇ ἐργασαμένη ἢ Ἑλλάς. What is there ἢ Ἑλλάς, is now οἱ ὥς ἕκαστοι Ἑλληνες, and the following words are a sort of an explanation of the term, which properly speaking is an anachronism. The con-

struction has been made out differently by the different editors. Dobree makes it to be, οἱ δ' οὖν ὥς ἕκαστοι τε κατὰ πόλεις \* \* \* καὶ ξύμπαντες ὕστερον, κληθέντες Ἑλληνες. And he translates it thus, "Those several communities of "people speaking the same language, "who were then separately, and after- "wards collectively, called "Hellenes." Gölle translates, "Hi igitur pro se "quisque, sive suo quisque tempore et "modo, Ἑλληνες et oppidatim, (quot "quot inter se intelligebant) et cuncti "postea vocati, ante Trojanum bellum "nihil conjunctis viribus gesserunt." Is it not rather thus, "The several Hel- "lenic communities, those who both in "their separate cities were at first called "Hellenians, from speaking a common "Hellenian language, and afterwards "were called so as the name of the "whole nation." Thucydes' notion seems to have been, in agreement with that of Herodotus, that the Hellenians came into Greece later than the Pelasgians, and spoke a different language from them: that as they spread themselves through the country, the Pelasgian or old inhabitants in the several cities where the Hellenians settled, became Hellenized in language, and thus

πόλεις τε, ὅσοι ἀλλήλων ξυνίεσαν, καὶ ξύμπαντες ὕστερον κληθέντες, οὐδὲν πρὸ τῶν Τρωϊκῶν δι' ἀσθένειαν καὶ ἀμυξίαν 6 ἀλλήλων ἀθρόοι ἐπραξαν. ἀλλὰ καὶ ταύτην τὴν στρατείαν θαλάσση ἤδη πλείω χρώμενοι ξυνήλθον. IV. Μίνως γὰρ παλαιάτος ὢν ἀκοῇ ἴσμεν ναυτικὸν ἐκτίησάτο, 5 καὶ τῆς νῦν Ἑλληνικῆς θαλάσσης ἐπὶ πλείστον ἐκράτησε, καὶ τῶν Κυκλάδων νήσων ἡρξέ τε καὶ οἰκιστὴς πρῶτος τῶν πλείστων ἐγένετο, Κᾶρας ἐξελάσας καὶ τοὺς ἑαυτοῦ παῖδας ἡγεμόνας ἐγκαταστήσας· τό τε ληστικὸν, ὥς εἰκὸς, καθήρει ἐκ 10 τῆς θαλάσσης ἐφ' ὅσον ἡδύνατο, τοῦ τὰς προσόδους μᾶλλον ἰέναι αὐτῷ. V. οἱ γὰρ Ἕλληνες τὸ πάλαι, καὶ τῶν βαρβά-

I. τε] om. d. ἀλλήλων ξυνίεσαν] ἀλλήλων ὁμόφωνοι ἦσαν ξυνίεσαν L.O. ὁμόφωνοι ἦσαν ἀλλήλοις ξυνίεσαν Q. ἀλλήλων ὁμόφρονες ἦσαν ἀλλήλοις ξυνίεσαν P. ἀλλήλων ξυνήεσαν a.d.i. et correctus E. ξυνήεσαν etiam Jac. Tusanus, cujus lectiones et correctiones Aldinæ Vindobonensi adscriptas edidit Alterus. 3. στρατιῶν A.B.E.I.P. 4. πλείω A.B.E.F.G.H.L.V.e.f.h. et pr. g. τὰ πλείω reliqui (inter quos G. BEKK.). πλείω Porpo. Goeller. Bekk. ἐξήλθον e. μῆνος d. 5. παλαιάτος G.I.L.O.a.c.d. παλαιώτατος H. 6. νῦν] om. b. 7. θαλάσσης. ἐπὶ τόπου νῦν τὸ πλείστον. ἐπὶ πλείστον E. ἐπὶ πλείστον] om. a. 8. τῶν πλείστων] om. a. 9. ἡγεμονίας B. 10. ληστικὸν G.I.N.O.P.a.c.d.e.f.i. καθάρει L. 11. ἡδύνατο N.V.f. τοῦ] τὸ a.

became called also Hellenians: that thus there were a great many cities of Hellenians; but that as national names those of Argives, Danaans, &c. were more prevalent, so that the Hellenians would call themselves Hellenians as to their cities, but Argives or Achæians, as to their nation. Afterwards this was reversed; Argive and Achæian denoted each a particular people, and Hellenian was the name applied to the nation. The real origin and vicissitudes of all these names are a very different question; into which this would not be the place to enter, even if it were possible to determine it satisfactorily.

3. ἀλλὰ καὶ ταύτην—ξυνήλθον] "Nay, "they only united in the expedition "against Troy, because they were by "this time become more familiar than "formerly with the sea."

4. Μίνως γὰρ—ναυτικὸν ἐκτίησάτο] Compare Herodot. I. 171, 2. His statement may be reconciled with that of Thucydides as follows: Minos availed himself of his naval power to conquer

the Cyclades, which were then inhabited by Carians. Of the conquered people some were expelled, and the rest united with a colony of Cretan settlers, whom Minos sent to secure his authority in his new conquests. But instead of treating the old Carian inhabitants as an inferior and subject race, Minos treated them like his own people; imposed no tribute upon them, that is, he allowed them to retain their lands in their own right; and not as holding under the king, and therefore paying him tithes of the produce; and employed them with his own Cretans as a sort of socii navales in war. At a later period the Dorian and Ionian colonies effected a more complete revolution in the Cyclades, by extirpating so large a number of the old inhabitants, as to destroy in a few years all remains of them as a distinct people with a distinct language.

10. καθήρει] Conf. Lobeck. Phrynich. p. 242. Plato Menexen. p. 391, 9. ed. Berolin. BEKK.

For anciently robbery  
and piracy prevailed  
everywhere; in the  
sea, and in the main-  
land of Greece.

ρων οἱ τε ἐν τῇ ἡπείρῳ παραθαλάσσιοι καὶ  
οἱ οἱ νήσους εἶχον, ἐπειδὴ ἤρξαντο μᾶλλον πε-  
ραιούσθαι νανσὶν ἐπ' ἀλλήλους, ἐτράποντο πρὸς  
ληστείαν, ἡγουμένων ἀνδρῶν οὐ τῶν ἀδυνατωτάτων κέρδους  
5 τοῦ σφετέρου αὐτῶν ἕνεκα καὶ τοῖς ἀσθενέσι τροφῆς· καὶ  
προσπίπτοντες πόλεσιν ἀτειχίστοις καὶ κατὰ κώμας οἰκουμέ-  
ναις ἤρπαζον, καὶ τὸν πλεῖστον τοῦ βίου ἐντεῦθεν ἐποιοῦντο,  
οὐκ ἔχοντός πο' αἰσχύνῃν τούτου τοῦ ἔργου, φέροντος δέ τι  
καὶ δόξης μᾶλλον. δηλοῦσι δὲ τῶν τε ἡπειρωτῶν τινὲς ἔτι 2  
10 καὶ νῦν, οἷς κόσμος καλῶς τοῦτο δρᾶν, καὶ οἱ παλαιοὶ τῶν  
ποιητῶν τὰς πύστεις τῶν καταπλεόντων πανταχοῦ ὁμοίως  
ἐρωτῶντες, εἰ λησταὶ εἰσιν, ὥς οὔτε ὧν πυκνῶνται ἀπαξι-  
οῦντων τὸ ἔργον, οἷς τ' ἐπιμελὲς εἶη εἰδέναι οὐκ ὀνειδιζόντων.  
ἐληΐζοντο δὲ καὶ κατ' ἡπειρον ἀλλήλους. καὶ μέχρι τοῦδε 3  
15 πολλὰ τῆς Ἑλλάδος τῷ παλαιῷ τρόπῳ νέμεται, περὶ τε Λο-  
κροὺς τοὺς Ὀζόλας καὶ Αἰτωλοὺς καὶ Ἀκαρῆνας καὶ τὴν  
ταύτην ἡπειρον. τό τε σιδηροφορεῖσθαι τούτοις τοῖς ἡπειρώ- 4  
ταις ἀπὸ τῆς παλαιᾶς ληστείας ἐμμεμένηκε. VI. πᾶσα γὰρ

I. οἱ τε] ὅσοι a. 2. μᾶλλον] om. a. 3. ἐπ'] πρὸς a. 5. αὐτῶν A.B.E.F.  
H.L.N.O. om. I.e. αὐτῶν ceteri et Bekk. αὐτῶν Haack. Porpo. Goell. Bekk. in  
Ed. min. εἶνεκα L. 6. οἰκουμένας F. 7. τὸν] τὸ I.L.N.V.d.e. pr. G. et  
γρ. Q. πλεῖστον πόρον τοῦ P. 8. omnia post οὐκ usque ad verba τὰ πρὸ  
αὐτῆς ad fin. cap. 9. om. i. πῶ] πον e. g. τούτου] om. a. 9. δόξης]  
τιμῆς P.Q. 10. καλὸς E. δρᾶν Bekk. 12. ὑπαξιούτων A. 13. εἰδέναι]  
om. a. 14. τοῦδε τὰ πολλὰ f. 17. ταύτης Q. ταύτην I.

6. πόλεσιν—κατὰ κώμας οἰκουμέναις]  
Comp. c. 10, 2, and III. 94, 4. Any so-  
ciety of men united together as one  
commonwealth under the same laws, is  
called in Greek πόλις. Thus a πόλις  
may be a mere collection of huts in a  
forest; or, like Lacedæmon itself, a  
number of straggling houses, unen-  
closed by walls, and forming therefore  
only a large village.

10. οἱ παλαιοὶ τῶν ποιητῶν] Exstat  
testimonium apud plurimos, imprimis  
vero antiquissimum Homerum, Odys.  
3, 71. et Hymn. Apollinis 452. ubi Scho-  
liastes: οὐκ ἄδοξον ἢ παρὰ τοῖς παλαιοῖς  
τὸ ληστεύειν, ἀλλ' ἐνδοξον. HUDS. Add.  
Eustath. in Od. γ. p. 1457. et Justin.

43, 3. ibique Bern. Duk.

11. τὰς πύστεις—ἐρωτῶντες] i. e. in-  
terrogare facientes, nam non ipsi poetæ  
interrogant. GÖLLER.

πύστεις] Inter Thucyd. γλωττώδη  
ponit Suidas in περιωπῇ. ἐρώτησις etiam  
expl. Hesych. D. Halic. Ant. I. 81. εἰδέ-  
ναι κατὰ ΠΥΣΤΙΝ τοῦ τρέφοντος. Sic  
MS. Vatic. v. eundem de Thucyd. §. 29.  
Gloss. πύσμα percontatio. Eurip. Electra  
690. ἦν μὲν ἔλθῃ ΠΥΣΤΙΣ εὐνυχῆς σέθεν,  
Ὀλολύγεται πᾶν δῶμα. α πεύσσω πύστις, ἢ  
δι' ἀκοῆς μάθησις. Eustath. ad Odys. α'.  
WASS.

16. Αἰτωλοὺς] Ætoli olim prædones.  
Polyb. 4. 377. WASS.

So that the Greeks in those days always carried arms, like the Barbarians of the age of Thucydides.

ἡ Ἑλλὰς ἐσιδηροφόρει διὰ τὰς ἀφράκτους τε οἰκήσεις καὶ οὐκ ἀσφαλεῖς παρ' ἀλλήλους ἐφόδους, καὶ ξυνήθη τὴν διαίταν μεθ' ὅπλων ἐποίησαντο, ὥσπερ οἱ βάρβαροι. σημεῖον δ' ἐστὶ ταῦτα τῆς Ἑλλάδος ἔτι οὕτω νεμόμενα τῶν ποτὲ καὶ ἐς πάντας ὁμοίων διαιτημάτων. ἐν τοῖς πρώτοι δὲ Ἀθηναῖοι τὸν τε σιδήρον κατέθεντο καὶ ἀνειμένη τῇ διαίτῃ ἐς τὸ τρυφερώτερον μετέστησαν, καὶ οἱ πρεσβύτεροι αὐτοῖς τῶν εὐδαιμόνων διὰ τὸ ἀβροδίατον οὐ πολὺς χρόνος ἐπειδὴ χιτῶνάς τε λινοὺς ἐπαύσαντο φοροῦντες καὶ χρυσῶν τεττίγων ἐνέρσει κρωβύλον ἀναδούμενοι τῶν ἐν τῇ κεφαλῇ τριχῶν ἀφ' οὗ καὶ Ἰώνων τοὺς πρεσβυτέρους κατὰ τὸ ξυγγενὲς ἐπὶ πολὺ αὕτη ἡ σκευὴ κατέσχε. μετρία δ' αὖ ἐσθῆτι καὶ ἐς τὸν νῦν τρόπον πρώτοι

4. ταῦτα] ἀττα Wytttenbach. Select. Hist. 4. οὕτω ἔτι P.Q. καὶ] om. d. ὁμοίως I.Q.

6. πρώτοις V. δέ] μὲν Q. τε e.

9. λινοὺς A. λινους g.

10. ἐνέρσει A.B.E.F. et Parisini omnes. ἐν ἔρσει G.

vulgo ἐν ἔρσει. ἐνέρσει Edd. recentiores.

f.g. cum Sch. Aristoph. (Nub. 980.) κρωβύλην B.

πολὺ f. κατασκευὴ A.B.P.h. παρασκευὴ g. in F. spatium relictum inter articulum et σκευή.

5. οὕτω ἔτι P.Q. καὶ] om. d.

7. τρυφερώτατον I.c.

κρωβύλον G. κρωβύλων A.F.a.c.

12. ἐπὶ πολὺ αὕτη] αὕτη ἐπὶ

πολὺ f. κατασκευὴ A.B.P.h. παρασκευὴ g. in F. spatium relictum inter articulum et σκευή.

6. ἐν τοῖς πρώτοις] δέ] The same expression occurs again III. 17, 1. 81, 6. VII. 24, 3. See Matthiae, Gr. Gram. §. 289. Eng. trans. It is commonly explained by supposing that the dative case of the superlative would be added if the sentence were given at full length, as ἐν τοῖς πρώτοις πρώτοις. See Kühner's Gr. Gr. §. 591. note 2. Jelf, 444. 5. a. In its actual usage it is to be considered as one word, like the expression ἔστιν οἶ; for it is to be noted that the gender of the article never changes, but only that of the adjective. Thus we have ἐν τοῖς πλείστοις νῆες, III. 17, 1. and not ἐν ταῖς πλείστοις; just as we have ἔστιν οἶ, ἔστιν ὄν, &c.; and rarely εἰσιν οἶ, or εἰσιν ὄν.

7. ἀνειμένη τῇ διαίτῃ] *Soluta, neque certis legibus adstricta vivendi ratione*: illustrat Wytttenb. Anim. ad Jul. Or. I. Bibl. Crit. vol. III. P. I. p. 68. sive ex edit. Scheferi (Lips. 1802.) p. 159. BEKKER.

8. διὰ τὸ ἀβροδίατον] These words explain why they wore the linen dress, not why they left it off. A similar con-

fusion in the structure occurs at the end of c. 32. For the dative αὐτοῖς, see Matthiae, Gr. Gr. §. 392. 1. and the note on Thucyd. III. 98, 1. Perhaps it may be best expressed in English as follows: "It is not long since they saw their elderly men of the richer classes leave off their linen under-garments," &c.

10. καὶ χρυσῶν τεττίγων, &c.] *Hic capillorum congestus mulieribus Romanis (nam et illae crines ad verticem convolutos gestabant) vocabatur Tutulus, ut auctor est M. Varro. Huds.*

κρωβύλον] εἰδὸς τι ἐμπλοκής. Harpocrat. unde Etymologus v. κρώβυλος. Κορδύλην vocant Cyprii, Persæ Κίδαριν. WASS.

11. καὶ Ἰώνων] Poll. VII. 71. λινοὺς χιτῶν, ὅν Ἀθηναῖοι ἐφόρουσιν ποδήρη, καὶ αὐτοὶ Ἰῶνες. add. Clem. Alex. I. d. et Excerpt. Peiresc. p. 234. DUK.

13. μετρία δ' αὖ ἐσθῆτι] A common dress. Herodot. I. 178, 6. τοῦ μετρίου πήχεος. II. 32, 8. ἀνδρας μικροὺς μετρίων ἐλάσσονας ἀνδρῶν. The Lacedæmonian dress consisted principally of two parts, the χιτῶν, and the χλαῖνα. The first

Λακεδαιμόνιοι ἐχρήσαντο, καὶ ἐς τὰ ἄλλα πρὸς τοὺς πολλοὺς οἱ τὰ μείζω κεκτημένοι ἰσοδίατοι μάλιστα κατέστησαν. ἐγυμνώθησάν τε πρῶτοι, καὶ ἐς τὸ φανερόν ἀποδύντες λίπα 5 μετὰ τοῦ γυμνάζεσθαι ἠλείψαντο· τὸ δὲ πάλαι καὶ ἐν τῷ Ὀλυμπιακῷ ἀγῶνι διαζώματα ἔχοντες περὶ τὰ αἰδοῖα οἱ ἀθληταὶ ἡγωνίζοντο, καὶ οὐ πολλὰ ἔτη ἐπειδὴ πέπανται. ἔτι 6 δὲ καὶ ἐν τοῖς βαρβάροις ἔστιν οἷς νῦν, καὶ μάλιστα τοῖς Ἀσιανοῖς, πυγμῆς καὶ πάλης ἄθλα τίθεται, καὶ διεξωσμένοι τοῦτο δρῶσι. πολλὰ δ' ἂν καὶ ἄλλα τις ἀποδείξειε τὸ πα- 7 10 λαιὸν Ἑλληνικὸν ὁμοιότροπα τῷ νῦν βαρβαρικῷ διαιτώμενον. VII. Τῶν δὲ πόλεων ὅσαι μὲν νεώτατα ὤκισθησαν

1. τὰλλα f. 3. λίπος c. 4. γυμνάσθαι I. 5. ὀλυμπικῷ L. 6. πέπανται Reiskius. 7. καὶ] om. L.O. ἐν τοῖς] τοῖς om. e. 8. τίθενται e. 10. νῦν] om. g.h. 11. νεώτατοι l.c.e.

was a narrow kind of frock, without sleeves, coming down to the knees: the other was a sort of large square shawl, which wrapped round the left arm, then passed across the back and under the right arm, from whence it was crossed over the breast, and the end finally thrown over the left shoulder. But this and the χιτὼν were of woollen. See Müller, *Dorier*, vol. II. p. 266. It was on account of the general simplicity of the Spartan dress that Pythamus, when sent by the Ionians to Lacedæmon to request assistance against Cyrus, appeared in public in a scarlet robe, that such an unwonted exhibition might induce the people to attend the assembly, and thus bring them within reach of his eloquence. See Herodot. I. 152, 1, 2.

2. ἰσοδίατοι] Vid. Spanh. ad Julian. Orat. I. p. 134. Quæ mox sequuntur, ἐγυμνώθησάν τε πρῶτοι, illustrant Casaub. ad D. Hal. p. 475. et Perizon. ad Ælian. III. Var. Hist. 38. Ἀποδύναι inter verba propria Gymnasiorum ex h. l. memorat Poll. III. 153. D. Duk. 3. ἐγυμνώθησάν τε πρῶτοι] Comp. Dionys. Halicarnass. VII. 72. ὁ γὰρ πρῶτος ἐπιχειρήσας ἀποδυθῆναι τὸ σῶμα, καὶ γυμνὸς ὀλυμπιακοῖς δραμῶν ἐπὶ τῆς πεντεκαϊδεκάτης ὀλυμπιάδος, Ἀκανθος ὁ Λακεδαιμόνιος ἦν.

ἐς τὸ φανερόν] "And stripping for  
"all to see, they smeared fat over

"their bodies." The preposition ἐς appears to denote the result of an action, whether designed by the agent, or following merely as a natural consequence of it. So VII. 15, 3. μὴ ἐς ἀναβολὰς πράσσετε, "Do not so act as to delay  
"the business."

λίπα according to Buttmann, whom Kühner follows, is properly the dative of a substantive λίπας or λίπα; the last syllable having become shortened in common pronunciation from λίπα to λίπα. See Buttm. Gr. Gr. §. 58. and Kühner, §. 299. Jelf, III. 10. In the common editions of Pausanias we have λιπάδα ἡλιμμένοι, VIII. 19, 1. I have not the last improved edition at hand, to see whether this reading is still retained, or whether it has been altered to λίπα ἡλιμμένοι. [Ed. Dindorf. λίπα ἀλημιμένοι.]

5. διαζώματα ἔχοντες] Subligaculi meminit Homerus, et in alio insigni loco præter istum a Scholiaste citatum, sc. II. 23, 683. Vide Fabri Agonisticon, l. 2. c. 2. 3. 4. HUDS. Διαζώματα—ἡγωνίζοντο. Magister in ζῶμα. WASS.

7. ἐν τοῖς βαρβάροις ἔστιν οἷς] The article is used because the sense is exactly the same as if the words had been ἐν τισὶ τῶν βαρβάρων. The term is first used generally ἐν τοῖς βαρβάροις, and is then restricted to a partial sense by the words ἔστιν οἷς, "Among the barbarians, that is, amongst some of them."

And the more ancient towns were built for security at some distance from the sea.

καὶ ἤδη πλοῦμωτέρων ὄντων, περιουσίας μάλ-  
λον ἔχουσai χρημάτων ἐπ' αὐτοῖς τοῖς αἰγια-  
λοῖς τείχεσιν ἐκτίζοντο καὶ τοὺς ἰσθμοὺς ἀπε-  
λάμβανον, ἐμπορίας τε ἕνεκα καὶ τῆς πρὸς τοὺς προσοίκους  
ἕκαστοι ἰσχύος· αἱ δὲ παλαιαὶ διὰ τὴν ληστείαν ἐπὶ πολὺς  
ἀντισχοῦσαν ἀπὸ θαλάσσης μᾶλλον ὥκισθησαν, αἱ τε ἐν  
ταῖς νήσοις καὶ ἐν ταῖς ἡπείροις (ἔφερον γὰρ ἀλλήλους τε  
καὶ τῶν ἄλλων ὅσοι ὄντες οὐ θαλάσσιοι κάτω ᾤκουν), καὶ  
μέχρι τοῦδε ἔτι ἀνφικισμένοι εἰσί. VIII. καὶ οὐχ ἦσσαν  
λησταὶ ἦσαν οἱ νησιῶται Κᾶρες τε ὄντες καὶ Φοίνικες· οὗτοι 10  
2 γὰρ δὴ τὰς πλείστας τῶν νήσων ὥκισαν. μαρτύριον δέ· Δή-  
λου γὰρ καθαιρομένης ὑπὸ Ἀθηναίων ἐν τῷδε τῷ πολέμῳ,  
καὶ τῶν θηκῶν ἀναιρεθεισῶν ὅσαι ἦσαν τῶν τεθνεώτων ἐν τῇ  
νήσῳ, ὑπὲρ ἡμισυ Κᾶρες ἐφάνησαν, γνωσθέντες τῇ τε σκευῇ  
τῶν ὅπλων ξυντεθαμμένη καὶ τῷ τρόπῳ ᾧ νῦν ἔτι θάπτουσι. 15  
3 καταστάντος δὲ τοῦ Μίνω ναυτικοῦ πλοῦμώτερα ἐγένετο παρ'  
ἀλλήλους· οἱ γὰρ ἐκ τῶν νήσων κακοῦργοι  
ἀνέστησαν ὑπ' αὐτοῦ, ὅτε περ καὶ τὰς πολλὰς  
αὐτῶν κατ'ὥκίζε. καὶ οἱ παρὰ θάλασσαν ἄν-

But Minos having put down the pirates, navigation and commerce became more secure, and growing civiliza-

1. πλοῦμωτέρων A.B.E. Bekk. vulgo πλωῦμωτέρων. Sic I. 8, 3. A.B.E. πλοῦ-  
μώτερα; I. 29, 2. A.B.C.F.G. et II. 13, 10. A.B.F.I.K.g. πλοῦμοις; I. 50, 5. A.  
B.C.g. πλοῖμοις; I. 52, 1. iidem πλοῖμοι. πλωῦμωτέρων Haack. Poppo. περιου-  
σίαν P. 6. ἀντισχοῦσαν B.E.G.L.O.f.i. et Edd. recentt. vulgo et Goell. ἀντισχοῦ-  
σαι. 7. ἔφερον] Suidas in φέρειν, ἔφερον ἀλλήλους οὐχ ἦττον. 8. ὄντες οὐ θ.]  
οὐ θ. ὄντες c. κάτω ᾤκουν] κατ'ὥκουν I. 9. ἔτι] om. F.N.V.h. ἀνφικισμένοι  
Wytttenbach. et Coraes. ἦττον c. 10. ὄντες] om. G. 11. ὥκισαν B.K.Q.  
c.g.i. et correcti F.G. ceteri ὥκισαν. ὥκισαν Popp. Goell. Bekker. 12. καθαι-  
ρουμένης I.H.N.V.c. ὑπὸ Ἀθηναίων om. V. τῷδε] om. O. 13. ἀφαιρε-  
θεισῶν L.O.P. τεθνηκότων a. ἐν τῇ νήσῳ] margo P. 14. ὑπὲρ ἡμισυ] ἐν  
ἐρίμασι Quintilian. 9. 4. p. 852. Burm. 15. ξυντεθαμμένη A.H.a. ξυντεθαμμένοι  
I.K.L.N.O.P.V.d.e. ξυντεθαμμένοι b.c. ξυντεθαμμένοι Goell. νῦν ἔτι] καὶ νῦν  
ἔτι a. νῦν d.g. 18. ὅτι περ a. καὶ τὰς πόλεις V. 19. περὶ g.h.

I. πλοῦμωτέρων ὄντων] "When things  
"began more to admit of navigation."  
Thus we have in the next chapter, πλοῦ-  
μώτερα ἐγένετο, and II. 98, 2. ἐπειδὴ  
ἐτοῖμα ἦν. Add Herodot. VII. 37, 2.  
οὐτ' ἐπινεφέλων ὄντων. Comp. Matth.  
Gr. Gr. §. 443.

6. ἀντισχοῦσαν] Vid. VII. 71, 5. ἐπὶ

πολὺν ἀντισχοῦσης τῆς ναυμαχίας. DO-  
BREE.

11. ὥκισαν] With respect to the Ca-  
rians in the islands of the Aegean sea,  
see Herodot. I. 171, 2, 3. and for the  
Phoenicians, see Herodot. IV. 147, 5.  
II. 44, 4.



tion and wealth prepared the Greeks for the expedition to Troy. *θραῦποι μᾶλλον ἤδη τὴν κτῆσιν τῶν χρημάτων ποιοῦμενοι βεβαιότερον ὥκουν, καὶ τινες καὶ τείχη περιβάλλοντο, ὥς πλουσιώτεροι ἑαυτῶν γιγνόμενοι ἐφίεμενοι γὰρ τῶν κερδῶν οἱ τε ἥσους ὑπέμενον τὴν τῶν 4 ἐκρεισσόνων δουλείαν, οἱ τε δυνατώτεροι περιουσίας ἔχοντες προσεποιούντο ὑπηκόους τὰς ἐλάσσους πόλεις. καὶ ἐν τούτῳ 5 τῷ τρόπῳ μᾶλλον ἤδη ὄντες ὕστερον χρόνῳ ἐπὶ Τροίαν ἐστράτευσαν.*

IX. Ἀγαμέμνων τέ μοι δοκεῖ τῶν τότε δυνάμει προῦχων, 10 καὶ οὐ τοσούτον τοῖς Τυνδάρεω ὅρκοις κατειλημμένους τοὺς Ἑλένης μνηστήρας ἄγων, τὸν στόλον ἀγεῖραι. λέγουσι δὲ καὶ οἱ τὰ σαφέστατα Πελοποννη- 2 σίων μνήμη παρὰ τῶν πρότερον δεδεγμένοι, Πέλοπά τε πρῶτον πλήθει χρημάτων, ἃ ἦλθεν 15 ἐκ τῆς Ἀσίας ἔχων ἐς ἀνθρώπους ἀπόρους, δύναμιν περιποιησάμενον τὴν ἐπωνυμίαν τῆς χώρας ἐπηλύτην ὄντα ὅμως

1. κτίσιν H. 3. περιβάλλοντο c. ὡς πλ. ε. γ.] om. f. et pr. G. 4. τῶν] om. N.V. τὴν] om. c. 7. ὕστερον A.B.E.F.H.I.K.N.Q.V.a.c.f.g. ὑστέρῳ ceteri. 9. τῶν τότε δυνάμει] δυνάμει τῶν τότε L.O.P.Q. προῦχων Bekk. 14. τε] om. N. 15. ἀπόρους ἀνθρώπους c. 16. ὁμοίως g.h.

6. ἐν τούτῳ τῷ τρόπῳ κ. τ. λ.] "Ita "jam constituti magis quam prisco illo "statu, disjecto et infesto, expeditionem "Trojanam susceperunt." BAUER.

12. οἱ τὰ σαφέστατα Πελοποννησίων κ. τ. λ.] "Those who have received the "clearest accounts of the affairs of Pe- "loponnesus;" or, "those who have "received the clearest accounts of any "Peloponnesians." The order of the words seems to recommend the former interpretation: the absence of the article before Πελοποννησίων, and still more, as I think, the very harsh use of Πελοποννησίων instead of Πελοποννησιακῶν, if Thucydides meant to speak of the affairs of Peloponnesus, are in favour of the second. It is at any rate most probable that the following account came from a Peloponnesian source, for traditionary history almost necessarily implies that it is indigenous in the country of which it treats. Men do not hand down from father to son

any accounts of their neighbours' countries; such in early times are only to be found in the songs of poets, which are a very different thing from tradition.

16. τὴν ἐπωνυμίαν—σχεῖν] Interpretantur nomen præbuisse. Et profecto ἔχειν sæpe respondet Latino verbo præbere. [Vid. II. 41, 3. 61, 2. III. 82, 17. IV. 1, 2. et Herodot. V. 101, 3. VI. 86, 15.] Ne tamen putes, ἔχειν et περιχεῖν inter se confundi, loci, ubi ἔχειν per præbere reddi potest, potius ita intelligendi sunt, ut ἔχειν accipias dictum pro continere, in se habere causam et rationem, sive ansam dare alicui rei. Jam ἐπώνυμος is est unde aliquid appellatur: velut Ἀρχων ἐπώνυμος, unde annus appellatur Atticus, et ὁ ἐπώνυμος, ἔχει τὴν ἐπωνυμίαν, i. e. habet causam denominationis, quod vulgo dicunt, nomen præbet. GÖTL. In English ἔχειν may be thus translated: "Gave occasion to the "name of the country."

σχεῖν, καὶ ὕστερον τοῖς ἐγγόνοις ἔτι μείζω ξυνενεχθῆναι, Εὐ-  
 ρυσθέως μὲν ἐν τῇ Ἀττικῇ ὑπὸ Ἡρακλειδῶν ἀποθανόντος,  
 Ἀτρέως δὲ μητρὸς ἀδελφοῦ ὄντος αὐτῷ, καὶ ἐπιτρέψαντος  
 Εὐρυσθέως, ὅτ' ἐστράτευε, Μυκήνας τε καὶ τὴν ἀρχὴν κατὰ  
 τὸ οἰκεῖον Ἀτρεΐ τυγχάνειν δὲ αὐτὸν φεύγοντα τὸν πατέρα 5  
 διὰ τὸν Χρυσίππου θάνατον, καὶ ὥς οὐκέτι ἀνεχώρησεν Εὐ-  
 ρυσθεὺς, βουλομένων καὶ τῶν Μυκηναίων φόβῳ τῶν Ἡρα-  
 κλειδῶν, καὶ ἅμα δυνατὸν δοκοῦντα εἶναι καὶ τὸ πλῆθος τεθε-  
 ραυεκότα, τῶν Μυκηναίων τε καὶ ὅσων Εὐρυσθεὺς ἦρχε τὴν  
 βασιλείαν Ἀτρεά παραλαβεῖν, καὶ τῶν Περσειδῶν τοὺς Πε- 10  
 3 λοπίδας μείζους καταστήναι. ἃ μοι δοκεῖ Ἀγαμέμνων παρα-  
 λαβὼν, καὶ ναυτικῷ τε ἅμα ἐπὶ πλείον τῶν ἄλλων ἰσχύσας,  
 τὴν στρατείαν οὐ χάριτι τὸ πλείον ἢ φόβῳ ξυναγαγὼν ποιή-  
 4 σασθαί. φαίνεται γὰρ ναυσί τε πλείσταις αὐτὸς ἀφικόμενος  
 καὶ Ἀρκασί προσπαρασχὼν, ὥς Ὅμηρος τοῦτο δεδήλωκεν, εἴ 15  
 5 τῷ ἱκανὸς τεκμηριῶσαι. καὶ ἐν τοῦ σκῆπτρου ἅμα τῇ παρα-  
 δόσει εἶρηκεν αὐτὸν

Πολλῇσι νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν

1. καὶ] om. f. τοῖς ἐγγόνοις οἷον ἀτρεΐ ἀγαμέμνωνι ἔτι A.B.E.F.d.g. et, qui  
 ατρείων habere dicitur, h. μείζον d. om. F.G.H.a.c.e. 4. τε] om. e. 5. φεύ-  
 γοντα τὸν πελάγα τὸν πατέρα E. 7. τῶν Μυκ.] τῶν om. c. 12. ναυτικὸν d. τε]  
 om. g. δὲ reponet Reiskius. ἐπιπλέων G. et pr. F. 13. στρατιῶν A.B.E.  
 et plerique omnes. τὸ πλείον] μᾶλλον K. τὸ πλείστον a. 14. πλείστα] ]  
 Fuerunt qui πλείστος legerent. αὐτὸς] om. a. 16. ἱκανὸς τοῦτο τεκμ. K.  
 17. αὐτὸν om. Q.

6. Χρυσίππου θάνατον] Chrysippum  
 Pelops pater cum unice amaret, ægre id  
 ferens noverca Hippodamia filios suos  
 Atreum et Thyesten ad ejus cædem im-  
 pulit. GÖLL. Hoffmann's Lexic. in  
 Chrysipp. compare Pausan. VI. 20.

12. καὶ ναυτικῷ τε ἅμα] καί—τε are  
 equivalent to "atque etiam;" the con-  
 junction καὶ must be taken closely with  
 the word that follows it, as forming  
 with it only one single term; and thus  
 the word τε, or δέ where δέ occurs *ter-  
 tio loco*, may be considered as still hold-  
 ing its proper place, that is, as being  
 the second word in the clause and not  
 the third. ναυτικῷ τε, would be simply,

"and in naval power;" καὶ ναυτικῷ τε  
 is, "and in naval power also." See  
 Boeckh's Inscript. Græc. Præfat. P.  
 XXIII. and the Locrian Inscription,  
 No. 1759. Bekker, in his edition of  
 1832, has omitted the brackets in which  
 he had previously enclosed the word τε.  
 Compare VIII. 68, 2. καὶ αὐτὸς τε,  
 ἐπειδὴ τὰ τῶν τετρακοσίων ἐν ὑστέρῳ  
 μεταπεσόντα κ. τ. λ.

16. ἐν τοῦ σκῆπτρου] Il. 2, 108. Scep-  
 trum hoc fuit hasta, quam Chæronen-  
 ses tanquam Deum venerati sunt. v.  
 Pausan. IX. 40, 11. p. 795. Ita Scep-  
 trum Jovis in gemmis est hasta pura.  
 v. Lipperti Dactylioth. p. 7. GOTTL.

οὐκ ἂν οὖν νήσων ἔξω τῶν περιοικίδων (αὐται δὲ οὐκ ἂν πολ-  
 λαὶ εἶσαν) ἡπειρώτης ὧν ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν  
 εἶχεν. εἰκάζειν δὲ χρή καὶ ταύτῃ τῇ στρατείᾳ οἷα ἦν τὰ πρὸ 6  
 αὐτῆς. Χ. Καὶ ὅτι μὲν Μυκῆναι μικρὸν ἦν, ἣ εἴ τι τῶν  
 5 τότε πόλισμα νῦν μὴ ἀξιόχρεων δοκεῖ εἶναι, οὐκ ἀκριβεῖ ἂν  
 τις σημεῖον χρώμενος ἀπιστοίῃ μὴ γενέσθαι τὸν  
 στόλον τοσοῦτον, ὅσον οἱ τε ποιηταὶ εἰρήκασι  
 καὶ ὁ λόγος κατέχει. Λακεδαιμονίων γὰρ εἰ ἡ  
 πόλις ἐρημωθείη, λειφθείη δὲ τὰ τε ἱερὰ καὶ  
 τῆς κατασκευῆς τὰ ἐδάφη, πολλὴν ἂν οἶμαι  
 ἀπιστίαν τῆς δυνάμεως προελθόντος πολλοῦ χρόνου τοῖς  
 ἔπειτα πρὸς τὸ κλέος αὐτῶν εἶναι (καίτοι Πελοποννήσου

Who was a very pow-  
 erful prince for those  
 times, and the expe-  
 dition which he com-  
 manded was on a  
 far larger scale than  
 Greece had ever wit-  
 10 nessed before.

1. ἔξω τῶν π.] τῶν π. ἔξω α. 2. εἰ ἦσαν V. ἦσαν ἡπειρώτης pr. F. τι]  
 om. α. 3. στρατιά plerique omnes. στρατεία Poppo. Goeller. Bekk. 5. ἀξί-  
 οχρεων E. 7. οἱ τε] τε οἱ K.d. οἱ e. 9. ληφθείη A.B.K.V.g. τὰ τε]  
 τὰ L.g. τὰ ταύτης e. ταύτῃ I. 10. πολλὴν γὰρ ἂν L. 11. πολλοῦ] τοῦ  
 πολλοῦ H. σοῦ g.

4. Καὶ ὅτι μὲν Μυκῆναι μικρὸν ἦν] My-  
 cenæ had been destroyed by the Argives  
 in the 78th Olympiad, B. C. 468. thirty-  
 seven years before the beginning of the  
 Peloponnesian war. From that time for-  
 wards it remained in ruins, [Diodorus.  
 XI. 65.] yet it is surprising that Strabo  
 should have said that in his time "there  
 remained not a vestige of the city of  
 "Mycenæ." VIII. p. 372. The remains  
 of Mycenæ, which will last to all appear-  
 ance as long as the human race exists,  
 are fully described in Sir W. Gell's Ar-  
 golis. The gate of the lions and the  
 treasury of Atreus, both of them belong-  
 ing to a style of architecture so unlike  
 that of the age of Pericles, have been  
 often engraved, and are now generally  
 known.

8. λόγος κατέχει] Vid. Valck. ad Eu-  
 rip. Hippol. v. 1464. p. 322. GOTTL.

10. κατασκευῆς τὰ ἐδάφη] "The foun-  
 "dations of the buildings of the city."  
 κατασκευὴ signifies "stationary furni-  
 "ture," or "stock," and consequently  
 the κατασκευὴ of a city must be its  
 streets, temples, theatres, &c. Thus it  
 signifies both the live stock of an estate  
 and the furniture of houses, I. 89, 3. II.  
 5. 4. 14. I. 16. 38, I. 65, 2. 97, 3. VI. 46, 3;

the furniture or ornaments of a ship,  
 VI. 31, 3; and the forts essential to the  
 defence of a country, which are the  
 κατασκευὴ of the country, VI. 17, 3.  
 Παρασκευή, on the contrary, applies to  
 things which are temporary and occa-  
 sional; as military and naval arma-  
 ments, provisions for an expedition, &c.  
 The distinction, however, is not always  
 observed; for we read of κατασκευὴ τοῦ  
 πολέμου, VIII. 5, 1. "the preparing or  
 "making ready for war," where we  
 should expect to find παρασκευή. And  
 instances of a similar incorrectness  
 might probably be found in other writ-  
 ters. How truly Thucydides antici-  
 pated the appearance of Sparta when  
 reduced to ruins, may be seen from  
 Mr. Dodwell's description of its actual  
 state: "We reached the remains of  
 "the Lacedæmonian capital, now called  
 "Palaio-Kastro, consisting of uncertain  
 "traces, and heaps of large stones  
 "tossed about in a sort of promiscuous  
 "wreck." "The former glory of the  
 "Spartan acropolis, with all its tem-  
 "ples, is now indicated only by some  
 "strong foundations and scattered  
 "blocks of stone." Classical Tour, II.  
 p. 403, 404.

τῶν πέντε τὰς δύο μοίρας νέμονται, τῆς τε ξυμπάσης ἡγούνται καὶ τῶν ἔξω ξυμμάχων πολλῶν· ὅμως δὲ οὔτε ξυνοικισθείσης πόλεως οὔτε ἱεροῖς καὶ κατασκευαῖς πολυτελέσι χρησαμένης, κατὰ κόμας δὲ τῷ παλαιῷ τῆς Ἑλλάδος τρόπῳ οἰκισθείσης, φαίνοιτ' ἂν ὑποδεεστέρα), Ἀθηναίων δὲ τὸ αὐτὸ τοῦτο 3 παθόντων διπλασίαν ἂν τὴν δύναμιν εἰκάζεσθαι ἀπὸ τῆς 3 φανεράς ὄψεως τῆς πόλεως ἢ ἔστιν. οὐκ οὐκ ἀπιστεῖν εἰκὸς, οὐδὲ τὰς ὄψεις τῶν πόλεων μᾶλλον σκοπεῖν ἢ τὰς δυνάμεις, νομίζειν δὲ τὴν στρατείαν ἐκείνην μεγίστην μὲν γενέσθαι τῶν πρὸ αὐτῆς, λειπομένην δὲ τῶν νῦν, τῇ Ὀμήρου αὖ ποιήσει εἰ<sup>10</sup>

But still it was not to be compared with the armaments of the Peloponnesian war.

4 τι χρὴ καὶ ταῦθα πιστεύειν, ἣν εἰκὸς ἐπὶ τὸ μείζον μὲν ποιητὴν ὄντα κοσμήσαι, ὅμως δὲ φαίνεται καὶ οὕτως ἐνδεεστέρα. πεποίηκε γὰρ χιλίων καὶ διακοσίων νεῶν, τὰς μὲν Βοιωτῶν εἴκοσι καὶ ἑκα-

1. μοίρας] corr. G. δυνάμεις L.O.P.Q.  
P.Q. 5. Bekkerus ὑποδεεστέρα mavult.  
9. στρατείαν F.H.P.V.a.c.e. Poppe. Haack.  
(Dorier, II. p. 51.) were Pitane, Messoa, Limnæ, and Cynosura, which lay

2. συμμάχων I. δὲ] om. L.O.  
7. τῆς πόλεως] om. I.e. ἢ] ἢ E.  
στρατείαν K. Vulgo (Bekk. Goeller.)  
10. αὐτῆς Bekk. αὐ] δ' αὐ e.  
11. καὶ ἐνταῦθα g. μείζω a.

1. τῶν πέντε τὰς δύο μοίρας] He makes only five divisions of Peloponnesus, Laconia, Messenia, Argolis, Achaia, and Arcadia; for Elis also was included in Arcadia. Compare Pausan. V. 1, 1.

3. πόλεως] Ubi πόλις de urbe dicitur non opus est articulum addi. Vid. not. ad Sophocle. Oedip. Tyr. v. 630. SCHÆFER. Apparatus Criticus ad Demosth. tom. I. p. 384. The line referred to in Sophocles is, κάμοι πόλεως μέτεστιν, οὐχὶ σοὶ μόνῳ, where πόλεως is undoubtedly τῆς πόλεως. Other similar instances are quoted in Schæfer's note on the passage. See Kühner's Gr. Gr. §. 484. Jelf, 447, Obs., where πόλις and ἀγρός are mentioned, with many other words, as being often used without the article, because "they occur frequently in common speech, and are thus so generally in use, that even without the article they can express a defined and individualized subject."

4. κατὰ κόμας—οἰκισθείσης] The names of these villages, according to Müller, (Dorier, II. p. 51.) were Pitane, Messoa, Limnæ, and Cynosura, which lay

around the citadel at various distances, some being built on lower eminences, and others in the plain. They were all enclosed within one common wall in the Roman times. Such too, as Niebuhr supposes, was the early state of Rome: the original Pelasgian settlement was on the Palatine; while the Sabines occupied the Capitoline, and the Latins the Aventine; and these several hills were rather so many distinct towns than different parts of the same city. Such too were the *Borghi* of Florence, and some other Italian towns, at a later period.

κατὰ κόμας] Suidas v. κόμη (p. 364.) Εἶρηκε δὲ Θουκυδίδης τοὺς δῆμους κόμας ἐν πρώτῳ. Κατὰ κόμας δὲ τῷ παλαιῷ τρόπῳ οἰκηθείσα. GOTTL.

11. καὶ ἐνταῦθα—ἣν εἰκὸς, κ. τ. λ.] Κἀνταῦθα has the same sense as if Thucydides had written καὶ περὶ ταύτης τῆς στρατείας λέγουσι. Therefore the relative ἣν is in the feminine gender.

14. χιλίων καὶ διακοσίων] Schöliast. hic ex Homero, ut ait, 1166. numerat. Eustathius ad Il. β. 358. ex Catalogo

τὸν ἀνδρῶν, τὰς δὲ Φιλοκτῆτου πεντήκοντα, δηλῶν, ὡς ἐμοὶ  
δοκεῖ, τὰς μεγίστας καὶ ἐλαχίστας· ἄλλων γοῦν μεγέθους  
πὲρι ἐν νεῶν καταλόγῳ οὐκ ἐμνήσθη. αὐτερέται δὲ ὅτι ἦσαν  
καὶ μάχιμοι πάντες, ἐν ταῖς Φιλοκτῆτου ναυσὶ δεδήλωκε·  
στοξότας γὰρ πάντας πεποίηκε τοὺς προσκώπους. περίνεως  
δὲ οὐκ εἰκὸς πολλοὺς ξυμπλεῖν, ἔξω τῶν βασιλέων καὶ τῶν  
μάλιστα ἐν τέλει, ἄλλως τε καὶ μέλλοντας πέλαγος περαι-  
ώσεσθαι μετὰ σκευῶν πολεμικῶν, οὐδ' αὖ τὰ πλοῖα κατά-  
φρακτα ἔχοντας, ἀλλὰ τῷ παλαιῷ τρόπῳ ληστικώτερον παρε-  
σκευασμένα. πρὸς τὰς μεγίστας οὖν καὶ ἐλαχίστας ναῦς τὸ γ  
μέσον σκοποῦντι οὐ πολλοὶ φαίνονται ἐλθόντες, ὡς ἀπὸ  
πάσης τῆς Ἑλλάδος κοινῇ πεμπόμενοι. XI. αἴτιον δ' ἦν οὐχ  
ἡ ὀλιγανθρωπία τοσοῦτον, ὅσον ἡ ἀχρηματία.  
τῆς γὰρ τροφῆς ἀπορία τὸν τε στρατὸν ἐλάσσων  
ἦγαγον καὶ ὅσον ἥλιπζον αὐτόθεν πολεμοῦντα

An inferiority how-  
ever which was owing  
more to poverty than  
to any want of popu-  
lation.

4. ναυσὶ] om. e. 5. πρὸς κώπην g. 6. δὲ] om. g. τῶν βασ. τῶν] om. K.

7. ἐντέλλει V. περαιώσασθαι Q.g. περαιώσασθαι G:K.V.d. 9. ληστικώ-  
τερον a. 10. οὖν N.V. Porpo. δ' οὖν Bekker. e conject. vulgo γοῦν. ναῦς]  
om. a. 11. πολλὸν a. ἐλθόντες A.B.E. F.H.V.a.c.e.f.g.h. Haack. Porpo.  
Goeller. Bekk. δὲ ἐλθόντες N. vulgo ξυμπελθόντες. 12. κοινὸι d. 14. τῆς]  
τῇ K. τε om. V. ἐλάσσον K. 15. αὐτόθι c.

Homeri 1186. Varie proditus est nume-  
rus. Vid. Cerd. ad Virg. II. Æn. 298.  
et Meziriac. ad Ovid. Epist. Hermion.  
p. 319. De Bæotorum navibus est apud  
Poëtam in Catalogo v. 16. et de Philo-  
ctetæ ibid. v. 226. DUK.

3. Pollux I. 95. Αὐτερέτας (ita enim  
legend. ex Cod. Palatino) Θουκυδίδης  
ὠνόμασε τοὺς καὶ ἐρίττοτας καὶ ἀπομα-  
χομένους· περίνεως δὲ καλεῖ τοὺς ἄλλους  
ἐπιβάτας. HUBS.

5. τοξότας] Homer. II. 2, 227. Τόξων  
εἶδότες ἴφι μάχεσθαι. DUK.

περίνεως] Suidas h. v. WASS. et in  
Πρωτονεως. DUK.

6. ἔξω τῶν βασιλέων] Id est, χωρὶς,  
Thom. Magist. in ἔξω. Scholiastes  
Thucydidis III. 61, 3. et V. 26, 2. expo-  
nit ἀνευ. DUK.

7. μέλλοντας] The grammar requires  
μειλόντων, for it refers not to the περί-  
νεως, or passengers, only, but to the

armament generally. But this is one of  
the many passages where the construc-  
tion is adapted rather to the sense than  
to the words of what had gone before:  
for περίνεως πολλοὺς ξυμπλεῖν has ex-  
actly the same meaning as if Thucydides  
had written περίνεως πολλοὺς μετὰ σφῶν  
ἄγειν, and accordingly μέλλοντας fol-  
lows, just as if he had so written it.

10. οὖν] Göller in his second edition  
has restored the old reading γοῦν. He  
understands it to mean, "At any rate if  
"we take the mean between the largest  
"and smallest ships, the numbers of  
"the whole armament will not appear  
"very considerable." "At any rate,"  
that is, "whether you allow or not that  
"the rowers and soldiers were the same  
"persons, and that there would not be  
"many on board who were not wanted  
"to work the ships."

βιοτεύσειν, ἐπειδὴ †δὲ† ἀφικόμενοι μάχῃ ἐκράτησαν (δῆλον δέ· τὸ γὰρ ἔρυμα τῷ στρατοπέδῳ οὐκ ἂν ἐτειχίσαντο), φαίνονται δ' οὐδ' ἐνταῦθα πάσῃ τῇ δυνάμει χρησάμενοι, ἀλλὰ πρὸς γεωργίαν τῆς Χερσονήσου τραπόμενοι καὶ ληστείαν τῆς 3 τροφῆς ἀπορία. ἥ καὶ μᾶλλον οἱ Τρῶες αὐτῶν διεσπαρμένων 5 τὰ δέκα ἔτη ἀντείχον βία, τοῖς αἰὶ ὑπολειπομένοις ἀντίπαλοι 4 ὄντες. περιουσίαν δὲ εἰ ἦλθον ἔχοντες τροφῆς, καὶ ὄντες ἀθρόοι ἄνευ ληστείας καὶ γεωργίας ξυνεχῶς τὸν πόλεμον διέφερον, ῥαδίως ἂν μάχῃ κρατοῦντες εἶλον, οἳ γε καὶ οὐκ ἀθρόοι ἀλλὰ μέρει τῷ αἰὶ παρόντι ἀντείχον· πολιορκία δ' ἂν 10 προσκαθεζόμενοι ἐν ἐλάσσονί τε χρόνῳ καὶ ἀπονώτερον τὴν 5 Τροίαν εἶλον. ἀλλὰ δι' ἀχρηματίαν τὰ τε πρὸ τούτων ἀσθενῆ ἦν, καὶ αὐτά γε δὴ ταῦτα ὀνομαστότατα τῶν πρὶν γενόμενα δηλοῦται τοῖς ἔργοις ὑποδεέστερα ὄντα τῆς φήμης καὶ τοῦ νῦν περὶ αὐτῶν διὰ τοὺς ποιητὰς λόγου κατεσχηκότος· 15 XII. ἐπεὶ καὶ μετὰ τὰ Τρωϊκὰ ἡ Ἑλλὰς ἔτι μετανίστατό τε

1. βιοτεύειν I. βιωτεύσειν V.g. βιοτεύειν K.Q. 2. ἔρυγμα I. 4. Χερ-  
σονήσου A.B.E.h. χερρονήσου I.V. χερρονήσου F.H. vulgo χερρόνησου. Infra  
IV. 42, 2. χερρονήσου L.O. χερρονήσου d.f.i. χερσονήσου h.; 45, 2. χερρονήσου  
H.f.; VI. 97, 1. χερρόνησος Q.d.i. χερρόνησος f.; VIII. 62, 3. χερρονήσου L.O.  
Q.c.f.g. χερρονήσου i. χερρονήσου d.; VIII. 99, 2. χερρονήσου H.i. χερρονή-  
σου F.; VIII. 102, 1. χερσονήσω F. χερρονήσω d.i. χερωνήσω A.; VIII. 104, 2.  
χερρόνησον B.g. 6. αἰ] om. d. ἀντίπαλον b. 9. διεφέροντο K.  
10. μέρη I. παρόντι A.B.E.F.H.I.K.N.P.V.a.c.d.e.f.g.h.i. Haack. Poppo. Goeller.  
Bekk. vulgo παρατυχόντι. δ' ἂν] δὲ d. 11. προκαθεζ. a. ἐν] om. e.  
τε] om. V. 12. πρὸς pr. F. -νῇ ἦν—c. 20, 3. ὅτι 'Ιπ.] hæc recentioribus in  
foliis habet F, quarto et quinto. BEKK. 13. γε om. G. et f. (i. e. recentia illa F.  
folia.) BEKK. γε δὴ] δὴ H.K.N.V.a.c.d.e. δὲ F.L.O.P.

1. ἐπειδὴ †δὲ†] Bekker in his latest edition, 1832, reads ἐπειδὴ τε; the Venetian MS. V. omits the preceding τε before στρατόν. The passages appealed to by Haack and Göller, as justifying the construction τὸν τε στρατόν—ἐπειδὴ δέ, III. 52, 3, and VIII. 48, 3, do not apply to the present case. See however Sophocl. Œd. Colon. 367, and Hermann on Viger, note 520, and Kühner, Gr. Gr. §. 722. 5. Jelf, 754. 5. I believe that Bekker is right in correcting the text.

2. φαίνονται δ' οὐδ' ἐνταῦθα] The conjunction δὲ is here used in the apodosis

or predicate of the sentence, as in IV. 132, 2. VIII. 29, 2. and II. 65, 5, where the form of the language closely resembles the present passage: ἐπειδὴ τε ὁ πόλεμος κατέστη, ὃ δὲ φαίνεται καὶ ἐν τούτῳ προγνοῦς τὴν δύναμιν. Compare also ch. 18, 1. of this book. ἐπειδὴ δὲ οἱ τύραννοι κατελύθησαν—μετὰ δὲ τὴν κατά-  
λυσιν ἡ μάχῃ ἐγένετο.

16. ἔτι μετανίστατό τε καὶ κατωκίετο]  
“Was still moving from place to place,  
“and settling itself,” i. e. it was not yet settled.

Proceeding next beyond the Trojan war, Greece still continued for a long time in an unsettled and therefore in an unimproving condition.

καὶ κατακίζετο, ὥστε μὴ ἡσυχάσασα αὐξηθῆναι. ἢ τε γὰρ ἀναχώρησις τῶν Ἑλλήνων ἐξ Ἰλίου χρονία γενομένη πολλὰ ἐνεόχμωσε, καὶ στάσεις ἐν ταῖς πόλεσιν ὡς ἐπὶ πολὺ ἐγίνοντο, ἀφ' ὧν ἐκπίπτουτες τὰς πόλεις ἐκτίζον. Βοιωτοῖς

τε γὰρ οἱ νῦν ἐξηκοστῷ ἔτει μετὰ Ἰλίου ἄλωσιν, ἐξ Ἀρνης ἀναστάντες ὑπὸ Θεσσαλῶν, τὴν νῦν μὲν Βοιωτίαν πρότερον δὲ Καδμηίδα γῆν καλουμένην ᾤκισαν (ἦν δὲ αὐτῶν καὶ ἀποδασμὸς πρότερον ἐν τῇ γῇ ταύτῃ, ἀφ' ὧν καὶ ἐς Ἰλιον ἰοέστράτευσαν), Δωριῆς τε ὀγδοηκοστῷ ἔτει ξὺν Ἡρακλείδαις

1. κατακίζετο A.B.E.F.G.H.N.V.a.b.c.e.f.g.h. Haack. Porpo. Goeller. μετακί-  
ζετο vulgo. ἡσυχάσασαν A.B.E.F.G.K.g.h. 3. ἐνεόχμωσε B.F.H.V.h.g.

ἐνέόχμωσε a. ἐνεόχμωσε A.E. et vulgo. 4. ὥς] om. g. ἐπὶ τὸ πολὺ  
F.G.H.I.N.V.a.c. ἐγίνοντο K. 6. τε] om. e. οἱ νῦν] om. a. μετὰ  
τὴν Ἰλίου L.g. 7. μὲν] om. F.H.a.c. 8. καδμηίδα F.H. καδμηίδα a.  
γῆν τὴν χαϊρώνειαν (vel χαϊρώνειαν) καλουμένην E. ᾤκισαν a. Haack. Porpo.  
Goeller. Bekk. vulgo ᾤκησαν. καὶ] om. a.c. ante pronomen ponunt N.V.e.g.  
9. πρότερον] post ταύτην ponunt F.G.H.I.N.V.a.c. post γῇ, omisso pronomine, e.  
10. σὺν d.

5. τὰς πόλεις] "Claras illas urbes, " quas inde novimus exstitisse." PORPO. Prolegom. I. p. 200.

6. ἐξ Ἀρνης] Arne in Thessaly is the place here intended, which however Stephanus Byzantinus, following some other story, or confusing that which Thucydides adopted, calls a colony from Boeotia. Müller conceives that the statement which makes a portion of the Boeotians to have been settled in Boeotia before the Trojan war, was merely made in deference to the authority of the Homeric catalogue of the ships; but he adds that according to this catalogue it was more than a portion, for the Boeotians were represented as already possessing the whole of what was afterwards called Boeotia. Die Minyer, p. 393—5. Perhaps therefore Thucydides had other reasons for his statement, and was not merely following the authority of Homer. What was the real truth is hardly to be ascertained by us now.

10. Δωριῆς τε—ξὺν Ἡρακλείδαις] The great family or rather clan which claimed descent from the hero Hercules, being expelled from Peloponnesus by the Pelopidae, found an asylum among the Do-

rians, an Hellenian people, inhabiting a mountain district between the chain of Oeta on the one side and Parnassus on the other. Here they found willing followers in their enterprise for the recovery of their former dominion in Peloponnesus: the Heraclidæ were to possess the thrones of their ancestors; but the Dorians were to have the free property of the lands which they hoped to conquer, and were not to hold them under the Heraclidæ. The invaders were also assisted by an Ætolian chief named Oxylus, and by his means they were enabled to cross over by sea from the northern to the southern side of the Corinthian gulf, instead of forcing their way by land through the isthmus. Their invasion was completely successful; all Peloponnesus, except Arcadia and Achaia, fell into their power; and three chiefs of the Heraclidæ took possession of the thrones of Sparta, Argos, and Messenia; while Elis was assigned to their associate Oxylus. The land was divided in equal shares amongst the Dorians, with the exception probably of some portions attached to the different temples, and which with the offices of priesthood be-



4 Πελοπόννησον ἔσχον. μόλις τε ἐν πολλῷ χρόνῳ ἡσυχά-  
 σασα ἡ Ἑλλὰς βεβαίως καὶ οὐκέτι ἀνιστα-  
 μένη ἀποικίας ἐξέπεμπε, καὶ Ἴωνας μὲν Ἀθη-  
 ναῖοι καὶ νησιωτῶν τοὺς πολλοὺς ᾤκισαν,  
 Ἰταλίας δὲ καὶ Σικελίας τὸ πλεόν Πελοποννήσιοι, τῆς τε 5  
 5 ἄλλης Ἑλλάδος ἔστιν ἡ χωρία. πάντα δὲ ταῦτα ὕστερον τῶν  
 Τρωϊκῶν ἐκτίσθη.

XIII. Δυνατωτέρας δὲ γιγνομένης τῆς Ἑλλάδος καὶ τῶν  
 χρημάτων τὴν κτῆσιν ἔτι μᾶλλον ἢ πρότερον ποιουμένης, τὰ  
 And the increase of wealth led to usurpations of the govern-  
 ment in different states  
 α πολλὰ τυραννίδες ἐν ταῖς πόλεσι καθίσταντο, 10  
 τῶν προσόδων μειζόνων γιγνομένων (πρότερον  
 δὲ ἦσαν ἐπὶ ῥητοῖς γέραςι πατρικαὶ βασιλείαι),

1. μόλις A.B.E.N.V.f.g.h. vulgo μόγισ. Ita VII. 40, 2. B.Q. VII. 44, 2, 7.  
 A. D. F. H. L. N. O. P. Q. d. e. f. g. h. k. VIII. 34. B. Uno loco VIII. 92, 8. omnes  
 μόγισ. 2. βεβαίως] ante ἡσυχάσασα ponit a. 3. ἐξέπεμπε F.G.H.I.L.

π ψ  
 N.O.P.V.b.c.d.e. ἐξέπεμψε a. ἐξέπεμπε K. Vulgo et Bekker ἐξέπεμψε. 4. ᾤκησαι  
 E.I.d. 5. πλεόν F.G.H.I.N.V.a.c. Poppo. Vulgo et Bekk. Goeller. πλείστον.  
 6. ἄλλης] om. P. ἁχωρία V. 8. γιγνομένης vel γινομένης A.B.E.F.H.I.  
 a.c.e.f.g.h. Poppo. Goeller. Bekk. G. et vulgo γενομένης. 11. γενομένων K.d.i.

longed to the Heraclidæ, as the descend-  
 ants of the national gods and heroes of  
 the country. Meanwhile the old in-  
 habitants were either reduced to migrate,  
 or were treated as an inferior caste,  
 holding such lands as they were per-  
 mitted to cultivate, not as freeholders, but  
 as tenants under Dorian lords. These  
 were the Laconians, or *περίοικοι*, of whom  
 we shall find frequent mention in the  
 course of this history; and some of this  
 class, failing in an attempt to recover  
 their independence, were degraded to the  
 still lower condition of villains, or pre-  
 dial slaves; and thus formed the first  
 beginning of the class of Helots, which  
 was afterwards greatly swelled from  
 other quarters. On the other hand the  
 Hellenian name derived its general pre-  
 dominance throughout Greece from the  
 Dorian conquest of Peloponnesus: the  
 Dorians claiming descent from the eldest  
 son of Hellen, and while they gloried in  
 their extraction, asserting their peculiar  
 title to the Hellenian name above all the  
 other tribes which had assumed it. See

Isocrates, Archidamus, p. 119. Strabo,  
 VIII. 5, 4. Pausanias, II. 18. III. 1.  
 IV. 3. V. 3. 4.

3. ἐξέπεμπε] The imperfect instead of  
 the common reading ἐξέπεμψε has been  
 justly restored by Benedict, Haack,  
 Poppo, and Göller. "Et recte quidem,"  
 to use Göller's own words, "quoniam  
 "in sequentibus de certis quibusdam  
 "coloniis loquitur, hic autem de  
 "coloniis in universum, quæ longiori  
 "temporis tractu a variis populis in  
 "varias regiones mittebantur."

5. Ἰταλίας] We must remember that  
 the name "Italy" was applied in the  
 age of Thucydides merely to the south-  
 ernmost point of the peninsula, the  
 modern provinces of Calabria Citra and  
 Calabria Ultra. See Aristotle's Politics,  
 VII. 10, 3.

11. τῶν προσόδων μειζόνων γιγνομένων]  
 For the ascendancy in civil society first  
 enjoyed by nobility, and afterwards by  
 wealth, see the separate dissertation at  
 the end of the volume.

12. πατρικαὶ βασιλείαι] Döderlein, re-



on the part of rich individuals, wealth now beginning to overbalance nobility. Attention also was now paid to naval affairs, first by

- 5 the Corinthians, *ναυτικά τε ἐξηρτύετο ἡ Ἑλλάς, καὶ τῆς θαλάσσης μᾶλλον ἀντείχοντο. πρῶτοι δὲ Κορίνθιοι λέγονται ἐγγύτατα τοῦ νῦν τρόπου μεταχειρίσασθαι τὰ περὶ τὰς ναῦς, καὶ τριήρεις πρῶτον ἐν Κορίνθῳ τῆς Ἑλλάδος ναυπηγηθῆναι. φαίνεται δὲ 3 καὶ Σαμίους Ἀμεινοκλῆς Κορίνθιος ναυπηγὸς ναῦς ποιήσας*  
*A.C. 705. τέσσαρας· ἔτη δ' ἐστὶ μάλιστα τριακόσια ἐς τὴν τελευταίαν τοῦδε τοῦ πολέμου, ὅτε Ἀμεινοκλῆς Σαμίους ἦλθε. ναυμαχία τε παλαιάτη ὧν ἴσμεν γίγνεται Κορινθίων 4*  
*10 A.C. 665. πρὸς Κερκυραίους· ἔτη δὲ μάλιστα καὶ ταύτῃ ἐξήκοντα καὶ διακόσιά ἐστι μέχρι τοῦ αὐτοῦ χρόνου. οἰκοῦντες 5 γὰρ τὴν πόλιν οἱ Κορίνθιοι ἐπὶ τοῦ ἰσθμοῦ αἰὲς δὴ ποτε ἐμπόριον εἶχον, τῶν Ἑλλήνων τὸ πάλαι κατὰ γῆν τὰ πλείω ἢ κατὰ θάλασσαν, τῶν τε ἐντὸς Πελοποννήσου καὶ τῶν ἔξω,*  
*15 διὰ τῆς ἐκείνων παρ' ἀλλήλους ἐπιμισγόντων, χρήμασί τε*

1. ναυτικά] ναυσί a. 2. μᾶλλον] μόνον i. 3. μεταχειρῆσαι f.g. 4. πρῶτον ἐν Κορίνθῳ A.E.F.G.H.I.V.a.c.e.f.g.h. Haack. Poppo. Goeller. Bekk. ceteri (et G. Bekk.) ἐν Κ. πρ. 5. ἐναυπηγηθῆναι F.G.H.I.K.L.O.b.d.e. Haack. Poppo. Goeller. 6. ἀμεινοκλῆς I.K.c. κορινθίους I. ναυπ. Κορ. a. 7. ἐστὶ] om. a. 9. παλαιάτη A.E.F.H.N.Q.V.b.c.e.g.h. Poppo. Goeller. Bekk. παλαιότατη ceteri "ut c. 18, i. παλαιοτάτου C.E.F.G." BEKK. 10. δέ] om. F.H.c.g. καὶ ταύτῃ] om. A.B.E.K.f.g.h. et pr.G. καὶ ταῦτα N.V. 11. ἐστὶ καὶ διακόσια a.

13. ἐμπορεῖον E. et hic et infra. ἐλλήνων τὰ πάλαι κατὰ γῆν ἢ a. 14. θάλατταν G.a.c.e. 15. διὰ τῶν ἐκείνων V.

ferred to by Göller in his note on this passage, quotes a passage from Aristotle's Politics, [III. 14, 6.] in illustration of the sense of the word *πατρικαί*, as if it meant "paternal, fatherly." *Ἐχουσι δ' αἱ βασιλείαι τῶν βαρβάρων τὴν δύναμιν πᾶσαι παραπλησίαν τυραννικῇ, εἰσὶ δὲ ὅμως κατὰ νόμον καὶ πατρικαί.* But *πατρικαὶ βασιλείαι* are expressly explained by Isocrates to mean, "a do-  
 minion which a man receives from his fathers;" Evagoras, p. 195. and this agrees with the sense of the word in the well known expressions, *πατρικὸς ξένος, πατρικὸς φίλος.* And Aristotle, in the very next page to that referred to by Döderlein, III. 14, 11, 12. (p. 357. ed. Duval,) speaks of the monarchies of the heroic ages, as *ἐκούσiai τε καὶ πατρικαὶ γιγνόμεναι κατὰ νόμον*, and adds *ἐγίγοντο*

*βασιλεῖς ἐκόντων, καὶ τοῖς παραλαμβάνουσιν πατέροι.* And this is I believe the sense of the word in the very passage quoted by Döderlein.

4. καὶ τριήρεις] Vide Scaligeri Animadvers. ad Eusebii Chron. p. 61. HUDS.

6. Ἀμεινοκλῆς] Ita MSS. et Themistius Orat. 26. Amenoclem vocat Plin. N. H. 7, 56. Confer. Herodot. I. 163, 1, 2. WASS. Plinius auctore, ut ait, Thucydide scribit, Aminoclem primum triremem instituisse. Verum Thucydides a Corinthiis quidem triremes primum inventas esse dicit, sed Aminoclem earum inventorem non facit. Salmas. ad Jus Attic. et Rom. p. 693. ubi et alia vid. huc pertinentia. DUK.

9. ναυμαχία] Vid. Wess. ad Herod. III. 53, 8. p. 223. GOTTL.

δυνατοὶ ἦσαν, (ὥς καὶ τοῖς παλαιοῖς ποιηταῖς δεδήλωται ἀφνειὸν γὰρ ἐπωνόμασαν τὸ χωρίον) ἐπειδὴ τε οἱ Ἕλληνες μᾶλλον ἐπλώϊζον, τὰς ναῦς κτησάμενοι τὸ ληστικὸν καθήρουν, καὶ ἐμπόριον παρέχοντες ἀμφοτέρα δυνατὴν ἔσχον χρημάτων  
 6 Next by the Ionians, προσόδω τὴν πόλιν. καὶ Ἰωσιω ὕστερον πολὺν 5  
 and particularly by γίγνεται ναυτικὸν ἐπὶ Κύρου Περσῶν πρώτου  
 Polycrates, tyrant or βασιλεύοντος καὶ Καμβύσου τοῦ υἱέος αὐτοῦ,  
 usurper of Samos, τῆς τε καθ' ἑαυτοὺς θαλάσσης Κύρῳ πολεμοῦντες ἐκράτησάν  
 7 τινα χρόνον. καὶ Πολυκράτης Σάμου τυραννῶν ἐπὶ Καμ-  
 βύσου ναυτικῶ ἰσχύων ἄλλας τε τῶν νήσων ὑπηκόους 10  
 ἐποίησατο, καὶ Ῥήνειαν ἐλὼν ἀνέθηκε τῷ Ἀπόλλωνι τῷ  
 8 Δηλίῳ. Φωκαῆς τε Μασσαλίαν οἰκίζοντες  
 Cretter A. C. 608. Olymp. 45. Καρχηδονίους ἐνίκων ναυμαχοῦντες. XIV.  
 Then at a later period by the tyrants of Sicily δυνατώτατα γὰρ ταῦτα τῶν ναυτικῶν ἦν.  
 and the Corcyraeans. φαίνεται δὲ καὶ ταῦτα, πολλαῖς γενεαῖς ὕστερα 15  
 2 γενόμενα τῶν Τρωϊκῶν, τριήρεσι μὲν ὀλίγαις χρώμενα,

2. ἐπωνόμαζον a. τε] καὶ P. 3. ἐπλώϊζον A.E.F.G.H.I.K.V.a.c.e.h. Haack. Poppo. Goeller. Bekk. ἐπλώϊζοντο B. et ceteri. ληστικῶν F.G.H.I.N.O.V. a.c.d.e. 4. ἀμφοτέρα A.B.E.H.N.a.b.c.f.g.h. ἀμφοτέροι K. ἀμφοτέροι G.F. e. ἀμφοτέροις d.i. 5. τὴν πόλιν προσόδω g.h. 7. τοῦ] om. N.V. υἱέος A.B.K. L.N.O. Haack. Poppo. Goeller. Bekk. cum Thoma Mag. v. υἱέα. υἱέος Q. vulgo υἱέος. 9. Σάμου] om. B. supra ponit F. 11. ῥήνιαν B.E.f. ἀνελὼν F.G.H. N.V. τῷ δηλίῳ ἀπόλλωνι f. 12. μασαλίαν L.O. μασσιλίαν I. μεσσαλίαν B.E. F.G.H.N.Q.V.a.c.g. 14. ταῦτα] om. pr. B. 16. τριήρεσι μὲν ὀλίγοις V.

1. ποιηταῖς] Homerum intelligit, qui II. 2. 570. Οἱ δὲ Μυκήνας εἶχον εὐκτίμενον πολυέθρον, Ἀφνειὸν τε Κόρινθον. WASS. Vid. ibi Eustath. et Casaub. ad Dion. Chrys. Corinthiac. p. 464. DUK.

3. τὰς ναῦς κτησάμενοι] "They procured *their* ships," i.e. the ships which they had been just before mentioned as possessing at a very early period.

4. ἀμφοτέρα] Terra marique adeuntibus emporium praebebant, cum prius terra tantum praebuissent. HAACK.

9. Πολυκράτης Σάμου τυραννῶν—ἐποίησατο] For the story of Polycrates see Herodotus, III. 39. and 120. seqq.

11. Ῥήνιαν ἐλὼν ἀνέθ. τ. Ἀπ.] See III. 104. 4.

12. Μασσαλίαν οἰκίζοντες] This is not

to be understood as referring to the sea-fight mentioned by Herodotus, I. 166. in which the Phocæans, having fled from Ionia to escape the yoke of Cyrus, gained what certainly ought not to be called a victory over the Carthaginians and Tuscans. Thucydides says, "The Phocæans "who were founding Massalia," that is to say, not the main body of the people who fled from the arms of Cyrus, but a colony which they had sent out fifty-five years earlier, and which did actually found Massalia long before the conquest of the parent state by the Persians. See Aristotle, Commonwealth of Massalia, quoted by Harpocration, in Μασσαλία: Scymnus Chius, V. 208. and Justin, XLIII. 3.

πεντηκοντόροις δ' ἔτι καὶ πλοίοις μακροῖς ἐξηρτυμένα ὥσπερ ἐκείνα. ὀλίγον τε πρὸ τῶν Μηδικῶν καὶ τοῦ Δαρείου θανά-<sup>3</sup> του, ὃς μετὰ Καμβύσῃν Περσῶν ἐβασίλευσε, τριήρεις περὶ τε Σικελίαν τοῖς τυράννοις ἐς πλῆθος ἐγένοντο καὶ Κερκυ-<sup>5</sup> ραίοις· ταῦτα γὰρ τελευταῖα πρὸ τῆς Ξέρξου στρατείας ναυ- τικὰ ἀξιόλογα ἐν τῇ Ἑλλάδι κατέστη. Αἰγινῆται γὰρ καὶ<sup>4</sup> Ἀθηναῖοι, καὶ εἴ τινες ἄλλοι, βραχέα ἐκέκτηντο, καὶ τούτων τὰ πολλὰ πεντηκοντόρους· ὅψέ τε ἀφ' οὗ Ἀθηναίους Θεμ- στοκλῆς ἔπεισεν Αἰγινῆταις πολεμοῦντας, καὶ ἅμα τοῦ βαρ-<sup>10</sup> βάρου προσδοκίμου ὄντος, τὰς ναῦς ποιήσασθαι αἰσπερ καὶ ἐναυμάχησαν· καὶ αὗται οὕτω εἶχον διὰ πάσης κατα- στρώματα.

XV. Τὰ μὲν οὖν ναυτικὰ τῶν Ἑλλήνων τοιαῦτα ἦν, τὰ τε παλαιὰ καὶ τὰ ὕστερον γιγνόμενα. ἰσχὺν δὲ περιεποίησαντο·<sup>2</sup> ὅμως οὐκ ἐλαχίστην οἱ προσσχόντες αὐτοῖς, χρημάτων τε προσόδῳ καὶ ἄλλων ἀρχῇ· ἐπι- πλέοντες γὰρ τὰς νήσους κατεστρέφοντο, καὶ μάλιστα ὅσοι μὴ διαρκῆ εἶχον χώραν. κατὰ<sup>3</sup> γῆν δὲ πόλεμος, ὅθεν τις καὶ δύνამις παρεγέ-

15 And all those states which acquired any power or dominion in Greece were indebted for it to their possessing a navy: yet still the progress of Greece was

ὅμως οὐκ ἐλαχίστην οἱ προσσχόντες αὐτοῖς, χρημάτων τε προσόδῳ καὶ ἄλλων ἀρχῇ· ἐπι- πλέοντες γὰρ τὰς νήσους κατεστρέφοντο, καὶ μάλιστα ὅσοι μὴ διαρκῆ εἶχον χώραν. κατὰ<sup>3</sup> γῆν δὲ πόλεμος, ὅθεν τις καὶ δύνამις παρεγέ-

1. πεντηκοντούροις F.V. et mox §. 4. πεντηκοντούρους. δέ τι H.g. 2. τοῦ] om. K.d. 4. κερκυραῖαν P. κερκυραίοις g. 5. γὰρ τὰ τελευταῖα a. στρατιῶς tantum non omnes. 6. κατέστη ἐν τῇ Ἑλλάδι a. 7. εἶ] οἱ F.H. I.V.c.e. 8. ἀφ' οὗ] ἐπεὶ a. 9. αἰγινῆτας A.B.E.g. 10. ὥσπερ B.h. 11. αὐτοὶ F.H.I. 14. ὕστερα d.i. γενόμενα F.G.I.a.b.c.d.e.f.i. 15. προσ- σχόντες A. et Bekk. προσέχοντες E. vulgo προσχόντες. 18. μὴ] om. G.K. L.N. οὐκ εἶχον Q.

3. περὶ τε Σικελίαν τοῖς τυράννοις] Compare Herodotus III. 125, 2.

8. ὅψ' τε κ. τ. λ.] "And it was at a late period that Themistocles persuaded the Athenians," &c. Krüger supplies ἐκέκτηντο from the preceding line. "And it was at a late period that they got their ships, from the time when Themistocles," &c. Poppo understands διὰ πάσης to mean "in every ship," "the fleets did not altogether consist of decked vessels." But this cannot I think be right, although the

expression on any interpretation is undoubtedly harsh.

Ἀθηναίους Θεμιστοκλῆς ἔπεισεν] Vid. Herodot. VII. 144, 2. p. 569. et Valcken. cf. Plut. Them. T. I. p. 446. Nep. Them. 2. GOTTLE.

11. διὰ πάσης] Scil. νεῶς. ΗΛΑΚΚ. καταστρώματα] Vid. Is. Voss. de Construct. Trilem. p. 722. Tom. XII. Antiq. Rom. Grav. DUK.

18. κατὰ γῆν δὲ πόλεμος—ἐκάστοις] Compare on this subject Herodot. V. 49, 13. VII. 9, 6.



slow, and often checked by various obstacles.

νετο, οὐδεὶς ξυνέστη· πάντες δὲ ἦσαν, ὅσοι καὶ ἐγένοντο, πρὸς ὁμόρους τοὺς σφετέρους ἐκάστοις, καὶ ἐκδήμους στρατείας πολὺ ἀπὸ τῆς ἑαυτῶν ἐπ' ἄλλων καταστροφῇ οὐκ ἐξήρσαν οἱ Ἕλληνες. οὐ γὰρ ξυνεστήκεσαν πρὸς τὰς μεγίστας πόλεις ὑπήκοοι, οὐδ' αὖ αὐτοὶ ἀπὸ τῆς ἴσης κοινὰς στρατείας ἐποιοῦντο, κατ' ἀλλήλους δὲ μᾶλλον ὥς ἕκαστοι οἱ ἀστυγείτονες ἐπολέμουν. μάλιστα δὲ ἐς τὸν πάλαι ποτὲ γενόμενον πόλεμον Χαλκιδίων καὶ Ἐρετριέων καὶ τὸ ἄλλο Ἑλληνικὸν ἐς ξυμμαχίαν ἐκατέρων διέστη. XVI. ἐπεγένετο δὲ ἄλλοις τε ἄλλοθι κωλύματα μὴ 10

For instance, the Asiatic Greeks were weakened by the neighbourhood of the Persian power;

αὐξηθῆναι, καὶ Ἰωσι, προχωρησάντων ἐπὶ μέγα τῶν πραγμάτων, Κῦρος καὶ ἡ Περσικὴ βασιλεία Κροῖσον καθελοῦσα καὶ ὅσα ἐντὸς Ἄλυσος ποταμοῦ πρὸς θάλασσαν ἐπεστράτευσε καὶ τὰς ἐν τῇ ἡπείρῳ πόλεις ἐδούλωσε, Δαρείῳ δὲ ὕστερον τῷ Φοινίκων ναυτικῷ 15 κρατῶν καὶ τὰς νήσους. XVII. τύραννοι δὲ ὅσοι ἦσαν ἐν ταῖς Ἑλληνικαῖς πόλεσι, τὸ ἐφ' ἑαυτῶν μόνον

And generally the Greeks both in Europe

1. δέ] γὰρ F.H.a. ἦσαν, ὅσοι] ὅσοι ἦσαν G.K.L.N.P.b.i. 3. ἐκ δήμου a. δῆμους g. πολὺ] om. H.a. ante οὐκ ponunt F.N. πολὺ ἀπὸ τῆς ἑαυτῶν uncinus inclus. Poppo. et Goell. ἀπὸ—καταστροφῇ] om. a. ἐπ' ἄλλων καταστροφῇ] ante ἀπὸ ponunt F.H.N.V. 4. ἐξίσιν F.H.N.V. ξυνιστήκεσαν F.H.V.a. 5. αἱ ante ὑπήκοοι omisi cum A.B.C.F.G.H.K.L.N.O.V.a.b.c.g.h. Bekker. Haack. Poppo. Goeller. αὐτὸν ex C.G.a.c. et γρ. Q. ἂν F.H. et margo g. vulgo deest. αὐτοὶ] οἱτοι a.c. 6. κοινῆς a. om. d.i. et pr. K. στρατείας d.i. ceteri aut στρατιάς aut στρατιάς. 8. γενόμενον] om. d. 9. ἄλλον f.g. 10. ἐπεγένετο A.B.K.L.N.O.Q.V.g.h. Poppo. Goell. Bekk. ἐπεγίνετο vel ἐπεγίνετο ceteri. ἄλλοις τε ἄλλοθι] ἄλλοθι ἄλλα τε a. ἄλλοις τε ἄλλοθεν e. μὴ] τοῦ A.B.b.g.h. 11. προχωρησάντων A.B.V.h. et pr. G. 12. καὶ] γὰρ G. βασιλεία] ἐξουσία F.H.N.a. 14. θάλατταν A. 15. διὰ A.B.K.V.g.h.i. Bekker. Goeller. τε C.E.F. ceteri, Haack. Poppo. τῶν h.i. cum Tusano. φοινικῶ a. φοινικικῶ c. 16. τε C.E.F.G.H.V.a.c.e. ὅσοι] om. A. ἀφ' c.

4. ξυνεστήκεσαν πρὸς τὰς μεγίστας πόλεις] Compare III. 11, 5. ἐχόντων πρὸς ὅτι χρὴ στήναι.

6. ἀπὸ τῆς ἴσης] *Aequo jure, ex aequo*. Nam haec verba opponuntur ei rationi, quae est τῶν ὑπηκόων πρὸς τὰς μεγίστας πόλεις. HAACK. Comp. III. 40, 9. τοῦ ἀπὸ τῆς ἴσης ἐχθροῦ, "a fair enemy, an enemy on equal terms."

κοινὰς στρατείας] Suidas in ἀπὸ τῆς ἴσης. WASS.

8. πόλεμον Χαλκιδίων καὶ Ἐρετριέων] Vid. Spanh. ad Callim. h. in Del. v. 289. p. 569. item Valcken. ad Herod. V. p. 427. GOTTL. See Herodotus, V. 99, 1.

17. τὸ ἐφ' ἑαυτῶν] "What belonged to" or concerned themselves." Kühner explains the expression as meaning

and Asia were checked in their career of improvement by the timid and selfish policy of the tyrants or usurpers, who thought of nothing but maintaining  
5 their own power.

προορώμενοι ἔς τε τὸ σῶμα καὶ ἔς τὸ τὸν ἴδιον οἶκον αὖξιν, δι' ἀσφαλείας ὅσον ἐδύναντο μάλιστα τὰς πόλεις ᾤκουν, ἐπράχθη τε ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον, εἰ μὴ εἴ τι πρὸς περιοίκους τοὺς αὐτῶν ἐκάστοις· οἱ γὰρ ἐν Σικελίᾳ ἐπὶ πλείστον ἐχώρησαν δυνάμεως. οὕτω παν-  
2 ταχόθεν ἢ Ἑλλάς ἐπὶ πολὺν χρόνον κατείχετο μήτε κοινῇ φανερόν μηδὲν κατεργάζεσθαι, κατὰ πόλεις τε ἀτολμοτέρα εἶναι.

10 XVIII. Ἐπειδὴ δὲ οἱ τε Ἀθηναίων τύραννοι καὶ οἱ ἐκ τῆς ἄλλης Ἑλλάδος ἐπὶ πολὺ καὶ πρὶν τυραννευθείσης οἱ πλείστοι καὶ τελευταῖοι, πλὴν τῶν ἐν Σικελίᾳ, ὑπὸ Λακεδαιμονίων κατελύθησαν (ἢ γὰρ Λακεδαίμων μετὰ τὴν κτίσιν τῶν νῦν ἐνοικούντων αὐτὴν Δωριέων ἐπὶ πλείστον ὧν ἴσμεν χρόνον στασιάσασα ὁμῶς ἐκ παλαιτάτου καὶ εὐνομήθη καὶ  
15 After the expulsion of the Pisistratidæ, the last of these tyrants, the Persian war soon followed, and the formation of the Greek confederacy to resist the invasion ;

2. ἐδύναντο A. B. C. F. H. I. K. Q. V. a. c. Poppo. Goeller. Bekk. ceteri ἡδύναντο. 3. δε C. F. H. I. V. e. οὐδὲν ἀπ' αὐτῶν C. F. G. H. I. V. a. c. e. Poppo. Sed vid. ad III. 82, 13. 4. ἔργον] om. c. εἴ] om. B. C. E. G. K. N. V. d. f. g. h. i. 8. οὐδὲν F. H. N. V. a. μηδὲν ante φανερόν c. κατεργάσασθαι d. i. ἀτιμότερα G. L. O. P. Q. 10. δέ] τε L. O. P. ἐκ] om. G. et pr. g. 12. ἐν τῇ σικελία g. ὑπὸ τῶν λακ. P. 14. κτήσιν A. B. F. G. H. I. N. O. Q. V. a. b. c. d. f. g. h. i. et pr. K. Haack. Poppo. hic tamen in commentario, κτίσιν. δωριέων αὐτὴν. V. αὐτὴν] om. E. ἐν αὐτῇ Hermog. 14. 15. πλείστον ἴσμεν b. 16. παλαιοτάτου C. F. G. H. I. K. L. N. O. P. V. a. c. i.

properly, "that which rests on themselves," which depends on them alone, and has nothing to do with any one else. Gr. Gr. §. 611. Jelf, 633, 3, e.

3. τὰς πόλεις ᾤκουν] ᾤκουν does not simply signify "they inhabited," but rather "they lived in and conducted," as in II. 37, 2. III. 37, 3. So also διοικεῖν τὴν πόλιν properly signifies "to live about in the city," but the far more common meaning is, "to administer or direct the affairs of the city."

ἐπράχθη—ἀπ' αὐτῶν] Here also, as I have observed elsewhere, (IV. 115, 2.) there is a mixed meaning in the word ἀπὸ, partly expressive of derivation, and partly of agency. "Nothing great proceeded from them; nothing great was done by them." Comp. Matth. Gr. Gr.

§. 573. Jelf, 620, 3, c.

5. οἱ γὰρ ἐν Σικελίᾳ] "But this must be understood only of the tyrants of old Greece; for those in Sicily," &c.

11. καὶ πρὶν τυραννευθείσης] A tyrannis subactæ, ante quam Athenienses dominationi eidem subjecti erant. HAACK.

12. ὑπὸ Λακεδαιμονίων κατελύθησαν] Pluribus narrat hæc Herodot. V. 68. 72. cf. Thuc. I. 126. 127. Pausan. III. (c. 4, 2.) 212. et Schol. Arist. Nub. v. 37. GOTTL.

15. στασιάσασα] This is to be understood of factions rather than of what we call seditions. Perhaps it alludes to the perpetual jealousies between the houses of Eurysthenes and Procles. See Herodot. VI. 52.

A. C. 804.  
which confederacy  
soon afterwards sepa-  
rated into two, one  
headed by the Lace-  
dæmonians, the other  
by the Athenians.

A. C. 490.  
Olymp. 72. 3.

2

A. C. 480.  
Olymp. 75. 1.

ἀεὶ ἀτυράννευτος ἦν· ἔτη γὰρ ἐστὶ μάλιστα  
τετρακόσια καὶ ὀλίγῳ πλείῳ ἐς τὴν τελευτὴν  
τοῦδε τοῦ πολέμου ἀφ' οὗ Λακεδαιμόνιοι τῇ  
αὐτῇ πολιτείᾳ χρῶνται, καὶ δι' αὐτὸ δυνάμενοι  
καὶ τὰ ἐν ταῖς ἄλλαις πόλεσι καθίστασαν), 5  
μετὰ δὲ τὴν τῶν τυράννων κατάλυσιν ἐκ τῆς Ἑλλάδος οὐ  
πολλοῖς ἔτεσιν ὕστερον καὶ ἡ ἐν Μαραθῶνι  
μάχῃ Μήδων πρὸς Ἀθηναίους ἐγένετο. δεκάτῳ  
δὲ ἔτει μετ' αὐτὴν αὐθις ὁ βάρβαρος τῷ μεγάλῳ  
στόλῳ ἐπὶ τὴν Ἑλλάδα δουλωσόμενος ἦλθε. 10  
3 καὶ μεγάλου κινδύνου ἐπικρεμασθέντος οἱ τε Λακεδαιμόνιοι  
τῶν ξυμπολεμησάντων Ἑλλήνων ἡγήσαντο δυνάμει προὔ-  
χοντες, καὶ οἱ Ἀθηναῖοι ἐπιόντων τῶν Μήδων διανοηθέντες  
ἐκλιπεῖν τὴν πόλιν καὶ ἀνασκευασάμενοι ἐς τὰς ναῦς ἐμβάντες  
4 ναυτικοὶ ἐγένοντο. κοινῇ τε ἀπώσάμενοι τὸν βάρβαρον, ὥστε- 15  
ρον οὐ πολλῷ διεκρίθησαν πρὸς τε Ἀθηναίους καὶ Λακεδαι-  
μονίους οἱ τε ἀποστάντες βασιλέως Ἑλληνες καὶ οἱ ξυμπο-  
5 λεμήσαντες. δυνάμει γὰρ ταῦτα μέγιστα διεφάνη· ἴσχυον  
6 γὰρ οἱ μὲν κατὰ γῆν οἱ δὲ ναυσί. καὶ ὀλίγον μὲν χρόνον

3. ἀφ'] ἀ ἀφ' A.h.  
6. τῶν] om. K.L.O.P.d.  
πελοποννήσιοι L.O.  
Porro.  
18. διεφάνη] δὴ ἐφάνη Stephanus.

λακ.] οἱ λακ. B.C.g.h.  
8. τῶν μήδων I.K.  
12. προύχοντες Bekk.  
15. τε] om. a.  
διεκάθησαν f.

τῇ αὐτῇ] τοιαύτῃ B.C.g.h.  
10. ἦκε F.H.C.  
11. λακ.]  
14. ἐσβάντες C.F.H.I.c.  
17. τοῦ βασιλέως N.V.

1. ἔτη—τετρακόσια] That is to say, 804 years before Christ. Now Isocrates says that the Dorians conquered Lacedæmonia 700 years before his time, (Archidamus, p. 118. De Pace, p. 178. Panathenæic. p. 275.) that is, about 1050 before Christ; and he also says in his Archidamus, p. 121, that Messenia was conquered about 750 before Christ. This, however, is carrying back the date to the utmost, in order to lengthen the period of the Spartan dominion over Messenia; the truer date would have been, A. C. 724. Comp. Pausanias, IV. 3, 5. Theopompus, who brought the Messenian war to a conclusion, was next but one in descent to Charilaus, in

whose reign Lycurgus introduced his famous changes. See Arist. Politic. V. 12, 12. Heraclid. Pontic. 2, τὸν Χάρηλλον τυραννικῶς ἄρχοντα μετέστησεν.

6. μετὰ δὲ τὴν κατάλυσιν—ἡ μάχη—ἐγένετο] Here also the conjunction δὲ is to be observed in the apodosis. For the protasis is in the words of the sentence: ἐπειδὴ δὲ οἱ τύραννοι κατελύθησαν; to which the apodosis refers, μετὰ δὲ τὴν κατάλυσιν—ἡ μάχη—ἐγένετο. Comp. note on I. 11, 2.

14. ἀνασκευασάμενοι] Unfurnishing; breaking up their establishments. It is opposed to κατασκευάζεσθαι. Comp. Xenoph. Cyropæd. VIII. 5.



ξυνέμεινεν ἡ ὁμαιχμία, ἔπειτα δὲ διενεχθέντες οἱ Λακεδαιμόνιοι καὶ οἱ Ἀθηναῖοι ἐπολέμησαν μετὰ τῶν συμμάχων πρὸς ἀλλήλους· καὶ τῶν ἄλλων Ἑλλήνων εἴ τινές που διασταίεν, πρὸς τούτους ἤδη ἐχώρουν. ὥστε ἀπὸ τῶν Μηδικῶν 5 ἐς τόνδε ἀεὶ τὸν πόλεμον τὰ μὲν σπενδόμενοι τὰ δὲ πολεμοῦντες ἢ ἀλλήλοις ἢ τοῖς ἑαυτῶν συμμάχοις ἀφισταμένοις, εὖ παρεσκευάσαντο τὰ πολέμια καὶ ἐμπειρότεροι ἐγένοντο μετὰ κινδύνων τὰς μελέτας ποιούμενοι. XIX. καὶ οἱ μὲν

The Lacedæmonians were the chiefs of a league of oligarchies, whose attachment to them was sure, as their ascendancy over the body of the people was upheld by Lacedæmon. The Athenians were the sovereigns of subject provinces, whose obedience was secured by force.

Λακεδαιμόνιοι οὐχ ὑποτελεῖς ἔχοντες φόρου τοὺς συμμάχους ἡγοῦντο, κατ' ὀλιγαρχίαν δὲ σφίσιν αὐτοῖς μόνον ἐπιτηδεύουσιν ὅπως πολιτεύσουσι θεραπεύοντες· Ἀθηναῖοι δὲ ναῦς τε τῶν πόλεων τῷ χρόνῳ παραλαβόντες πλὴν Χίων καὶ Λεσβίων, καὶ χρήματα τοῖς πᾶσι τάξαντες φέρειν. καὶ ἐγένετο αὐτοῖς ἐς τόνδε τὸν πόλεμον ἡ ἰδία 15 παρασκευὴ μείζων ἢ ὥς τὰ κράτιστά ποτε μετὰ ἀκραιφνοῦς τῆς συμμαχίας ἦνθησαν.

XX. Τὰ μὲν οὖν παλαιὰ τοιαῦτα εὗρον, χαλεπὰ ὄντα

1. ἔπειτα διενεχθέντες F.G.H.K.c. cum Suida in ὁμαιχμία, quos secutus est Poppo. 2. καὶ Ἀθηναῖοι B.C.F.G.H.K.i. Poppo. Goell. ἐπεπολέμησαν c.

συμμάχων c. 3. εἶ] οἷ B.g.h. 6. αὐτῶν N. 7. παρεσκευάζοντο K. παρε-  
γρ.σθη

σκευάσαντο c. 9. φόρους F.c. et pr. A.H. φόρον V. 11. πολιτεύσουσι] C. Bekker. A.B.E.G. et vulgo πολιτεύσῃσι. 12. τῶν πόλεων] A.B.C.F.G.H.I.N.V.c.e.f.g.h.i. correctus K. γρ. b. om. a. τῶν πολεμίων reliqui (et G. teste Bekk.). 13. Quod vulgo post παραλαβόντες legitur ἤρχον, omisi cum A.B.C.F.G.H.I.N.V.a.c.f.g.h. (Bekk. Poppo. Goeller.) quorum B.C. inter versus "ἐκ κοινοῦ τὸ ἡγοῦντο." 14. ἅπασι d. 15. ἡ ἰδία] ἀεὶ δὴ ἡ G. 18. χαλεπὰ ὄντα] παλαιπόντα d.

8. μετὰ κινδύνων τὰς μελέτας ποιούμενοι] "Their field of exercise was not the parade but the field of battle." See VI. 72, 3. εὐταξίαν μετὰ κινδύνων μελετωμένην.

10. κατ' ὀλιγαρχίαν κ. τ. λ.] Compare chapp. 76, 1. and 144, 2.

16. ὥς τὰ κράτιστα—ἦνθησαν] This refers to the period a little before the conclusion of the thirty years' treaty, when the Athenians were masters not only of the islands, and the Asiatic Greek colonies, but had also united to

their confederacy Bœotia and Achaia on the continent of Greece itself. See chapp. 108. 111. 115.

18. Τὰ μὲν οὖν παλαιὰ—πιστεῦσαι] The corresponding conjunction to the μὲν in these words is to be found at the beginning of the next chapter, ἐκ δὲ τῶν εἰρημένων τεκμηρίων, all between being properly a parenthesis. The interpretation of this first sentence is more doubtful; perhaps the following is the most probable: "Such are the results of my inquiries respecting the

παντὶ ἐξῆς τεκμηρίῳ πιστεῦσαι. οἱ γὰρ ἄνθρωποι τὰς ἀκοὰς  
 τῶν προγεγενημένων, καὶ ἣν ἐπιχώρια σφίσιν ἦ,  
 ὁμοίως ἀβασανίστως παρ' ἀλλήλων δέχονται.  
 Ἀθηναίων γοῦν τὸ πλῆθος Ἱππαρχον οἴονται  
 ὑφ' Ἀρμοδίου καὶ Ἀριστογείτονος τύραννον 5  
 ὄντα ἀποθανεῖν, καὶ οὐκ ἴσασιν ὅτι Ἱππίας μὲν  
 πρεσβύτατος ὢν ἦρχε τῶν Πεισιστράτου υἱέων,  
 Ἱππαρχος δὲ καὶ Θεσσαλὸς ἀδελφοὶ ἦσαν αὐ-  
 τοῦ, ὑποτοπήσαντες δέ τι ἐκείνῃ τῇ ἡμέρᾳ καὶ παραχρήμα  
 Ἀρμόδιος καὶ Ἀριστογείτων ἐκ τῶν ξυνειδότην σφίσιν Ἱπ- 10  
 πία μεμηνῦσθαι, τοῦ μὲν ἀπέσχοντο ὥς προειδότες, βουλό-  
 μενοι δὲ πρὶν ξυλληφθῆναι δράσαντές τι καὶ κινδυνεύσαι, τῷ  
 Ἱππάρχῳ περιτυχόντες περὶ τὸ Λεωκόριον καλούμενον τὴν

1. πιστῶσαι Wytttenbachius post Reiskium (Animadv. ad Gr. auct. 3. p. 7.)  
 6. ὄντα] ὄντα οἴονται G. 10. συνειδότην C.c.

"early state of Greece; they may not obtain entire credit as to every argument one after another; yet he would form no mistaken conclusion who should so far be moved by these arguments as to believe that the picture which I have given is in the main a faithful one." The reason why particular facts may still be open to question forms the parenthesis which extends from the words οἱ γὰρ ἄνθρωποι to the end of the chapter. And this reason is, that men's carelessness in the investigation of truth makes all narrations of facts, and especially of the events of a remote age, liable *a priori* to suspicion. He gives instances of this carelessness in the common mistake respecting the ages of the several sons of Pisistratus; and in some others equally general with regard to particular points in the institutions of Lacedæmon. With regard to the construction, χαλεπὰ ὄντα πιστεῦσαι, appears to be equivalent to, περὶ ὧν χαλεπὸν ἐστὶ πιστεῦσαι. "Being hard for believing every argument one after the other." Gölter understands the passage in his second edition in the same manner. "Attractionis genus esse videtur," he says, "pro τοιαῦτα εἶρον, ὥστε πῶν ἐξῆς

"τεκμήριον αὐτῶν χαλεπὸν εἶναι πιστεῦσαι." Had Thucydides said merely χαλεπὰ ὄντα πιστεῦσαι, the meaning would have been perfectly clear, but wishing to qualify this, he added the words παντὶ ἐξῆς τεκμηρίῳ, in order to show how far he thought that the difficulty of giving credit to his statement might extend. Generally, he did not think it likely to be disputed; but he allows that each particular argument that he has used may not equally obtain credit.

4. Ἀθηναίων γοῦν τὸ πλῆθος, &c.] Vide VI. 54, 3. HUDS.

9. καὶ παραχρήμα] Compare VI. 57, 2. "At the very moment when they were going to perpetrate the deed."

12. δράσαντές τι καὶ κινδυνεύσαι] i. e. "To do something worth losing their lives for." "Not to run the risk of their lives without having first done something worth the risk." Comp. III. 53, 3. εἰπόντας τι κινδυνεύειν. et III. 5, 2. βουλόμενοι εἰ προσγίνοιτό τι κινδυνεύειν.

13. Λεωκόριον] "The temple of the daughters of Leos;" who, according to the tradition, had been sacrificed by their father, during a famine, as an offering for the lives of the people. The



Παναθηναϊκὴν πομπὴν διακοσμοῦντι ἀπέκτειναν. πολλὰ δὲ 4  
καὶ ἄλλα ἔτι καὶ νῦν ὄντα καὶ οὐ χρόνῳ ἀμνηστούμενα καὶ οἱ  
ἄλλοι Ἕλληνες οὐκ ὀρθῶς οἶονται, ὥσπερ τοὺς τε Λακεδαι-  
μονίων βασιλέας μὴ μὲ ψήφῳ προστίθεσθαι ἐκάτερον ἀλλὰ  
5 δυοῖν, καὶ τὸν Πιτανάτην λόχον αὐτοῖς εἶναι, ὃς οὐδ' ἐγένετο  
πώποτε. οὕτως ἀταλαίπωρος τοῖς πολλοῖς ἡ ζήτησις τῆς 5  
ἀληθείας, καὶ ἐπὶ τὰ ἐτοῖμα μᾶλλον τρέπονται. XXI. ἐκ δὲ

Yet in the main may τῶν εἰρημένων τεκμηρίων ὅμως τοιαῦτα ἂν τις  
be depended upon: νομίζων μάλιστα ἃ διήλθον οὐχ ἁμαρτάνοι, καὶ  
and it proves what οὔτε ὡς ποιηταὶ ὑμνήκασι περὶ αὐτῶν ἐπὶ τὸ  
10 was asserted in the οὐ μείζον κοσμοῦντες μᾶλλον πιστεύων, οὔτε ὡς  
first chapter; that the λογογράφοι ξυνέθεσαν ἐπὶ τὸ προσαγωγότερον  
Peloponnesian war μεῖζον κοσμοῦντες μᾶλλον πιστεύων, οὔτε ὡς  
was a more important λογογράφοι ξυνέθεσαν ἐπὶ τὸ προσαγωγότερον  
one than Greece had τῇ ἀκροάσει ἡ ἀληθέστερον, ὄντα ἀνεξέλεγκτα  
ever known before. καὶ τὰ πολλὰ ὑπὸ χρόνου αὐτῶν ἀπίστως ἐπὶ τὸ μυθῶδες

I. κοσμοῦντι c. et pr. a. 3. τε] om. C.I.a.c. λακ.] τῶν λακ. a. λακεδαιμο-  
νίους c. 4. βασιλείας] om. g. 5. δυοῖν] A.B.F.G.H.I.K.N.V.a.c.f.g.h.i.  
ceteri δυοῖν. 9. ἁμαρτάνει C.G.I.e. 10. ὡς οἱ ποιηταὶ N.V. 13. ἀνεξέ-  
λεκτα V.

temple stood in the Ceramicus within the walls. See Harpocration and Hesychius in *Λεωκόριον*. *Ælian*. Var. Histor. XII. 28. and Thucyd. VI. 57. 3.

4. μὴ μὲ ψήφῳ προστίθεσθαι κ. τ. λ.] The passages in Herodotus which Thucydides is commonly supposed here to allude to, are well known; VI. 57, 5. IX. 53, 2. Yet I agree with Müller, (*Dorier*, vol. II. p. 102. not. 3.) that the censure, if designed to touch Herodotus at all, was not meant for him particularly; but rather for Hellenicus and those earlier writers whom Herodotus in this instance carelessly followed. Indeed if we suppose the words of Herodotus, I. 130, 2. to refer to the revolt of the Medes against Darius Nothus, A. C. 409; it may be a question whether Thucydides had ever seen his History, notwithstanding the well known story of Suidas and others about his reciting it at the Olympic games when Thucydides was a boy. The denial of the existence of a Pitane is in other words a denial of the demus of Pitane (see Herodot. III. 55, 3.) ever

having been of sufficient importance to allow its inhabitants to form a constituent part of the national army; the military divisions in the old system of the Greeks, as well as of the Romans, corresponding entirely with the civil ones.

12. ἐπὶ τὸ προσαγ.] The double comparative προσαγωγότερον ἢ ἀληθέστερον, instead of ἐπὶ τὸ προσαγῶν μᾶλλον ἢ ἐπὶ τὸ ἀληθές, is to be met with also in other writers. See Herodot. III. 65, 4. ταχύτερα ἢ σοφώτερα, i. e. τάχα μᾶλλον ἢ σοφά. *Æschines* against Ctesiphon, p. 459. *Reiske*. ἀναγκαιότεραν ἢ καλλίω. and *Livy* XXX. 26. *Cautior tamen quam promtior hic habitus fuit*.

13. ἀνεξέλεγκτα] "Which can neither be proved nor disproved, from the want of evidence on either side." So Herodotus, (II. 23, 1.) speaking of the wild notion that the Nile had its source in the ocean, says, ἐς ἀφανὲς τὸν μῦθον ἀνεπίκας οὐκ ἔχει ἐλεγχον.

14. ἐπὶ τὸ μυθῶδες ἐκνεκηνήκῳτα] "Have taken their place amongst fables:" literally, "have won their way

ἐκνευικηκότα, εὐρήσθαι δὲ ἡγησάμενος ἐκ τῶν ἐπιφαινεστάτων  
 2 σημείων ὡς παλαιὰ εἶναι ἀποχρώντως. καὶ ὁ πόλεμος οὗτος,  
 καίπερ τῶν ἀνθρώπων ἐν ᾧ μὲν ἂν πολεμῶσι τὸν παρόντα  
 αἰὲ μέγιστον κρινόντων, παυσαμένων δὲ τὰ ἀρχαῖα μᾶλλον  
 θαυμαζόντων, ἀπ' αὐτῶν τῶν ἔργων σκοποῦσι δηλώσει ὅμως 5  
 μείζων γεγενημένος αὐτῶν. XXII. καὶ ὅσα μὲν λόγῳ εἶπον  
 ἕκαστοι ἢ μέλλοντες πολεμήσειν ἢ ἐν αὐτῷ ἤδη  
 ὄντες, χαλεπὸν τὴν ἀκρίβειαν αὐτὴν τῶν λε-  
 χθέντων διαμνημονεύσαι ἦν, ἐμοὶ τε ὧν αὐτὸς  
 ἤκουσα καὶ τοῖς ἄλλοθεν ποθεν ἐμοὶ ἀπαγγέλ- 10  
 λουσιν· ὡς δ' ἂν ἐδόκουν ἐμοὶ ἕκαστοι περὶ  
 τῶν αἰὲ παρόντων τὰ δέοντα μάλιστα εἰπεῖν,  
 ἐχομένῳ ὅτι ἐγγύτατα τῆς ξυμπάσης γνώμης  
 3 τῶν ἀληθῶς λεχθέντων, οὕτως εἴρηται. τὰ δ' ἔργα τῶν πρα-

Such a subject then  
 deserved to be faith-  
 fully recorded: and  
 Thucydides declares  
 that he had spared no  
 pains to arrive at the  
 truth; being more de-  
 sirous to instruct pos-  
 terity than to amuse  
 his contemporaries.

3. τῶν] πάντων g.h. 4. κρίνοντα I. τὰρχαία Dionys. Hal. p. 146. θαυμαζ.  
 μᾶλλον F.H.V.C. 5. ἀπ' ἐπ' L.e. om. cum ipsis αὐτῶν τῶν ἔργων a. τῶν]  
 om. E. 10. ποθεν] om. a. ἀπαγγέλουσιν B.F. ἀπαγγεῖλαισιν Sylburgius ad  
 Dionys. l. 1. 11. ἐμοὶ A.B.F.H.V.g. C. et vulgo μοι. 13. τῆς ξ.] ξ. τῆς a.  
 14. τῶν ὡς ἀλ. L.O.P. λεγόντων γρ. G. δ'] γάρ L. πραχθ.] λεχθέντων γρ. g.

"to fabulousness." ἀπίστως is rightly  
 translated by Göller, "so as to lose all  
 "credit." He quotes as a parallel use  
 of the adverb, I. 140, 3. τὰς ξυμφορὰς  
 ἀμαθῶς χωρῆσαι, "so as not to be  
 "foreseen;" and II. 64, 3. φέρειν ἀναγ-  
 καίως.

6. ὅσα μὲν λόγῳ εἶπον—χαλεπὸν τὴν  
 ἀκρίβειαν τῶν λεχθέντων διαμνημονεύσαι  
 ἦν] "As for the several speeches that  
 "were spoken, it was hard to retain in  
 "the memory with exactness all that  
 "was said." Comp. Herodot. I. 215, 2.  
 ὅσα μὲν γὰρ ἐς αἰχμὰς—χαλκῷ τὰ πάντα  
 χρέωνται. λόγῳ εἶπον, alludes to regu-  
 lar set speeches or orations.

11. ὡς δ' ἂν ἐδόκουν—εἰπεῖν] "Ac-  
 "cording to my notions of what was  
 "most fitting for the several persons to  
 "have spoken on each successive occa-  
 "sion, while I adhered as closely as  
 "possible to the general sense of what  
 "they actually delivered, so have I re-  
 "corded their speeches." The con-  
 struction is, ὡς ἐδόκουν ἐμοὶ ἕκαστοι ἂν  
 εἰπεῖν. It thus appears that the speeches  
 recorded by Thucydides are genuine as

to their substance, although the style,  
 the arrangement, and many of the par-  
 ticular arguments are altogether his  
 own. They are like the speeches writ-  
 ten by Johnson for the parliamentary  
 debates in the Gentleman's Magazine;  
 the substance of the debate was re-  
 ported to him, and he then enlarged  
 and embellished it in order to set it off  
 to the best advantage. On the other  
 hand, the speeches in general in an-  
 cient history are fictitious, and are the  
 mere composition of the writer. Plu-  
 tarch in his Life of Otho agrees mi-  
 nutely with Tacitus in all the particu-  
 lars which he relates of the emperor's  
 last hours; but when he comes to his  
 last speech, it is quite different from  
 that in Tacitus, because neither pre-  
 tended to be a really genuine report of  
 what was actually spoken; and thus  
 unless a writer gave what was his own  
 composition, he would have been  
 thought a mere careless plagiarist, who  
 adopted as his own what belonged to  
 another writer.

χθέντων ἐν τῷ πολέμῳ οὐκ ἐκ τοῦ παρατυχόντος πυνθανόμενος  
 ἡξίωσα γράφειν, οὐδ' ὡς ἐμοὶ ἐδόκει, ἀλλ' οἷς τε αὐτὸς παρῆν,  
 καὶ παρὰ τῶν ἄλλων ὅσον δυνατόν ἀκριβεῖα περὶ ἐκάστου  
 ἐπεξελθών. ἐπιπόνως δὲ εὐρίσκετο, διότι οἱ παρόντες τοῖς 3  
 5 ἔργοις ἐκάστοις οὐ ταῦτα περὶ τῶν αὐτῶν ἔλεγον, ἀλλ' ὡς ἐκα-  
 τέρων τις εὐνοίας ἢ μνήμης ἔχοι. καὶ ἐς μὲν ἀκρόασιν ἴσως τὸ 4  
 μὴ μυθῶδες αὐτῶν ἀτερπέστερον φανέται· ὅσοι δὲ βουλήσονται  
 τῶν τε γενομένων τὸ σαφὲς σκοπεῖν καὶ τῶν μελλόντων  
 ποτὲ αὖθις κατὰ τὸ ἀνθρώπειον τοιούτων καὶ παραπλησίων  
 10 ἔσσεσθαι, ὠφέλιμα κρίνειν αὐτὰ ἀρκούντως ἔξει. κτῆμά 5  
 τε ἐς αἰὲ μᾶλλον ἢ ἀγώνισμα ἐς τὸ παραχρῆμα ἀκούειν  
 ζύγκειται.

XXIII. Τῶν δὲ πρότερον ἔργων μέγιστον ἐπράχθη τὸ  
 Μηδικόν, καὶ τοῦτο ὅμως δυεῖν ναυμαχίαν καὶ πεζομαχίαν

1. τῶν παρατυχόντων g.h. 2. δοκεῖ A.B.E.F.H.V.a.g.h. 3. περὶ ἐκάστου  
 om. pr. G. 5. αὐτῶν om. V. ἐκατέρῳ A.B.F.H.V.a.f.g. Bekker.  
 ἐκατέρων C. Haack. Poppo. Goeller. 6. τις] τῆς K. 7. μὴ] om. e.  
 8. τῶν γεγεννημένων a. 9. ἀνθρώπων B.C.I.a.b.c.d.e. et pr. G. ἀνθρώπων K.  
 Post τοιούτων omisi δυναν cum A.B.C.F.V.a.b.c.d.e.f.g.h.i. et Dionysio p. 824.  
 Vid. Schæfer. ad Soph. Trachin. 1066. 10. ἀρκούντος C. 13. ἔργων  
 d.i. ἔργον E. et corr. G. 14. τοῦτο] om. d.i. δυοῖν C.G.V.a.c.d.e.f.i.  
 et corr. E. Haack. Poppo. Goell. καὶ πεζομαχίαν] om. d.

2. οὐδ' ὡς ἐμοὶ ἐδόκει] "But with regard to the facts, I have thought it unfit to state them upon any indiscriminate reports of others, or according to any mere notions or impressions of my own. In my own case I have written not from my opinions, but from my personal knowledge of the events described: and where I have been obliged to rely on the authority of others, their testimony has not been carelessly admitted, but scrupulously weighed and examined."

5. ὡς ἐκατέρων τις εὐνοίας—ἔχοι] I have followed Haack, Poppo, and Göller in restoring the common reading ἐκατέρων, for which Bekker had substituted ἐκατέρῳ. But Göller well observes, that had the dative been used, it should have been ἐκατέροις rather than ἐκατέρῳ. He adds, that εὐνοία τινος is the same thing as πρὸς τινα,—“as they were inclined to favour either of the two parties.”

Thus, VII. 57, 10. Ἀθηναίων εὐνοία, “From goodwill towards the Athenians;” I. 77, 7. τὸ ἡμέτερον δέος, “The fear of which we are the objects.” See the note there given, and Matth. Gr. Gr. §. 313. Jelf, 499. obs. 2. For the use of ἔχειν with a genitive, see Matthiæ, §. 315. Jelf, 528.

7. ὅσοι δὲ βουλήσονται—ἀρκούντως ἔξει] “But for such as desire to gain a clear knowledge of the past, and thereby of the future also, which will surely, after the course of human things, represent again hereafter if not the very image yet the near resemblance of the past; if such shall judge my work to be profitable, I shall be well content.”

14. δυεῖν ναυμαχίαν—ταχέϊαν τὴν κρίσιν ἔσχε] “Found its decision soon, in two sea-fights, &c.” But that which in English is the ablative case, is in Greek the genitive; “its decision, consisting

- 2 He insists again more particularly on the superior interest of the Peloponnesian war to that of any preceding event;
- ταχείαν τὴν κρίσιν ἔσχε. τούτου δὲ τοῦ πολέμου μῆκος τε μέγα προὔβη, παθήματά τε ξυνηνέχθη γενέσθαι ἐν αὐτῷ τῇ Ἑλλάδι οἷα οὐχ ἕτερα ἐν ἴσῳ χρόνῳ. οὔτε γὰρ πόλεις τοσαῖδε ληφθεῖσαι ἡρημώθησαν, αἱ μὲν ὑπὸ βαρβάρων αἱ δ' ὑπὸ σφῶν αὐτῶν ἀντιπολεμούντων (εἰσὶ δὲ αἱ καὶ οἰκήτορας μετέβαλον ἀλίσκόμεναι), οὔτε φυγαὶ τοσαῖδε ἀνθρώπων καὶ φόνος, ὁ μὲν κατ' αὐτὸν τὸν πόλεμον, ὁ δὲ διὰ τὸ στασιάζειν.
- 4 τὰ τε πρότερον ἀκοῇ μὲν λεγόμενα ἔργῳ δὲ σπανιώτερον βεβαιούμενα οὐκ ἄπιστα κατέστη, σεισμῶν τε περί, οἱ ἐπὶ πλείστον ἅμα μέρος γῆς καὶ ἰσχυρότατοι οἱ αὐτοὶ ἐπέσχον, ἡλίου τε ἐκλείψεις, αἱ πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονευόμενα ξυνέβησαν, αὐχμοὶ τε ἔστι παρ' οἷς μεγάλοι, καὶ ἀπ' αὐτῶν καὶ λιμοὶ, καὶ ἡ οὐχ ἥκιστα βλάβασα καὶ μέρος τι φθείραςα ἡ λοιμώδης νόσος· ταῦτα γὰρ πάντα μετὰ τοῦδε τοῦ πολέμου ἅμα ξυνεπέθετο. ἤρξαντο δὲ αὐτοῦ Ἀθηναῖοι καὶ Πελοποννήσιοι λύσαντες τὰς τριακοντούτεις

2. προὔβη Bekk. ξυνηνέχθη] ξυνέβη Dionysius p. 1074. non p. 860.  
 3. οἷα] πολλά Dionysius. 6. ὑπὸ σφῶν] præpositionem omittit Dionysius l. l. habet p. 768. 7. μετέβαλλον a. ἀνθρώπων] om. f. 8. φθόνος h. διστάζειν N.V. 9. πρότερα c. 11. μέρος τῆς γῆς P.Q.a. γῆς] τῆς pr. F. ἰσχυρότατοι] ἰσχυρότεροι h.i. et γρ. c. ὑψηλότερον L.O.P. 12. πυκνότερα F. παρὰ τὰς—μνημονευόμενας Dionysius p. 861. qui p. 1075. ut editur. 14. καὶ ante λιμοὶ om. a.c. καὶ οὐχ ἥκιστα βλ. καὶ μ. τι φθ. ἡ A.B.c.g.h. καὶ οὐχ ἥκιστα καὶ ἡ βλ. καὶ μ. τι φθ. ἡ Dionysius p. 187. καὶ οὐχ ἥκιστα φθ. καὶ μ. τι ἡ L.O.P. καὶ οὐχ ἥκιστα καὶ μ. τι φθ. ἡ f. ἡ ante οὐχ om. A.B.E.F. 16. ξυνεπέθεντο f. δὲ ἀθηναῖοι αὐτοῦ Dionysius. 17. πέλ.] λακεδαιμόνιοι f. τριακοντούτεις A.

“ of two sea-fights, &c.” And therefore, as Phrynichus acknowledges *δυεῖν* to be a legitimate Attic form for the genitive, though not for the dative, I have followed Bekker in retaining it, in compliance with the authority also of almost all the MSS.

12. ἡλίου τε ἐκλείψεις] Here the nominative case is resumed as the general structure of the sentence requires; and for which in the preceding clause a variation in form, though of the same signification, had been substituted; for *σεισμῶν τε περί* is in sense exactly equi-

valent to *οἷον σεισμοὶ τε*.

For the expression *πυκνότεραι παρὰ τὰ—μνημονευόμενα*, see Matthiæ Gr. Gr. §. 455. Jelf, 637. III. 3. d.

15. μέρος τι φθείραςα] The word *μέρος* seems to imply more than “a part;” for all the other visitations had destroyed “a part” of the people. It appears to signify so large a part as sensibly to affect the whole by its absence; “a proportion or substantive part of the whole nation.” Thus also it is used VII. 30, 3.

and then proceeds to state the causes which led to it; or rather the real and the avowed causes; the real cause being the jealousy entertained by Lacedæmon of the power of Athens; the avowed ones, the disputes which arose out of the affairs of Epidamnus and Potidea. Chapp. 24—66.

σπονδὰς αἱ αὐτοῖς ἐγένοντο μετὰ Εὐβοίας ἄλωσιν. διότι δ' ἔλυσαν, τὰς αἰτίας προέγραψα 6  
πρῶτον καὶ τὰς διαφορὰς, τοῦ μή τινα ζητῆσαι ποτε ἐξ ὅτου τοσοῦτος πόλεμος τοῖς Ἑλλήσι κατέστη. τὴν μὲν γὰρ ἀληθεστάτην πρόφασιν, 7  
ἀφανεστάτην δὲ λόγῳ, τοὺς Ἀθηναίους ἡγοῦμαι, μεγάλους γιγνομένους καὶ φόβον παρέχοντας τοῖς Λακεδαιμονίοις, ἀναγκάσαι ἐς τὸ πολεμεῖν αἱ δ' ἐς τὸ φανερόν λεγόμεναι αἰτίαι αἰδ' ἦσαν 10  
ἐκατέρωθεν, ἀφ' ὧν λύσαντες τὰς σπονδὰς ἐς τὸν πόλεμον κατέστησαν.

XXIV. ἘΠΙΔΑΜΝΟΣ ἔστι πόλις ἐν δεξιᾷ ἐσπλέοντι τὸν Ἰόνιον κόλπον· προσοικουσι δ' αὐτὴν Ταυλάντιοι βάρ-

1. μετὰ τὴν εὐβ. Dionysius. 2. δι' ὅτε A.B.F. ὅτι c. δ'] om. A.B.F.h. προέγραψα] A.B.F.H.N.V.a.f.g.h. cum Dionysio p. 141. et 146. (cf. Porson. ad Aristophan. Eccles. 1009.) προσέγραψα Priscian. p. 1181. Putsch. ξυνέγραψα idem p. 1207. ἔγραψα C.G. et ceteri. προέγραψα Haack. Poppo. Goeller. προύγραψα Bekk. 3. τινα A.B.F.H.V.a.f.g. cum Prisciano. C.G. et vulgo duas. τινα Haack. Poppo. Goeller. Bekk. 5. γὰρ] om. e. πρόφασιν] αἰτίαν Dionysius p. 796. qui mox λόγῳ δὲ ἀφ. τ. ἀθ. οἶμαι. 7. γιγνομένους] om. a. 12. ἐς δεξιὰ Harpocratio v. Ἰόνιος. 13. ἰόνιον I. κόλπον] πόντον Schol. Pindar. Pyth. 3. 120. προσοικεῖουσι c. αὐτὸν Priscian. p. 1203. ταβλάντιοι d.i. τάλαντιοι H.a.

3. τοῦ—[ζητῆσαι] For the ellipse of *ἐνκα*, see Matth. Gr. Gr. §. 539. Obs. 1. Jelf. 492.

5. τὴν μὲν γὰρ ἀληθεστάτην κ. τ. λ.] "For I think the truest occasion of the war was, that the Athenians, by becoming great, and alarming the Lacedæmonians, forced them to it." τοὺς Ἀθηναίους ἀναγκάσαι is equivalent to τὸ τοὺς Ἀθηναίους ἀναγκάσαι, the article before the infinitive mood being sometimes omitted in such clauses. See III. 38, 1. and Matthæ Gr. Gr. §. 541. Obs. 1.

13. Ἰόνιον κόλπον] It appears from this passage, and from Herodotus VI. 127, 2, where Epidamnus is said to be on the Ionian gulph, that this term included in the 5th century before the Christian æra, the southern part of the Adriatic, as well as the sea between Italy and Greece southward of the Iapygian promontory, to which it was more properly applied. It never seems however to have extended to the northern part of the Adriatic,

which was called "Adrias," a name applying properly, as Müller thinks, to the coast near the mouths of the Po, where the old city of Adria or Hatria was situated. "Adrias" in Herodotus, I. 163, 1, and V. 9, 4, is the country so called, and not the sea. Müller says that the earliest mention which he has found of the sea under this name, occurs in Lysias, advers. Diogiton. p. 908. See Müller, Etrusker, Einleitung. III. 4. The sea between Sicily and Greece is by Thucydides called the Sicilian sea, IV. 24, 5. 53. 3. VI. 13. Yet even this was at a later period called "Adrias," as appears not merely from the well known passage in the Acts, xxvii. 27, where its meaning has been disputed, but also from a similar passage in the life of Josephus, c. 3, where Josephus says that on his way from Jerusalem to Rome he too was overtaken by a tempest κατὰ μέσον τὸν Ἀδρίαν, and was picked up by a ship of Cyrene on her way to Puteoli.

2 THE AFFAIR OF  
EPIDAMNUS.

(Chapp. 24—25.)

The nobles of Epidamnus being banished by the commons, enlist some of the neighbouring barbarians in their cause, and harass the town with a plundering and desultory warfare.

3 The commons apply for aid to Corcyra, the mother country of Epidamnus, but their request is rejected.

4

βαροι, Ἰλλυρικὸν ἔθνος. ταύτην ἀπόκισαν μὲν Κερκυραῖοι, οἰκιστὴς δ' ἐγένετο Φάλιος Ἐρατοκλείδου Κορινθίος γένος τῶν ἀφ' Ἡρακλέους, κατὰ δὴ τὸν παλαιὸν νόμον ἐκ τῆς μητροπόλεως κατακληθεῖς. ξυνόκισαν δὲ καὶ Κορινθίων τινὲς 5 καὶ τοῦ ἄλλου Δωρικοῦ γένους. προελθόντος δὲ τοῦ χρόνου ἐγένετο ἡ τῶν Ἐπιδαμνίων πόλις μεγάλη καὶ πολυάνθρωπος· στασιάζσαντες δὲ ἐν ἀλλήλοις ἔτη πολλὰ, ὡς λέγεται, ἀπὸ πολέμου τινὸς τῶν προσοίκων βαρβάρων, ἐφθάρησαν, καὶ 10 τῆς δυνάμεως τῆς πολλῆς ἐστερήθησαν. τὰ δὲ τελευταῖα πρὸ τοῦδε τοῦ πολέμου ὁ δῆμος αὐτῶν ἐξεδίωξε τοὺς

1. ἀπόκισαν d. κατόκισαν Demetrius. Phal. 72.

2. Φάλιος] φάλιος E.F.

Bekk. φάλιος B. vulgo φάλιος. 3. γένους a. 5. ξυνόκισαν F.H.V. ξυνόκισαν Q. Ante kor. omisi τῶν cum A.B.C.F.I.V.a.d.f.g.h. sic Bekker. Poppo. Goeller. 6. τοῦ ἄλλου] A.B.C.F.I.V.a.c.d.h. Haack. Poppo. Goeller. ἄλλου H.N. ἄλλοι ἐκ τοῦ G. et vulgo. 7. τῶν] om. N. πόλις] δύναμις C.I.L.O.P.Q.c.d.e. δύναμις πόλις E. δύναμις καὶ πόλις K.N. 9. ὡς λέγεται ἔτη πολλὰ a. ἀπὸ] A.B.C.F. G.H.I.K.L.N.O.P. et Parisini omnes cum Hermogene π. μεθ. δειν. 35. vulgo ὑπὸ. ἀπὸ Gottleber. Haack. Poppo. Goeller. 12. ἐδίωξε a. ἐξεδίωκε G.

4. κατὰ δὴ τὸν παλαιὸν νόμον] The conjunction δὴ merely serves to call for the reader's attention, as in the expressions μάλιστα δὴ, and others of the same kind. "In compliance, you are to know, with "the ancient custom."

κατὰ δὴ τὸν παλαιὸν νόμον] Quænam fuerint jura, quæ coloniæ originibus suis debebant, non alienum erit paucis hoc loco perstringere. Primo igitur il, qui in coloniam mittebantur, armis et comæatu a civibus suis instruebantur de publico, ut docet Libanius in Argumento orationis Demosthenis, περὶ τῶν ἐν Χερσονήσῳ. Præterea publica iis Diplomata debebantur, quæ ἀποκίνα vocabant, teste Hyperide in orat. Deliacæ apud Harpocrat. Sed quod præcipuum est, sacra patria coloni secum asportabant, ignemque sacrum et penetrali urbis depromptum et accensum; quod docet Auctor. Etymolog. in Πρυτανείᾳ. qui quidem ignis si casu extinctus esset, ex Prytaneo conditorum accendi eum oportebat. Moris quoque erat, ut coloniæ quotannis legatos in majorem patriam (sic Curtius IV. 3, 22, vertit, quam Græci μητρόπολιν dicunt)

mitterent Diis patriis sacra facturos, ut testantur Polybius, cap. 114. legationum, et Curtius, IV. 2, 10. Solenne etiam erat, ut coloniæ ab originibus suis Pontifices acciperent, ut constat ex Thucydide, I. 25, 4. et Scholiaste ad eundem locum; quin etiam, si aliquando coloni aliam coloniam aliquo deducere vellent, moris erat, ut ducem a majore patria postulerent, ut hoc in loco docet Thucyd. nam Corcyræi coloni erant Corinthiorum, ideoque Phalium ex Metropoli arcescebant, ut coloniæ Epidamnium deducendæ dux esset. Plura hæc de re vide in Valesii notis ad Excerpta Polybii p. 7. Huds. Add. Spanhem. Dissert. IX. de Usu et Præst. Numism. p. 570. seqq. Duk.

8. στασιάζσαντες δὲ—ἐφθάρησαν] ἐφθάρησαν refertur to στασιάζσαντες, not to ἀπὸ πολέμου τινός; "They were brought "to a very low ebb by their factions, "which had grown out of a war with "some of the neighbouring barbarians." So Haack and Gøller, following Hermogenes, περὶ μεθόδου δεινότητος c. 35.

EPIDAMNUS. A. C. 435. Olymp. 86. 2.

δυνατοὺς, οἱ δὲ ἀπελθόντες μετὰ τῶν βαρβάρων ἐληίζοντο τοὺς ἐν τῇ πόλει κατὰ τε γῆν καὶ κατὰ θάλασσαν. οἱ δὲ ἐν 5 τῇ πόλει ὄντες Ἐπιδάμνιοι ἐπειδὴ ἐπέζοντο, πέμπουσιν ἐς

A. C. 436.

Olymp. 86. 1.

τὴν Κέρκυραν πρέσβεις ὡς μητρόπολιν οὖσαν, 5 δεόμενοι μὴ σφᾶς περιορᾶν φθειρομένους, ἀλλὰ τοὺς τε φεύγοντας ξυναλλάξαι σφίσι καὶ τὸν τῶν βαρβάρων πόλεμον καταλῦσαι. ταῦτα δὲ ἰκέται καθεζόμενοι ἐς τὸ 6 Ἡραίων ἐδέοντο. οἱ δὲ Κερκυραῖοι τὴν ἰκετείαν οὐκ ἐδέξαντο, 7 ἀλλ' ἀπράκτους ἀπέπεμψαν. XXV. γνόντες δὲ οἱ Ἐπι-

10 They next apply to Corinth, the mother country of Corcyra itself; and the Corinthians, partly from jealousy of the Corcyraeans, accede to the request. δάμνιοι οὐδεμίαν σφίσιν ἀπὸ Κερκύρας τιμωρίαν οὖσαν, ἐν ἀπόρῳ εἶχοντο θέσθαι τὸ παρὸν, καὶ πέμψαντες ἐς Δελφοὺς τὸν θεὸν ἐπήρουντο εἰ παραδοίεν Κορινθίοις τὴν πόλιν ὡς οἰκισταῖς, καὶ τιμωρίαν τινὰ πειρῶντο ἀπ' αὐτῶν ποιεῖ-

15 σθαι. ὁ δ' αὐτοῖς ἀνείλε παραδοῦναι καὶ ἡγεμόνας ποιεῖσθαι. 2 ἐλθόντες δὲ οἱ Ἐπιδάμνιοι ἐς τὴν Κόρινθον κατὰ τὸ 3 μαντεῖον παρέδωκαν τὴν ἀποικίαν, τὸν τε οἰκιστὴν ἀποδεικνύντες σφῶν ἐκ Κορίνθου ὄντα καὶ τὸ χρηστήριον δηλοῦντες, ἐδέοντό τε μὴ σφᾶς περιορᾶν διαφθειρομένους, ἀλλ' 20 ἐπαμῦναι. Κορινθιοὶ δὲ κατὰ τε τὸ δίκαιον ὑπεδέξαντο τὴν 4 τιμωρίαν, νομίζοντες οὐχ ἦσσαν ἐαυτῶν εἶναι τὴν ἀποικίαν ἢ Κερκυραίων, ἅμα δὲ καὶ μίσει τῶν Κερκυραίων, ὅτι αὐτῶν παρημέλουν ὄντες ἄποικοι· οὔτε γὰρ ἐν πανηγύρεσι ταῖς

1. μετὰ τῶν βαρβάρων] om. L.O.P.Q. pr. G. τῶν om. V. 5. δεόμενοι— σφίσι] om. L.g. 6. ξυναλλάξαι A.B.C.Q.V.a.b.c. vulgo συναλλάξαι. τὸν] om. F.Q. 7. δι] δὴ Priscianus. 8. ἥραιον B.F. 10. ἀπὸ κερκ. τιμωρίαν] τιμωρίαν ἀπὸ κερκ. a. 12. ἐπήρουντο A.B.F.H.K.N.V.a.f.g.h.i. Haack. Porpo. Goeller. Bekk. ἐπήρουντο E. C. et vulgo ἐπηρώτων. 15. δ—ποιεῖσθαι] om. L. αὐτὴν C.O.P.c. et pr. G. 17. παρέδ. τὴν ἀποικίαν] om. c. ἀποδεικνύντες d. 19. φθειρομένους B.C.G.I.O.P.c.e. 20. τε om. V. 23. ἐν ταῖς π. ταῖς K.

7. καθεζόμενοι ἐς τὸ Ἡραίων] i. e. ἐλθόντες ἐς τὸ Ἡραίων, καθέζοντο ἐν αὐτῷ. Compare 51, 3. 71, 5. III. 108, 5. and Matth. Gr. Gr. §. 578. Jelf, 646, a.

11. ἐν ἀπόρῳ εἶχοντο θέσθαι τὸ παρὸν] "Hesitated what to do;" literally, "were held in a straight what to do."

THUCYDIDES, VOL. I.

Comp. III. 22, 7. ἐν ἀπόρῳ ἦσαν εἰκάσαι τὸ γιγνόμενον. and Herodot. IV. 131, 1. ἐν ἀπορίῃσι εἶχετο. and IX. 98, 1. ἐν ἀπορίῃ εἶχοντο ὃ τι ποιέωσι.

23. μίσει τῶν Κερκυραίων] See Herodot. III. 49, 2.

23. ἀποικοὶ] De hoc Scalig. ad Euseb.

CORINTH. A. C. 435. Olymp. 86. 2.

κοιναῖς διδόντες γέρα τὰ νομιζόμενα οὔτε Κορινθίῳ ἀνδρὶ προκαταρχόμενοι τῶν ἱερῶν, ὥσπερ αἱ ἄλλαι ἀποικίαι, περιφρονούντες δὲ αὐτοὺς καὶ χρημάτων δυνάμει ὄντες κατ' ἐκείνον τὸν χρόνον ὁμοῖα τοῖς Ἑλλήνων πλουσιωτάτοις καὶ τῇ ἐς πόλεμον παρασκευῇ δυνατώτεροι, ναυτικῷ δὲ καὶ πολὺς προέχειν ἔστιν ὅτε ἐπαιρόμενοι, καὶ κατὰ τὴν τῶν Φαιάκων

1. κορινθίων] P. 2. προκατερχόμενοι c. 4. τὸν χρόνον] om. pr. g. ὁμοῖα A. Ἕλλησι δυνατωτάτοις a. 5. τῇ παρασκευῇ τῇ ἐς πόλεμον e. ἔστιν ὅτε καὶ πολὺ προέχειν a. 6. τῶν] om. C.G.e.

Chron. p. 78. Spanhem. de Usu Numism. p. 569. et Palmer l. d. p. 356. Duk.

ὅτε γάρ] Cf. Diodor. Sic. XII. 30. ibique Wesseling. Bekk.

ὅτε γάρ ἐν πανηγύρεσι κ. τ. λ.] The verb is here forgotten; Thucydides intended probably to repeat at the end of the sentence some verb of similar meaning to *παρημέλουν*, and then omitted to do so, as if *παρημέλουν* itself could serve as the verb, notwithstanding that by inserting the conjunction γάρ he had, according to grammatical construction, rendered this impossible. There is a somewhat similar passage, VII. 28, 3. where the insertion of the γάρ shews that a new sentence was intended to be begun, yet no verb follows; so that the verb must be repeated from the preceding sentence, just as if the γάρ had not been introduced: ἡπίστησεν ἂν τις ἀκούσας τὸ γάρ—μηδ' ἀποστήναι, ἀλλὰ ἐκεῖ Συρακούσας ἀντιπολιορκεῖν, καὶ τὸν παράλογον τοσοῦτον ποιῆσαι, κ. τ. λ. Here ἡπίστησεν ἂν τις must be repeated, although the insertion of the γάρ shews that the writer had at first a different construction in his mind. Comp. Matth. Gr. Gr. §. 555. Obs. I. Poppon. Prolegom. I. p. 148. Jelf, 709.

1. ὅτε Κορινθίῳ ἀνδρὶ] Dativos Kor. ἀνδρὶ pendere facio e διδόντες, ut structura verborum hæc sit, ὅτε ἐν πανηγύρεσι ταῖς κοιναῖς, ὅτε Κορινθίῳ ἀνδρὶ διδόντες γέρα τὰ νομιζόμενα προκαταρχόμενοι, ut juxta se ponatur, quæ in solennibus aliis, quæque in sacris omiserint, neque in publicis solennitatibus consuetos honores tribuentes, neque solita munia viro Corinthio in sacris, utque oratio varietur, cum prægresso sub-

stantivo ἐν πανηγύρεσι sequi debuisset ἐν προκαταρχῇ. Munia pontifici Corinthio tribuenda (γέρα) intelligo fuisse ea ipsa, quibus sacra auspicabantur; ut hostiæ capiti vinum infundere, molam (σύλοχυντὰς) inspergere, frontisque crines abscissos in ignem conjicere. Vid. Dionys. Halic. Antiqq. Rom. VII. p. 1495. Reiske, (c. 72.) GÖLLER.

2. προκαταρχόμενοι] κατάρχεσθαι, used in the same sense as προκατάρχεσθαι is here used by Thucydides, occurs in Herodotus IV. 60, 2. and κατάρχεσθαι τῶν ἱερῶν in Demosthenes, against Midias, p. 552. Reiske. Προκατάρχεσθαι, in a metaphorical sense, is found in Diodorus, II. p. 105. Rhodomann: προκατάρχεσθαι πολέμου, "To be making preparations for war."

3. χρημάτων δυνάμει ὄντες ὁμοῖα τοῖς Ἑλλήνων πλουσιωτάτοις] i. e. πλουσιοὶ ὄντες ὁμοίως τοῖς πλουσιωτάτοις. Comp. Herodot. III. 57, 2. θησαυροὺς ὁμοῖα τοῖσι πλουσιωτάτοις, and III. 35, 6. Comp. Matth. Gr. Gr. §. 289. Obs. 3.

4. ὁμοῖα] Vide Wesseling. ad Diodor. XIII. p. 542. GÖTTL.

5. ναυτικῷ δὲ καὶ πολὺ προέχειν—τὰς ναῦς] "And sometimes they prided themselves on their naval preeminence, and on the naval fame of the Phæacians, the ancient inhabitants of Corcyra." The construction is varied. ἐπαιρόμενοι προέχειν, (see Matth. Gr. Gr. §. 533.) καὶ (ἐπαιρόμενοι) κατὰ τὴν προενοίκησιν. Perhaps however the Scholiast's interpretation is deserving of attention, ὁμοίως τῇ προενοικήσει τῶν Φαιάκων; that is, "as became them who were the successors of the Phæacians."



EPIDAMNUS, &amp;c. A. C. 435. Olymp. 86. 2.

προενοίκησιν τῆς Κερκύρας κλέος ἔχόντων τὰ περὶ τὰς ναῦς.  
 ἦ καὶ μᾶλλον ἐξηρτύοντο τὸ ναυτικὸν καὶ ἦσαν οὐκ ἀδύνατοι· 5  
 τριῖναι γὰρ εἴκοσι καὶ ἑκατὸν ὑπῆρχον αὐτοῖς ὅτε ἤρχοντο  
 πολεμῶν. XXVI. πάντων οὖν τούτων ἐγκλήματα ἔχοντες  
 οἱ Κορίνθιοι ἔπεμπον ἐς τὴν Ἐπίδαμνον  
 ἄσμενοι τὴν ὠφέλειαν, οἰκήτορά τε τὸν βου-  
 λόμενον ἵεναι κελεύοντες καὶ Ἀμπρακιωτῶν  
 καὶ Λευκαδίων καὶ ἑαυτῶν φρουρούς. ἐπορεύ- 2  
 θησαν δὲ περὶ ἐς Ἀπολλωνίαν, Κορινθίων  
 οὖσαν ἀποικίαν, δέει τῶν Κερκυραίων μὴ  
 κωλύονται ὑπ' αὐτῶν κατὰ θάλασσαν περαιούμενοι. Κερ- 3  
 κυραῖοι δὲ ἐπειδὴ ἦσθοντο τοὺς τε οἰκήτορας καὶ φρουρούς  
 ἦκοντας ἐς τὴν Ἐπίδαμνον τὴν τε ἀποικίαν Κορινθίοις δεδο-  
 μένην, ἐχαλέπαινον· καὶ πλεύσαντες εὐθὺς πέντε καὶ εἴκοσι  
 15 ναυσὶ, καὶ ὕστερον ἑτέρῳ στόλῳ, τοὺς τε φεύγοντας ἐκέλευον  
 κατ' ἐπήρειαν δέχεσθαι αὐτοὺς (ἦλθον γὰρ ἐς τὴν Κέρκυραν  
 οἱ τῶν Ἐπιδαμνίων φυγάδες, τάφους τε ἀποδεικνύντες καὶ  
 ξυγγένειαν, ἣν προῖσχόμενοι ἐδέοντο σφᾶς κατάγειν) τοὺς τε  
 φρουρούς οὓς Κορίνθιοι ἔπεμψαν καὶ τοὺς οἰκήτορας ἀπο-  
 20 πέμπειν. οἱ δὲ Ἐπιδάμνιοι οὐδὲν αὐτῶν ὑπήκουσαν. ἀλλὰ 4

2. τῶν ναυτικῶν g. τὰ ναυτικά E.G.I.L.O.P.Q. οὐκ] om. pr. i. 3. εἴκοσι γὰρ f.

6. ὠφελίαν Bekk. 8. αὐτῶν K.i. 11. κωλύονται B. κωλύονται E. θάλασσαν  
 A.C.F.G.H.V.a.c.d.g. Haack. Poppo. Goell. Bekk. vulgo et B. (G. BEKK.) θάλασσαν.  
 12. ἐπεὶ a. ἦσθοντο A.C.F.H.I.K.V.a.b.c.f.g.h.i. Haack. Poppo. Goell.  
 Bekk. B. et ceteri ἦσθοντο. 13. εἰς τὴν ἐπὶδ. ἦκοντας a. 17. δὲ A.B.F.g.h.  
 ἐπιδεικνύντες B.E.F.V.a. 18. προῖσχόμενοι E. ἐδέοντο τε σφᾶς B.E.F.a.  
 19. articulum ante Kor. omisi eum A.B.C.F.G.H.V. Sic Bekker. Poppo et Goell.  
 ler. 20. οἱ δὲ] ὡς δὲ οἱ g.h.i. οὐδέ A. ἀλλὰ] om. g.h.

9. Κορινθίων οὖσαν, &c.] Corcyraeos in ejus conditu socios Corinthiis addit Scymnus Chius, his versibus: Οἷς πλησιόχωρός ἐστιν ἡ Ἀπολλωνία Κορινθίων Κερκυραίων τε κτίσις. Quibus consentit Pausanias in Eliacorum 2. Vide Palmerii Gr. Antiq. p. 150. HUDS. Add. Spanhem. l. d. p. 570. Duk.

16. κατ' ἐπήρειαν] "In order to vex

"and insult them." They were more anxious to annoy the Epidamnians than to aid the exiles; their conduct arose more from revenge than from motives of interest: ἵσται γὰρ ὁ ἐπηρειασμός ἐμποδισμός ταῖς βουλευσιν, οὐχ ἵνα τι αὐτῷ, ἀλλ' ἵνα μὴ ἐκείνῳ. Aristot. Rhetor. II. 2, 4.

EPIDAMNUS, &amp;c. A. C. 435. Olymp. 96. 2.

στρατεύουσιν ἐπ' αὐτοὺς οἱ Κερκυραῖοι τεσσαράκοντα ναυσὶ  
 μετὰ τῶν φυγάδων ὡς κατάζοντες, καὶ τοὺς Ἰλλυριοὺς  
 5 προσλαβόντες. προσκαθεζόμενοι δὲ τὴν πόλιν προεῖπον,  
 Ἐπιδαμνίων τε τὸν βουλόμενον καὶ τοὺς ξένους ἀπαθεῖς  
 6 ἀπιέναι, εἰ δὲ μὴ, ὡς πολεμίοις χρῆσεσθαι. ὡς δ' οὐκ ἐπεὶ-5  
 θοντο, οἱ μὲν Κερκυραῖοι (ἔστι δ' ἰσθμὸς τὸ χωρίον)  
 ἐπολιόρκουν τὴν πόλιν, XXVII. Κορίνθιοι δ', ὡς αὐτοῖς ἐκ  
 τῆς Ἐπιδάμνου ἦλθον ἄγγελοι ὅτι πολιορ-  
 10 κοῦνται, παρεσκευάζοντο στρατιάν, καὶ ἅμα  
 ἀποικίαν ἐς τὴν Ἐπιδάμνον ἐκήρυσσον, ἐπὶ 10  
 τῇ ἴσῃ καὶ ὁμοίᾳ τὸν βουλόμενον ἵεναι· εἰ δέ

The Corinthians on  
 their part send a fleet,  
 with the aid of their  
 allies, to relieve Epi-  
 damnos.

1. ἐπ' αὐτοὺς] ἐάντοὺς A.B.C.F.h.      τεσσ. ναυσὶ A.B.C.F.G.H.V.f.g. Haack.  
 Porpo. Goell. Bekk. G. et vulgo ναυσὶ τεσσ.      2. ὡς] om. a. αὐτοὺς post  
 κατάζοντες omisi cum A.B.C.E.F.G.H.K.L.N.O.V.a.b.c.e.i. om. Bekker. Porpo.  
 Goeller. Ἰλλυριοὺς H.K.N.i.c. recenti manu F.      3. τὴν πόλιν] A.B.C.E.F.G.H.  
 N.V.a.c.e.f.g.h. cum Prisciano: ceteri τῇ πόλει. τὴν πόλιν Gottleber. Haack.  
 Porpo. Goeller.      4. ἐπιδαμνίων] κορίνθιον g.      τε] δὲ C.      5. ἵεναι H.  
 εἶναι F.      χρῆσεσθαι A.B.E.F.G.H.K.L.N.O.V.b.c.d.g.h.i. Porpo. Goeller.  
 6. Κερκ.—ἐκ] om. L.      7. ἐκ τῆς] om. P.

5. χρῆσεσθαι] Bekker in his latest edition has retained the future in spite of the authority of most of the MSS. and I think that he is right. The preference to be given to the future or aorist after such verbs as λέγειν or εἰπῆν is not indeed always easy to determine; for we cannot always say, how much importance the writer meant to attach to the time of the action, or whether he regarded merely the action in itself. But the authority of the MSS. of Thucydides is so low, that in such cases little stress is to be laid upon them; and the future tense seems needed, because the act spoken of is essentially future, inasmuch as it is contingent upon the actions of the other party. εἶπον ὡς πολεμίοις χρῆσεσθαι might I suppose be said with propriety of those who declared that they would forthwith and positively treat any as enemies. But where a demand is made, and the treating them as enemies is only to follow hypothetically, in case this demand is not com-

plied with, then I think the correct language would be, εἶπον—χρῆσεσθαι. This seems to be in accordance with Lobeck's opinion, in his "Parerga ad "Phrynichum," p. 749: and also with that of Breme, as quoted by Schäfer in his Apparat. Critic. ad Demosth. vol. I. p. 205. See also Kühner, Gr. Gr. §. 445, Anmerk. 2. Jelf, 405. Obs. 2.

10. ἐπὶ τῇ ἴσῃ καὶ ὁμοίᾳ] Gölner understands this of equality with the citizens of their old country: referring to ch. 34, 1, where they are said to go out to colonies, "not to be the slaves but the "equals of their mother country." But this means no more, I think, than that colonists intended their colony to be a sovereign state, and so far the equal of the mother country, instead of being a mere subject dependency. In the present passage the Corinthians guarantee each individual settler against being subject in his new country to any of those distinctions of rank or privilege which might have existed in Corinth. All the settlers who obtained allotments

EPIDAMNUS, &amp;c. A. C. 433. Olymp. 86. 2.

τις τὸ παραυτίκα μὲν μὴ ἐθέλοι ξυμπλεῖν, μετέχειν δὲ  
 βούλεται τῆς ἀποικίας, πεντήκοντα δραχμὰς καταθέντα  
 Κορινθίας μένειν. ἦσαν δὲ καὶ οἱ πλείοντες πολλοὶ καὶ οἱ 2  
 τάργυριον καταβάλλοντες. ἐδεήθησαν δὲ καὶ τῶν Μεγαρέων 3  
 5 ναυσὶ σφᾶς ξυμπροπέμψειν, εἰ ἄρα κωλύοιτο ὑπὸ Κερκυ-  
 ραίων πλεῖν· οἱ δὲ παρεσκευάζοντο αὐτοῖς ὀκτὼ ναυσὶ  
 ξυμπλεῖν, καὶ Παλῆς Κεφαλλήνων τέσσαρσι. καὶ Ἐπι- 4  
 δαυρίων ἐδεήθησαν, οἱ παρέσχον πέντε, Ἑρμιονῆς δὲ μίαν  
 καὶ Τροιζήνιοι δύο, Λευκάδιοι δὲ δέκα καὶ Ἀμπρακιῶται  
 10 ὀκτὼ. Θηβαίους δὲ χρήματα ᾗτησαν καὶ Φλιασίους, Ἡλείους 5  
 δὲ ναὺς τε κενὰς καὶ χρήματα. αὐτῶν δὲ Κορινθίων νῆες 6  
 παρεσκευάζοντο τριάκοντα, καὶ τρισχίλιοι ὀπλῖται.

XXVIII. Ἐπειδὴ δὲ ἐπύθοντο οἱ Κερκυραῖοι τὴν παρα-  
 σκευὴν, ἐλθόντες ἐς Κόρινθον μετὰ Λακεδαιμονίων καὶ  
 15 The Cerycraeans, after Σικυνωνίων πρέσβειν, οὓς παρέλαβον, ἐκέλευον  
 some fruitless attempts  
 to settle the dispute  
 by negotiation, Κορινθίους τοὺς ἐν Ἐπιδάμνῳ φρουροὺς τε  
 καὶ οἰκήτορας ἀπάγειν, ὥς οὐ μετὸν αὐτοῖς  
 Ἐπιδάμνου. εἰ δέ τι ἀντιποιοῦνται, δίκας ᾗθελον δοῦναι ἐν 2

1. ἐθέλοι A.B.E.F.H.I.K.P.V.b.h. Poppo. Goeller. Bekk. C. et vulgo ἐθέλει.  
 3. κορινθίους B.K.N.c.d.e.g.h.i. cum Tusano. 4. τάργυριον A.B.E.F.H.V.a.f.  
 g.h. Poppo. Goeller. Bekk. C.G. et vulgo τὸ ἀργύριον. 5. ξυμπροπέμψειν A.B.  
 E.F.H.K.N.V.a.f.g.h. Haack. Poppo. Goell. Bekk. C.G. et vulgo ξυμπροπέμψαι.  
 7. παλῆης correctus H. κεφαλήνων B.F. 10. ἡλείους δὲ A.B.E.F.H.V.a. Poppo.  
 Goeller. Bekk. C. et vulgo ἡλείους τε. 13. ἐπεὶ C.G.K.L.N.P.Q.c.d.e.  
 16. ἐν] om. d. φρουρὰς e. 17. τοὺς οἰκήτορας V. αὐτοῖς τοῦ ἐπιδ. K.  
 18. δ' ἔτι L.N.G.

of land in the colony were to be equal to each other; they were the γάμοροι or proprietors; who formed the aristocracy of the colony, although many of them in their old country may have had no political franchise at all.

2. δραχμὰς Κορινθίας] These are the heavy or Æginetan drachmæ, each of which was worth ten oboli; so that fifty of these amount to something more than eighty-three Attic drachmæ.

17. ὥς οὐ μετὸν αὐτοῖς Ἐπιδάμνου] "As they had nothing to do with Epidamnus." See Matthiæ, Gr. Gr. §. 359. 1. §. 568. 3. Jelf, 703.

18. δίκας δοῦναι] "To submit the "quarrel to a fair discussion;" "to offer satisfaction by negotiation." The situation of Greece was analogous to that of modern Europe. In their disputes with one another the several Greek states acknowledged one common public law, like our law of nations, to which they held themselves amenable; and before they appealed to arms, it was considered due to their common blood and common religion, to try to settle their differences by a reference to the principles of this law. With other nations, or, as they called them, with

EPIDAMNUS, &amp;c. A. C. 435. Olymp. 86. 2.

Πελοποννήσῳ παρὰ πόλεσιν αἷς ἂν ἀμφοτέροι ξυμβῶσιν·  
 ὁποτέρων δ' ἂν δικασθῇ εἶναι τὴν ἀποικίαν, τούτους κρατεῖν.  
 3 ἤθελον δὲ καὶ τῷ ἐν Δελφοῖς μαντεῖα ἐπιτρέψαι. πόλεμον  
 4 δὲ οὐκ εἶων ποιεῖν· εἰ δὲ μὴ, καὶ αὐτοὶ ἀναγκασθῆσθαι  
 εἶφασαν, ἐκείνων βιαζομένων, φίλους ποιέσθαι οὓς οὐ βού- 5  
 5 λονται ἐτέρους τῶν νῦν ὄντων μᾶλλον ὠφελείας ἔνεκα. οἱ  
 δὲ Κορίνθιοι ἀπεκρίναντο αὐτοῖς, ἣν τὰς τε ναῦς καὶ τοὺς  
 βαρβάρους ἀπὸ Ἐπιδάμνου †ἀπάγωσι,† βουλεύσεσθαι·  
 πρότερον δὲ οὐ καλῶς ἔχειν τοὺς μὲν πολιορκεῖσθαι αὐτοὺς  
 6 δὲ δικάζεσθαι. Κερκυραῖοι δὲ ἀντέλεγον, ἣν καὶ ἐκείνοι τοὺς 10  
 ἐν Ἐπιδάμνῳ ἀπαγάγωσι, ποιήσῃ ταῦτα· ἐτοῖμοι δὲ εἶναι  
 καὶ ὥστε ἀμφοτέρους μένειν κατὰ χώραν, σπονδὰς †δὲ†

1. ἀμφοτέροι] om. i. 2. τούτοις C.c. 3. τὸ—μαντεῖον A. ἐν τῷ ἐν δ. K.  
 ἐν τῷ δ. d. 5. εἶφασκον g. οὓς ἂν βούλωνται f. 6. μᾶλλον] om. f. ὠφελείας  
 Bekk. 7. αὐτοῖς] om. pr. a. ἣν τε τὰς V. 8. ἀπαγάγωσι C.G.K.L.O.b.c.d.e.i.  
 Haack. Poppo. Goeller. βουλεύσασθαι C.a.b.c.e.f. βούλεσθαι Q. 9. αὐτοὺς  
 A.B.F.H.K.L.N.O.V.a.f.g.h.i. Haack. Poppo. Goell. Bekk. C. et vulgo ἰαντούς.  
 10. ἣν ἐκείνων g. 11. ἀπαγάγωσιν A.B.F.H.a.d.e.f.g.h. Haack. Poppo. Goell.  
 Bekk. ceteri inter quos C.G. ἀπάγωσι. ἐτοιμα e. 12. καὶ] om. a.  
 ὥστε] om. L.O.P.a. δὲ uncis incluserunt Haack. Poppo. Bekker. delevit  
 Goeller. sed vid. not.

the Barbarians, they acknowledged no such community of law; and the sword therefore was appealed to at once as the only arbiter. And in like manner the nations of Christendom have too often acted towards the natives of Asia, Africa, and America, as to men who could claim no benefit from those principles of justice which they profess to observe in their dealings with one another. The expression *δικὰς διδόναι* may be compared with *ἔρκον διδόναι*, "to offer to the other party a settling of the matter in the one case by the judgment of a third party, in the other by our clearing ourselves by an oath."

3. ἤθελον δὲ—ἐπιτρέψαι] The difference between *βούλεσθαι* and *ἐθέλειν* is that between a positive and negative inclination for any thing. *Βούλεσθαι* is "to wish;" *ἐθέλειν* is "to be willing;" that is, "to make no objection."

5. φίλους ποιέσθαι—μᾶλλον] "To gain friends of a very different nature

"from their present associates;" that is, from the exiles of Epidamnus, with whom they were then acting in concert.

8. ἀπάγωσι] Bekker still retains this reading, and Krüger explains it, "if they were willing to withdraw their ships;" but then ἀπάγωσι, I think, would be required two lines afterwards instead of ἀπαγάγωσι. I believe that the aorist is right in both places.

12. σπονδὰς †δὲ† ποιήσασθαι] In deference to the opinions of so many critics who have agreed in condemning the conjunction *δὲ* in this passage, I have marked it with obeli as suspicious; although I cannot but think myself that their condemnation of it is ill founded. They maintain that it is not Greek to say *ἐτοῖμοι εἶναι ὥστε μένειν*; but Hermann has well observed in his Addenda to his notes on Viger, Appendix XII. "Particulam *ὥστε* inter-  
 "dum cum iis verbis conjunctam in-  
 "veniri, a quibus eam valde alienam  
 "esse putes. Soph. Philoctet. 656. 'Ἀρ'

EPIDAMNUS, &amp;c. A. C. 435. Olymp. 86. 2.

ποιήσασθαι ἕως ἂν ἡ δίκη γένηται. XXIX. Κορίνθιοι δὲ οὐδὲν τούτων ὑπήκουον, ἀλλ' ἐπειδὴ πλήρεις αὐτοῖς ἦσαν αἱ νῆες καὶ οἱ ξύμμαχοι παρήσαν, προπέμψαντες κήρυκα πρότερον πόλεμον προ-  
 5 Epidamnus. ερουῖντα Κερκυραίοις, ἄραντες ἐβδομήκοντα ναυσὶ καὶ πέντε δισχιλίους τε ὀπλίταις ἔπλεον ἐπὶ τὴν Ἐπί-  
 δαμνον Κερκυραίοις ἐναντία πολεμήσοντες· ἐστρατήγει δὲ τῶν μὲν νεῶν Ἀριστεὺς ὁ Πελλίχου καὶ Καλλικράτης ὁ Καλλίου καὶ Τιμάνωρ ὁ Τιμάνθους, τοῦ δὲ πεζοῦ Ἀρχέτιμος  
 10 τε ὁ Εὐρυτίμου καὶ Ἰσαρχίδας ὁ Ἰσάρχου. ἐπειδὴ δὲ ἐγένοντο ἐν Ἀκτίφ τῆς Ἀνακτορίας γῆς, οὗ τὸ ἱερὸν τοῦ Ἀπόλλωνος ἐστίν, ἐπὶ τῷ στόματι τοῦ Ἀμπρακικοῦ κόλπου, οἱ Κερκυραῖοι κήρυκά τε προέπεμψαν αὐτοῖς ἐν ἀκατίφ ἀπερουῖντα μὴ πλεῖν ἐπὶ σφᾶς, καὶ τὰς ναῦς ἅμα ἐπλήρουν, ζεύξαντές τε  
 15 τὰς παλαιὰς ὥστε πλοῖμους εἶναι καὶ τὰς ἄλλας ἐπισκευάσαντες. ὥς δὲ ὁ κήρυξ τε ἀπήγγειλεν οὐδὲν εἰρηναῖον παρὰ τῶν Κορινθίων καὶ αἱ νῆες αὐτοῖς ἐπεπλήρωντο οὔσαι

3. παρήσαν] om. a. 4. προσερούντα d. ἀγγελοῦντα a. 7. δέ] μὲν e. 8. δ ante Πελλίχου om. C. 9. πελλίχου A.B.C.F.G.H.I.K.L.N.O.V.g. Haack. Porro. Goeller. Bekk. vulgo πελλίκου. Vid. Koen. ad Greg. Cor. p. 135. 9. μαλλίου L. αλλίου V. 10. ἐρυτίμου P.Q. 11. Ἰσαρχίδης V. ἐπεὶ C.K.Q.c.d.e.i. et pr. G. 12. ἀμπρακικοῦ A.B.g. 13. ἀκτίφ F.G.H.I.K.L.N.O.P.V.i. 16. δ] om. d.i. κήρυξ Bekk. 17. αἱ] om. G.

“ἔστιν ὥστε καγγύθεν θῆαν λαβεῖν; “Euripid. Iphigen. Taur. 1379. φάβος “δ’ ἦν ὥστε μὴ τέγξαι πόδα.” Hermann then quotes this passage of Thucydides, and another, VIII. 86, 8. ἐπαγγελλόμενοι—ὥστε βοηθεῖν. In fact, ἐτοῖμοι, in point of sense, is very nearly the same with ἐπαγγελλόμενοι, “professing “their readiness.” The exact signification of ὥστε in these several passages is more difficult to determine. It seems to be a mere pleonastic way of defining the meaning of the preceding words: ἐτοῖμοι μένειν would have been quite sufficient; but the ὥστε expresses that what they were ready to do is going to be mentioned; i. e. μένειν κατὰ χώραν.

Bake and Heilmann defend the common reading.

14. (ζεύξαντές τε τὰς παλαιὰς] Göller rightly understands these words as alluding to the practice of passing ropes under the keel of a vessel to prevent the planks from starting. The Russian ships taken in the Tagus in 1808 were kept together in this manner, in consequence of their age and unsound condition.—Comp. Acts of the Apostles, xxvii. 17. and Schleusner in ὑποζωννύω, and Plato, Repub. X. p. 616. C. (quoted by Göller,) εἶναι γὰρ τοῦτο τὸ φῶς ξύνδεσμον τοῦ οὐρανοῦ, οἷον τὰ ὑποζώματα τῶν τριήρων, οὕτω πᾶσαν ξυνέχον τὴν περιφορὰν.

EPIDAMNUS, &amp;c. A. C. 435. Olymp. 86. 2.

ὀγδοήκοντα (τεσσαράκοντα γὰρ Ἐπίδαμνον ἐπολιόρκουν),  
 ἀνταναγόμενοι καὶ παραταξάμενοι ἐναυμάχησαν· καὶ ἐνί-  
 κησαν οἱ Κερκυραῖοι παρὰ πολὺ καὶ ναὺς  
 4 πεντεκαίδεκα διέφθειραν τῶν Κορινθίων. τῇ  
 δὲ αὐτῇ ἡμέρᾳ αὐτοῖς ξυνέβη καὶ τοὺς τὴν Ἐπίδαμνον  
 5 πολιορκούντας παραστήσασθαι ὁμολογία ὥστε τοὺς μὲν ἐπὶ-  
 λυδας ἀποδόσθαι, Κορινθίους δὲ δήσαντας ἔχειν ἕως ἂν ἄλλο  
 τι δόξῃ. XXX. μετὰ δὲ τὴν ναυμαχίαν οἱ Κερκυραῖοι  
 6 τροπαῖον στήσαντες ἐπὶ τῇ Λευκίμῃ τῆς  
 Κερκύρας ἀκρωτηρίῳ τοὺς μὲν ἄλλους οὓς 10  
 ἔλαβον αἰχμαλώτους ἀπέκτειναν, Κορινθίους  
 7 δὲ δήσαντες εἶχον. ὕστερον δὲ, ἐπειδὴ οἱ  
 Κορίνθιοι καὶ οἱ ξύμμαχοι ἡσσημένοι ταῖς ναυσὶν ἀνεχώ-  
 ρησαν ἐπ' οἴκου, τῆς θαλάσσης ἀπάσης ἐκράτουν τῆς κατ'  
 ἐκεῖνα τὰ χωρία οἱ Κερκυραῖοι, καὶ πλεύσαντες ἐς Λευκάδα 15  
 τὴν Κορινθίων ἀποικίαν τῆς γῆς ἔτεμον, καὶ Κυλλήνην τὸ  
 Ἡλείων ἐπίνειον ἐνέπρησαν, ὅτι ναὺς καὶ χρήματα παρέσχον  
 8 Κορινθίοις. τοῦ τε χρόνου τὸν πλείστον μετὰ τὴν ναυμαχίαν  
 ἐκράτουν τῆς θαλάσσης, καὶ τοὺς τῶν Κορινθίων ξυμμάχους

2. ἀνταναγόμενοι A.B.C.F.G.H.I.L.N.O.V.a.b.c.f.g.h.i. Poppo. Goeller. Bekk. ceteri ἀνταναγόμενοι.

3. οἱ] om. Schol. Aristophan. Plut. 445. καὶ

ναὺς τε π. C.G.K.L.O.d.e. 4. κορ.] πολεμίων L.O. 5. δὲ αὐτῇ] αὐτῇ δὲ a.b.

συνέβη b.d. 9. λευκίμῃ B.E.F. ("et hic et infra." ΒΕΚΚ.) H.f.g. λευκομνη

a. Λευκίμῃ Poppo. Goeller. Bekk. et vulgo Λευκίμῃ. 10. κερκυραίας C.G.L.

O.P. 16. τῇν] τῶν g. 18. ante κορ. omisi articulum cum A.B.C.F.H.I.L.

N.O.V.a.b.c.d.e.f. Bekk. Poppo. Goeller. τὸν] τὸ B.C.K.L.O.d.h.i. 19. ἐκρά-

τούν A.B.F.H.V.a.g.h. C. et ceteri ἐπεκράτουν.

1. ὀγδοήκοντα] I. 25, 5. τριῆρεις ρε' ἡπύρχον αὐτοῖς.

6. παραστήσασθαι] "To reduce into 'one's power:' literally, 'to make a 'person stand by one's side;'" an expression taken from the practice of making a vanquished enemy join the standard of his conqueror, and fight on his side in his future quarrels. Thus παραστήναι signifies, "to fall into an

"enemy's power;" or literally, "to go "and stand by his side."

9. Λευκίμῃ] This, instead of the common reading Λευκίμῃ, rests on the authority of the best MSS. and is confirmed by all the MSS. of Strabo, VII. 7, 5, p. 324. as well as by the name which the place still bears, *Leukimmo*, or *Alefkimo*. See Dodwell, *Classical Tour*, vol. i. p. 39.

EPIDAMNUS, &c. A. C. 434, 3. Olymp. 86. 3, 4.

ἐπιπλέοντες ἔφθειρον, μέχρι οὗ Κορίνθιοι περιόντι τῷ θέρει  
πέψαντες ναῦς καὶ στρατιάν, ἐπεὶ σφῶν οἱ ξύμμαχοι  
ἐπόνουν, ἐστρατοπεδεύοντο ἐπὶ Ἀκτίῳ καὶ περὶ τὸ Χειμέριον  
τῆς Θεσπρωτίδος, φυλακῆς ἕνεκα τῆς τε Λευκάδος καὶ τῶν  
5 ἄλλων πόλεων ὅσαι σφίσι φίλαι ἦσαν. ἀντεστρατοπε- 4  
δεύοντο δὲ καὶ οἱ Κερκυραῖοι ἐπὶ τῇ Λευκίμμῃ ναυσὶ τε καὶ  
πεζῷ. ἐπέπλεον τε οὐδέτεροι ἀλλήλοις, ἀλλὰ τὸ θέρος  
τοῦτο ἀντικαθεζόμενοι χειμῶνος ἤδη ἀνεχώρησαν ἐπ' οἴκου  
ἐκάτεροι.

10 XXXI. Τὸν δ' ἐνιαυτὸν πάντα <sup>a</sup>τὸν μετὰ τὴν ναυμαχίαν  
καὶ <sup>b</sup>τὸν ὕστερον οἱ Κορίνθιοι ὀργῇ φέροντες τὸν πρὸς  
Κερκυραίους πόλεμον ἐναυπηγοῦντο καὶ παρε-  
σκευάζοντο τὰ κράτιστα νεῶν στόλον, ἐκ τε  
αὐτῆς Πελοποννήσου ἀγείροντες καὶ τῆς ἄλλης

a A. C. 434.

Olymp. 86. 3.

b A. C. 433.

Olymp. 86. 4.

1. ἔφθειραν C.I.K.L.b.c. περιόντι F. Reiskius. Gottleber. Goeller. et  
Scholiast. ceteri, Poppo. Bekk. περιόντι. 3. ἀντεστρατεύοντο a.f. ἐπὶ ἐν a.  
6. ἐπὶ τῇ λ.] om. a. λευκίμμη B.F.H.f.g.h. λευκίμμη Bekk. 7. ἐπέπλεον δὲ  
G.K.L.O. ἀλλήλοις οὐδέτεροι E. 13. νεῶν] τῶν νεῶν K.d. 14. ἀγείραντες  
C.a.c. ἀγείροντες K.L.O.P. καὶ] om. a.

1. περιόντι] I have admitted this conjecture of Reiske, as Gottleber did in his edition, instead of the reading of almost all the MSS. περιόντι, which Bekker and Poppo have retained. It is clear, however, that the Scholiast did not read περιόντι, for his interpretation ἐνισταμένη cannot then be made applicable at all; whereas there is no doubt that it might very naturally have been intended to express the sense of περιόντι. The words περιόντι τῷ θέρει, have been translated "superante adhuc æstate;" but the dative θέρει is not used absolutely as if it were θέρος, but expresses the time at which the thing was done; and περιόντι τῷ θέρει, cannot signify "reliqua æstatis parte," as Haack and Poppo translate it; for then it should be either τῷ περιόντι τοῦ θέρος, or τῷ θέρει τῷ περιόντι. And the passage in Xenoph. Hell. III. 2, 25. περιόντι τῷ ἐναυτῷ, where περιόντι would be inconsistent with the chronology, confirms the conjecture of Reiske with respect to Thucydides. But

what is meant by περιόντι is not quite certain. It may perhaps signify, "when the summer drawing to a close," "when completing, but not having completed, its revolution;" as in Herodotus VII. 20, 1. πέμπτῳ ἔτι ἀνομένῳ means "when the fifth year was finishing, but not finished." Or it may signify, as the Scholiast understands it, "when the summer came round;" and then τὸ θέρος τοῦτο would refer to the year after the battle, during which the Corinthians were busy in building ships at home, while they had a fleet watching the Corcyraeans at Actium. Τὸν πλείστον τοῦ χρόνου μετὰ τὴν ναυμαχίαν would then express the long period which passed between the battle and the following spring, when the Corinthians again ventured to put to sea. But as the concluding words of the chapter seem to shew that the winter there spoken of was the first and not the second winter after the battle, the sense of "drawing to a close" appears to be the more probable one.

ATHENS. A. C. 433. Olymp. 86. 4.

2 and make vigorous preparations for war; at which the Corcyraeans in alarm send an embassy to Athens to ask assistance: the Corinthians send one on their part to oppose the request,  
 Ἑλλάδος ἐρέτας, μισθῷ πείθοντες. πυνθανόμενοι δὲ οἱ Κερκυραῖοι τὴν παρασκευὴν αὐτῶν ἐφοβοῦντο, καὶ (ἦσαν γὰρ οὐδενὸς Ἑλλήνων ἔσπονδοι, οὐδὲ ἐσεγράψαντο ἑαυτοὺς οὔτε ἐς τὰς Ἀθηναίων σπονδὰς οὔτε ἐς τὰς Λακεδαιμονίων) ἔδοξεν αὐτοῖς ἐλθοῦσιν ὡς τοὺς Ἀθηναίους ξυμμαχοὺς γενέσθαι καὶ ὠφέλειάν τινα πειρᾶσθαι ἀπ' αὐτῶν εὐρίσκεσθαι. οἱ δὲ Κορίνθιοι πυθόμενοι ταῦτα ἦλθον καὶ αὐτοὶ ἐς τὰς Ἀθήνας πρεσβευσόμενοι, ὅπως μὴ σφίσι πρὸς τῷ Κερκυραίων ναυτικῷ τὸ Ἀττικὸν προσγεγόμενον ἐμπόδιον γένηται θέσθαι τὸν πόλεμον ἢ βούλονται. καταστάσης δὲ ἐκκλησίας ἐς ἀντιλογίαν ἦλθον, καὶ οἱ μὲν Κερκυραῖοι ἔλεξαν τοιαύδε.

XXXII. “ ΔΙΚΑΙΟΝ, ὦ Ἀθηναῖοι, τοὺς μῆτε εὐεργεσίας “ μεγάλης μῆτε ξυμμαχίας προσφειλομένης ἦκοντας παρὰ

SPEECH OF THE  
CORCYRAEANS.

(Chapp. 32—36.)

They apologize for coming to apply for aid, when their constant policy had been to abstain from all alliances with other states.

“ τοὺς πέλας ἐπικουρίας, ὥσπερ καὶ ἡμεῖς νῦν,

“ δεησομένους, ἀναδιδάξαι πρῶτον, μάλιστα

“ μὲν ὡς καὶ ξύμφορα δέονται, εἰ δὲ μὴ, ὅτι

“ γε οὐκ ἐπιζήμια, ἔπειτα δὲ ὡς καὶ τὴν χάριν

“ βέβαιον ἔξουσιν· εἰ δὲ τούτων μηδὲν σαφές

“ καταστήσουσι, μὴ ὀργίζεσθαι ἣν ἀτυχῶσι.

2 “ Κερκυραῖοι δὲ μετὰ τῆς ξυμμαχίας τῆς αἰτήσεως καὶ ταῦτα

3. ἑλλήνων] ἀλλήλων K.d.i. 4. ἐσεγράψαντο A.B.E.F.H.I.V.a.e.f.g.h. Poppo. Goell. Bekk. ἐνεγράψαντο N. C. et vulgo ἐπεγράψαντο. 5. ἀθηναίων C.c. 7. ὠφελίαν Bekk. 10. τὸ—ναυτικὸν C. κερκυραῖοι F.H. ante τὸ omisi καὶ cum A.B.E.F.H.V.a.g. Bekk. Popp. Goell. ἀττικὸν A.B.E.F.H.K.N.V. d.f.g.h.i. et correctus O. ἀττικὸν γρ. G. αὐττικὸν a. ceteri αὐτῶν. in C. hæc καὶ τὸ αὐτῶν προσ. a recentiore manu sunt, super quinque ferme literas erasas. Ἀττικὸν Poppo. Goell. Bekk. 11. βούλονται G.K. 12. δὲ τῆς ἐκκλ. e. 15. προσφειλομένης K.L.M.O.a.c.d.e.f.g. Poppo. Goeller. προσφειλομένης C. προσφειλομένης G. προφειλομένης I. vulgo, et Bekk. προφειλομένης. 18. ὅτε A. 19. γε] τε B.F.g.h. om. A. 20. σαφές] om. pr. g.

17. πρῶτον, μάλιστα μὲν κ. τ. λ.] This sentence violates Aristotle's rule, μῆτε σύνδεσμον πρὸ συνδέσμου ἀποδιδόναι τοῦ ἀναγκαίου. (Rhetor. III. 5, 2.) For the corresponding conjunction to πρῶτον

is ἔπειτα; but between these two words are inserted two other conjunctions answering to each other, μάλιστα μὲν and εἰ δὲ μὴ.



ATHENS. A. C. 433. Olymp. 86. 4.

“ πιστεύοντες ἔχυσθαι ὑμῖν παρέξασθαι ἀπέστειλαν ἡμᾶς.  
 “ τετύχηκε δὲ τὸ αὐτὸ ἐπιτήδευμα πρὸς τε ὑμᾶς ἐς τὴν 3  
 “ χρεῖαν ἡμῖν ἄλογον καὶ ἐς τὰ ἡμέτερα αὐτῶν ἐν τῷ  
 “ παρόντι ἀξύμφορον. ξύμμαχοί τε γὰρ οὐδενός πω ἐν τῷ 4  
 5 “ πρὸ τοῦ ἐκούσιοι γενόμενοι νῦν ἄλλων τοῦτο δεησόμενοι  
 “ ἤκομεν, καὶ ἅμα ἐς τὸν παρόντα πόλεμον Κορινθίων ἔρημοι  
 “ δι’ αὐτὸ καθέσταμεν, καὶ περιέστηκεν ἡ δοκοῦσα ἡμῶν  
 “ πρότερον σωφροσύνη, τὸ μὴ ἐν ἀλλοτρίᾳ ξυμμαχίᾳ τῇ  
 “ τοῦ πέλας γνώμῃ ξυγκινδυνεύειν, νῦν ἀβουλία καὶ ἀσθένεια  
 10 “ φαινομένη. τὴν μὲν οὖν γενομένην ναυμαχίαν αὐτοὶ κατὰ 5  
 “ μόνας ἀπεωσάμεθα Κορινθίους· ἐπειδὴ δὲ μείζονι παρα-  
 “ σκευῇ ἀπὸ Πελοποννήσου καὶ τῆς ἄλλης Ἑλλάδος ἐφ’  
 “ ἡμᾶς ὥρμηνται, καὶ ἡμεῖς ἀδύνατοι ὀρώμεν ὄντες τῇ οἰκείᾳ  
 “ μόνον δυνάμει περιγενέσθαι, καὶ ἅμα μέγας ὁ κίνδυνος εἰ  
 15 “ ἐσόμεθα ὑπ’ αὐτοῖς, ἀνάγκη καὶ ὑμῶν καὶ ἄλλου παντὸς  
 “ ἐπικουρίας δεῖσθαι, καὶ ξυγγνώμῃ εἰ μὴ μετὰ κακίας δόξης

1. ἡμῖν V. παρέξασθαι M. 5. Post πρὸ τοῦ omisi χρόνῳ (quod habent C. et pr. G.) cum A.B.F.H.Q.V.a.g.h. sic Bekk. Poppo. Goeller.  
 6. ἐρήμοι Bekk. 7. αὐτὸ] αὐτῶν a. αὐτὸ τοῦτο f. καθέσταμεν A.B.C.G.H. I.L.N.O.Q.V.a.c.d.e.f.g.h.i. καθέστημεν K.M. κατέσταμεν F. vulgo κατέστημεν. καθέσταμεν Poppo. Goeller. Haack. Bekk. ἡμῖν a. 10. οὖν] om. g.  
 11. κορινθίοις C. 14. μόνον] om. d.i. post δυνάμει ponit e. 15. primam καὶ om. d.

2. τετύχηκε δὲ—καθέσταμεν] “ Now “ it is our fortune that the selfsame “ part of our practice should at once “ appear to you inconsistent, when “ looking at our present request; and “ should prove for our own interests at “ this time inexpedient. Inconsistent “ ye will deem it, that we who heretofore refused every man’s alliance are “ now beggars for that very thing; “ and inexpedient we have found it, as “ it has left us in our actual war with “ the Corinthians friendless and destitute.”

3. χρεῖα is “ petition,” “ request,” as in the beginning of the following chapter, and in chap. 136, 6: ἡμῖν belongs to τετύχηκεν, as Goller has rightly observed.

16. εἰ μὴ μετὰ κακίας—τολμῶμεν] The words μὴ μετὰ κακίας, δόξης δὲ μᾶλλον ἁμαρτία, refer not to τολμῶμεν, but to τῇ πρότερον ἀπραγμοσύνῃ. For it was their former keeping out of all alliances which their enemies charged upon them as having been done with bad intentions, and which they themselves wished to represent as an honest error. See c. 37, 2. τὸ δ’ ἐπὶ κακουργίᾳ καὶ οὐκ ἀρετῇ ἐπετήδευσαν. Compare also the note on chap. 6, 3. διὰ τὸ ἀβροδίατον ἐπαύσαντο φοροῦντες. Goller, in his second edition, interprets δόξης δὲ μᾶλλον ἁμαρτία, “ in Folge einer unrichtigen Politik,” “ in consequence of a mistaken policy,” meaning, if I understand him rightly, that the step which the Corinthians were now taking was to be ascribed to

ATHENS. A. C. 433. Olymp. 86. 4.

“ δὲ μᾶλλον ἁμαρτία τῇ πρότερον ἀπραγμοσύνῃ ἐναντία  
 “ τολμῶμεν. XXXIII. γενήσεται δὲ ὑμῖν πειθομένοις καλῇ

They then proceed to urge their request, principally on the ground, that it was the interest of Athens to hinder their naval power from becoming an accession to the navy of the Peloponnesians.

“ ἡ ξυντυχία κατὰ πολλὰ τῆς ἡμετέρας χρείας,  
 “ πρῶτον μὲν ὅτι ἀδικουμένοις καὶ οὐχ ἑτέροις  
 “ βλάπτουσι τὴν ἐπικουρίαν ποιήσεσθε, ἔπειτα  
 “ περὶ τῶν μεγίστων κινδυνεύοντας δεξάμενοι  
 “ ὥς ἂν μάλιστα μετ’ αἰμνήστου μαρτυρίου  
 “ τὴν χάριν καταβείσθε, ναυτικόν τε κεκτήμεθα

2 “ πλὴν τοῦ παρ’ ὑμῖν πλείστον. καὶ σκέψασθε τίς εὐπραξία  
 “ σπανιωτέρα ἢ τίς τοῖς πολεμίοις λυπηροτέρα, εἰ ἢν ὑμεῖς  
 “ ἂν πρὸ πολλῶν χρημάτων καὶ χάριτος ἐτιμήσασθε δύναμιν  
 “ ὑμῖν προσγενέσθαι, αὕτη πάρεστιν αὐτεπάγγελτος ἄνευ  
 “ κινδύνων καὶ δαπάνης διδοῦσα ἑαυτήν, καὶ προσέτι φέρουσα

2. δὲ καὶ ὑμῖν g. 3. ξυμμαχία B.g.h. cum Tusano. 8. καταβήσθε E. F.H. in C. η̄ a correctore est loco duarum litterarum capax: vulgo, Haack. Poppo, sed hic asterisco notatum, κατέβησθε. καταβείσθε Bekk. 9. σκέψασθε om. pr. G. 10. εἰ] ἢ f. ἢ εἰ Reiskius. 13. κινδύνων A.B.C.F.G.H.I.V. a.c.f.g.h. Haack. Poppo. Goeller. G. et ceteri κινδύνου.

no evil intention, but was the consequence of their former mistaken system, which had proved so fatal to them that they had been obliged to abandon it. I fear that this sense can hardly be put upon the words; if it could, it would save the necessity of referring the words μὴ μετὰ κακίας—ἁμαρτία to ἀπραγμοσύνη, when the natural construction would refer them to τολμῶμεν.

3. ἡ ξυντυχία τῆς ἡμετέρας χρείας] “The occurrence or incident of our “request.” Comp. III. 112, 7.

8. καταβείσθε] Either this, which is Bekker’s conjecture, must be the true reading, or the future indicative καταθήσεσθε; the old reading κατέβησθε is too barbarous. Perhaps καταθήσεσθε is to be preferred, on account of the preceding ποιήσεσθε. The readings vary equally in two passages of Demosthenes, to which Gölle has referred; 1 Olynthiac. p. 15. Reiske. οὔτε γὰρ εὐπρεπῶς οἶδ’ ὥς ἂν κάλλιστ’ αὐτῶ τὰ παρόντα ἔχοι. and pro Corona, p. 294. Reiske. ὅπερ δ’ ἂν ὁ φανότατος—ἀνθρώπος τῇ πώλῃ τοῦτο πεποιθὼς ἐξή-

τασαι. In the first of these passages the old reading, as in Thucydides, was the subjunctive ἔχη. Bekker reads ἔχοι, which Schäfer in his note on the place agrees to, but in a subsequent note on the other passage he prefers ἔχει. I should prefer the indicative both in Thucydides and Demosthenes; the full construction being, καταβείσθε ὥς ἂν μάλιστα καταβείσθε,—οὐδὲ τὰ παρόντα ἔχει ὥς ἂν κάλλιστ’ ἔχοι. Compare Thucyd. VI. 57, 3. ὥς ἂν μάλιστα δι’ ὀργῆς ἔτυπον, that is, ἔτυπον ὥς ἂν μάλιστα δι’ ὀργῆς τύποιεν. καταβείσθε or καταβείσθε, as Gölle observes, is a metaphor taken from laying up money in a bank, that it may be drawn out afterwards with interest.

10. σπανιωτέρα] Verti magis singularis. Noster VII. 68, 3. Κινδύνων οὗτοι ΣΠΑΝΙΩΤΑΤΟΙ, οἱ ἂν ἐλάχιστα ἐκ τοῦ σφαλῆναι βλάπτοντες, πλείους διὰ τὸ εὐτυχῆσαι ὠφελοῦσι. WASS.

ἢν ὑμεῖς ἂν—προσγενέσθαι] Comp. VI. 10, 4. and Herodotus I. 86, 5. τὸν ἂν ἐγὼ πᾶσι τυράννοισι προετίμησα μεγάλων χρημάτων ἐς λόγους ἐλθεῖν.

ATHENS. A. C. 433. Olymp. 86. 4.

- “ ἐς μὲν τοὺς πολλοὺς ἀρετὴν, οἷς δὲ ἐπαμυνεῖτε χάριν, ὑμῖν  
 “ ὃ αὐτοῖς ἰσχύν· ἃ ἐν τῷ παντὶ χρόνῳ ὀλίγοις δὴ ἅμα  
 “ πάντα ξυνέβη, καὶ ὀλίγοι ξυμμαχίας δεόμενοι οἷς ἐπικα-  
 “ λοῦνται ἀσφάλειαν καὶ κόσμον οὐχ ἥσσον διδόντες ἢ  
 5 “ ληψόμενοι παραγίγνονται. τὸν δὲ πόλεμον, δι’ ὅνπερ 3  
 “ χρήσιμοι ἂν εἴμεν, εἴ τις ὑμῶν μὴ οἶται ἔσσεσθαι γνώμης  
 “ ἁμαρτάνει καὶ οὐκ αἰσθάνεται τοὺς Λακεδαιμονίους φόβῳ  
 “ τῷ ὑμετέρῳ πολεμῶντος, καὶ τοὺς Κορινθίους δυνα-  
 “ μένους παρ’ αὐτοῖς καὶ ὑμῖν ἐχθροὺς ὄντας καὶ προκατα-  
 10 “ λαμβάνοντας ἡμᾶς νῦν ἐς τὴν ὑμετέραν ἐπιχείρησιν, ἵνα  
 “ μὴ τῷ κοινῷ ἔχθῃ κατ’ αὐτῶν μετ’ ἀλλήλων στῶμεν,  
 “ μηδὲ δυοῖν φθάσαι ἁμάρτωσιν, ἢ κακῶσαι ἡμᾶς ἢ σφᾶς  
 “ αὐτοὺς βεβαιώσασθαι. ἡμέτερον δ’ αὖ ἔργον προτερῆσαι, 4  
 “ τῶν μὲν διδόντων ὑμῶν δὲ δεξαμένων τὴν ξυμμαχίαν,  
 15 “ καὶ προεπιβουλευεῖν αὐτοῖς μᾶλλον ἢ ἀντεπιβουλεύειν.  
 “ XXXIV. ἣν δὲ λέγῳσιν ὥς οὐ δίκαιον τοὺς σφετέρους  
 “ ἀποίκους ὑμᾶς δέχεσθαι, μαθέτωσαν ὥς  
 “ πᾶσα ἀποικία εὖ μὲν πάσχουσα τιμᾷ τὴν  
 “ μητρόπολιν, ἀδικουμένη δὲ ἀλλοτριοῦται· οὐ  
 20 “ γὰρ ἐπὶ τῷ δοῦλοι ἀλλ’ ἐπὶ τῷ ὁμοῖοι τοῖς  
 “ λειπομένοις εἶναι ἐκπέμπονται. ὥς δὲ ἡδίκουν, 2

And they urge that the injustice of the Corinthians towards them warrants the Athenians in giving them aid, although it would be aiding a colony in a war against its mother country.

1. ἐπαμυνεῖται E. 2. παντὶ] παρόντι F.H.M.N.V.a.b.e. 5. διόπερ A.B.E.  
 F.g.h. 6. οὐκ οἶται V. 9. ἐαυτοῖς b. 10. ὑμᾶς C. 11. αὐτοῖς A.B.C.E.F.K.d.e.i. 12. δυοῖν A.B.C.  
 ἐγγείρησιν L.O.P. 11. αὐτοῖς A.B.C.E.F.K.d.e.i. 12. δυοῖν A.B.C.  
 F.I.V.b.c.d.e.g.h.i. Poppo. Bekk. ceteri duēin: duēin ἐν Schaeferus ad Bos. El-  
 lips. p. 184. 12. ἁμαρτῶσιν E. 13. ἡμέτερον A.B.C.H.I.N.V.a.c.f.g.h.  
 Poppo. Goeller. Bekk. E. et ceteri ὑμέτερον. Post δὲ omisi γ’ cum A.B.C.F.  
 H.V.a.f.h. ejus loco γοῖν habent d.i. om. γ’ Bekk. Poppo. Goeller. 15. αὐτοῖς]  
 om. N.V. 18. πᾶσα] πᾶσα μὲν pr. G. μὲν ἀπ. εὖ π. a. 19. οὐδὲ γὰρ L.N.V.  
 20. εἶναι τοῖς λειπ. g. 21. ἐκπέμπεται L.O.P.Q. et P.Q. quidem ante εἶναι.  
 ἐκπέμπεται G.

I. ἐς μὲν τοὺς πολλοὺς ἀρετὴν] i. e. εὐδοξίαν, or δόξαν τῆς ἀρετῆς. Thus II. c. 45. On which usage Plutarch remarks, Ἐπεὶ γὰρ ἡ ἀρετὴ δόξας περιποιεῖ, παρὰ τοῦτο ποιοῦνται τὴν εὐδοξίαν ἀρετὴν ὀνομάζοντες. Opera Moral. “Quo- modo adolescens uoetas audire de-

beat.” c. 6. ἀρετὴν] Pro εὐδοξία Harpocrat. Vid. Etymol. ita et Andocides, vid. Suidam. WASS.  
 12. ἁμαρτῶσιν] Compare VI. 18, 4. VIII. 32, 3.

- “σαφές ἐστι· προκληθέντες γὰρ περὶ Ἐπιδάμνου ἐς κρίσιν  
 “πολέμῳ μᾶλλον ἢ τῷ ἴσῳ ἐβουλήθησαν τὰ ἐγκλήματα  
 3 “μετελθεῖν. καὶ ὑμῖν ἔστω τι τεκμήριον ἃ πρὸς ἡμᾶς τοὺς  
 “ξυγγενεῖς δρῶσι, ὥστε ἀπάτη τε μὴ παράγεσθαι ὑπ’  
 “αὐτῶν, δεομένοις τε ἐκ τοῦ εὐθέος μὴ ὑπουργεῖν· ὁ γὰρ 5  
 “ἐλαχίστας τὰς μεταμελείας ἐκ τοῦ χαρίζεσθαι τοῖς ἐναντίοις  
 “λαμβάνων ἀσφαλέστατος ἂν διατελοίη. XXXV. λύσετε  
 “δὲ οὐδὲ τὰς Λακεδαιμονίων σπονδὰς δεχό-  
 “μενοι ἡμᾶς μηδετέρων ὄντας ξυμμάχους.  
 2 “εἴρηται γὰρ ἐν αὐταῖς, τῶν Ἑλληνίδων 10  
 “πόλεων ἥτις μηδαμοῦ ξυμμαχεῖ, ἐξεῖναι παρ’  
 3 “ὁποτέρους ἂν ἀρέσκηται ἐλθεῖν. καὶ δεινὸν εἰ τοῖσδε μὲν  
 “ἀπὸ τε τῶν ἐνσπόνδων ἔσται πληροῦν τὰς ναῦς καὶ  
 “προσέτι καὶ ἐκ τῆς ἄλλης Ἑλλάδος, καὶ οὐχ ἥκιστα ἀπὸ  
 “τῶν ὑμετέρων ὑπηκόων, ἡμᾶς δὲ ἀπὸ τῆς προκειμένης τε 15  
 “ξυμμαχίας εἵρξουσιν καὶ ἀπὸ τῆς ἄλλοθεν ποθεν ὠφελείας,  
 “εἴτα ἐν ἀδικήματι θήσονται πεισθέντων ὑμῶν ἃ δεόμεθα.  
 4 “πολὺ δὲ ἐν πλείονι αἰτία ἡμεῖς μὴ πείσαντες ὑμᾶς ἔξομεν·  
 “ἡμᾶς μὲν γὰρ κινδυνεύοντας καὶ οὐκ ἐχθροὺς ὄντας  
 “ἀπώσεσθε, τῶνδε δὲ οὐχ ὅπως κωλυταὶ ἐχθρῶν ὄντων καὶ 20  
 “ἐπιόντων γενήσεσθε, ἀλλὰ καὶ ἀπὸ τῆς ὑμετέρας ἀρχῆς

2. ἐβουλήθησαν A.B.C.F.H.I.K.V.a.c. Porpo. Haack. Goeller. Bekk. ceteri ἡβουλ. 3. τι] om. L.V. 4. παράγεσθε F. 5. τε] om. L.O.P. εὐθέως C. 10. γάρ] δὲ L. 12. ὁποτέροις P. εὐρίσκηται a. 13. τε om. V. 14. καὶ ante ἐκ om. V. 14. ἀπὸ] ὑπὸ P. 16. εἵρξουσιν A.F. qui nusquam aliter, plerumque consentientibus B.E. vulgo εἵρξουσιν. ὠφελίας Bekker qui ita solet. 19. μὲν om. V. 20. δὲ] om. i. ὄντων] om. P.Q. καὶ ἐπιόντων] om. I.N.V. 21. καὶ] om. g.

1. προκληθέντες] See I. 28, 29.  
 5. δεομένοις τε ἐκ τοῦ εὐθέος] These words seem to be opposed to ἀπάτη; so as to signify, “whether they cloke their object under any false pretence, or whether they prefer their request directly.” And so Heilmann translates it; and Gœller, in his second edition, agrees with him.

21. ἐπιόντων] This word is opposed to κινδυνεύοντας. “We are in a situation of danger, but they are the voluntary assailants of others.” Compare III. 56, 5. οὐκ ἐπὶ ἐτέροις ὑμεῖς ἐπὶ ἐχθροῖς δεινοί· ἐν ἐκείνῳ δὲ τῷ καιρῷ, ὅτε πᾶσι δουλείαν ἐπέφερον ὁ βαρβαρος, οἷδε μετ’ αὐτοῦ ἦσαν.

ATHENS. A. C. 433. Olymp. 86. 4.

- “ δύναμιν προσλαβεῖν περιόψεσθε ἤν οὐ δίκαιον, ἀλλ’ ἡ  
 “ κἀκείνων κωλύειν τοὺς ἐκ τῆς ὑμετέρας μισθοφόρους, ἡ  
 “ καὶ ἡμῖν πέμπειν καθ’ ὅ τι ἂν πεισθῇτε ὠφέλειαν, μάλιστα  
 “ δὲ ἀπὸ τοῦ προφανοῦς δεξαμένους βοηθεῖν. πολλὰ δὲ, 5  
 5 “ ὥσπερ ἐν ἀρχῇ ὑπέίπομεν, τὰ ξυμφέροντα ἀποδείκνυμεν,  
 “ καὶ μέγιστον ὅτι οἱ τε αὐτοὶ πολέμιοι ἡμῖν ἦσαν, ὅπερ  
 “ σαφεστάτη πίστις, καὶ οὗτοι οὐκ ἀσθενεῖς ἀλλ’ ἱκανοὶ τοὺς  
 “ μεταστάντας βλάψαι· καὶ ναυτικῆς καὶ οὐκ ἡπειρώτιδος  
 “ τῆς ξυμμαχίας διδομένης, οὐχ ὁμοία ἢ ἀλλοτριώσις, ἀλλὰ  
 10 “ μάλιστα μὲν, εἰ δύνασθε, μηδένα ἄλλον ἑᾶν κεκτῆσθαι  
 “ ναῦς, εἰ δὲ μὴ, ὅστις ἐχυρώτατος, τοῦτον φίλον ἔχειν.  
 But even if it should, “ XXXVI. καὶ ὅτῳ τάδε ξυμφέροντα μὲν  
 the object of securing “ δοκεῖ λέγεσθαι, φοβεῖται δὲ μὴ δι’ αὐτὰ  
 an ally so favourably “ πειθόμενος τὰς σπονδὰς λύσῃ, γνώτω τὸ  
 situated in point of  
 geographical position,

2. τὰς—μισθοφορίας I.L.O.G. 3. καθ’ V. ὠφελίαν Bekk. Poppo. μάλιστα δέ]  
 μάλιστα δὲ G.c. 6. οἱ τε] τε οἱ F.H.a. οἱ corr. F. ἡμῖν B.C.E.F.G.H.I.  
 L.M.f.g.h. Poppo. Goeller. Bekk. μὲν a. A. et vulgo ὑμῖν. 8. καὶ ante ναυ.  
 οἱ f.g. 9. δεδομένης f. 10. δύνασθε E. 11. ὠχυρώτατος d. 12. ταῦτα g.  
 14. λυσεῖ F.N.V.

3. καθ’ ὅ τι ἂν πεισθῇτε] “ Quatenus  
 “ vobis persuasum fuerit. Poterant  
 “ enim modice, poterant clanculum,  
 “ non aperte, nec magnis viribus Cor-  
 “ cyraeis optulari.” HAAK.

6. πολέμιοι ἡμῖν ἦσαν] Göller ob-  
 serves that we should have expected  
 εἰσιν here rather than ἦσαν: but the  
 construction is confused, and the im-  
 perfect ἦσαν is to be referred to ὑπέι-  
 πομεν rather than to ἀποδείκνυμεν. The  
 allusion seems to be to what had been  
 said in ch. 33, 3. τοὺς Κορινθίους—ὑμῖν  
 ἐχθροὺς ὄντας καὶ προκαταλαμβάνοντας  
 ἡμᾶς νῦν ἐς τὴν ὑμετέραν ἐπιχείρησιν.  
 In repeating what had been before said,  
 the past tense ἦσαν, although not cor-  
 rect, seems easily to be accounted for.  
 “ We say, as we said before, that we  
 “ have both the same enemies.” Thu-  
 cydides has expressed it a little dif-  
 ferently; “ We say what we said be-  
 fore, namely, that we had both the  
 “ same enemies.”

8. καὶ ναυτικῆς—φίλον ἔχειν] “ And  
 “ as it is the alliance of a maritime and  
 “ not an inland power that is offered  
 “ you, it is not the same thing to de-  
 “ cline it. But it is for your interest,  
 “ above all things, if you can, to suffer  
 “ no one else to possess ships at all;  
 “ and if this cannot be, then whoever  
 “ is the strongest in ships, to have him  
 “ for your friend.” The infinitive  
 moods εἶναι and ἔχειν depend upon a  
 verb understood, which is to be bor-  
 rowed from the preceding clause: for  
 οὐχ ὁμοία is the same thing in sense as  
 οὐχ ὁμοίως ξυμφέρει; from whence the  
 verb ξυμφέρει is to be tacitly repeated  
 with what follows.

14. γνώτω—ἀδείστον ἐσόμενον] “ Let  
 “ him know that his fear of breaking  
 “ the treaty by receiving us, will, if  
 “ actually he be strengthened with our  
 “ aid, be more formidable to his ene-  
 “ mies than any confidence which he  
 “ might feel in his observance of the

ATHENS. A. C. 433. Olymp. 86. 4.

and possessing so large  
a navy, ought to out-  
weigh all other con-  
siderations.

- “ μὲν δεδιὸς αὐτοῦ ἰσχὺν ἔχον τοὺς ἐναντίους  
“ μᾶλλον φοβήσων, τὸ δὲ θαρσύνει μὴ δεξα-  
“ μένου ἀσθενὲς ὃν πρὸς ἰσχύοντας τοὺς  
“ ἐχθροὺς ἀδεέστερον ἐσόμενον, καὶ ἅμα οὐ περὶ τῆς Κερ-  
“ κύρας νῦν τὸ πλεόν ἢ καὶ τῶν Ἀθηνῶν βουλευόμενος, καὶ 5  
“ οὐ τὰ κράτιστα αὐταῖς προνοῶν ὅταν ἐς τὸν μέλλοντα καὶ  
“ ὅσον οὐ παρόντα πόλεμον τὸ αὐτίκα περισκοπῶν ἐνδοιάξῃ  
“ χωρίον προσλαβεῖν ὃ μετὰ μεγίστων καιρῶν οἰκειοῦται τε  
2 “ καὶ πολεμοῦται. τῆς τε γὰρ Ἰταλίας καὶ Σικελίας καλῶς  
“ παράπλου κεῖται, ὥστε μήτε ἐκεῖθεν ναυτικὸν εἶσαι Πελο- 10  
“ ποννησίοις ἐπελθεῖν τό τε ἐνθένδε πρὸς τὰ κεῖ παραπέμψαι,  
3 “ καὶ ἐς τᾶλλα ξυμφορώτατόν ἐστι. βραχυτάτῳ δ' ἂν κεφα-  
“ λαίῳ, τοῖς τε ξύμπασιν καὶ καθ' ἕκαστον, τῷ δ' ἂν μὴ  
“ προέσθαι ἡμᾶς μάθοιτε, τρία μὲν ὄντα λόγου ἄξια τοῖς

1. αὐτοῦ F.G.H.N.P.V. Poppo. Goeller. Vulgo, et Bekk. αὐτοῦ. 2. φοβῆσαι f.  
φοβήσων F. 5. ἀθηναίων L.O. 6. αὐτοῦς B.F. 7. ὅσον οὕτω M.  
οὐπωρόντα F. παρόντα αὐτίκα πόλεμον a. ἐνδοιάξῃ C. 8. τε post  
οἰκειοῦται addidi ex A.B.C.F.H.M.N.O.V.a.b.c.e.f.g.h.i. Habent etiam Bekk.  
Popp. et Goeller. 9. πολεμεῖται L.O.P.e. 10. ὥστε] om. C.G.L.O.P.a.d.i.  
εἶσαι ναυτικὸν a. 11. τότε V. ἐντεῦθεν C.G.L.O.P.c.d.e.i. 12. ξυμ-  
φερώτατον B.E.F.H. 13. τόδ' A.C. 14. μάθητε V.

“ treaty, if at the same time he be left  
“ through his scrupulousness weak  
“ while his adversaries are strong.”  
The participles here are used as in  
English, instead of the infinitive mood,  
which in Greek and in several other  
languages is the form adopted to ex-  
press the abstract action of the verb.  
Thus, τὸ δεδιὸς αὐτοῦ exactly cor-  
responds with the English idiom, “ his  
“ being afraid.” Comp. 142, 6. III.

43. 4. V. 7, 2. 9, 4.  
9. πολεμοῦται] “ Is made an enemy.”  
Comp. c. 57, 1, 2.

τῆς τε γὰρ Ἰταλίας] Vide Xenophon-  
tis Ἑλληνικῶν lib. VI. 2, 9. pag. 585.  
Ed. Leuncl. et Diod. Siculum. lib. XII.  
p. 313. Ed. Steph. HUDS.

καλῶς παράπλου κεῖται] “ It lies well  
“ for the voyage along shore towards  
“ Italy and Sicily.” Comp. III. 92, 5.  
and Matth. Gr. Gr. §. 315. 316. Jelf, 528.

13. τοῖς τε ξύμπασιν καὶ καθ' ἕκαστον]  
Verba τοῖς τε ξύμπασιν κ. τ. λ. pro neu-  
tro habeo, et dativum per nostrum  
“ für,” (Anglice “ for,”) explico, “ bre-  
“ vissima summa omnia ac singula  
“ complectens,” atque hactenus pro  
genitivo positum puto. POPPO. Pro-  
legomena ad Thucyd. p. 124.

14. τρία μὲν ὄντα—τούτων δ' εἰ περιό-  
ψεσθε κ. τ. λ.] The construction here  
is doubtful. In the Frankfort edition  
it is proposed to join ὄντα with λόγου  
ἄξια and to understand ἴσθι, as if the  
sense were τρία μὲν ἐσθι ὄντα λόγου  
ἄξια—ναυτικά, “ there are three navies  
“ that are worthy of any account.”  
But τρία must surely be the predicate,  
and then we should want τὰ ὄντα λόγου  
ἄξια ναυτικά, for the article, I think,  
could not be omitted. Others suppose  
the conjunction δὲ after τούτων to be  
placed in the apodosis of the sentence,

ATHENS. A. C. 433. Olymp. 86. 4.

“ Ἑλλησι ναυτικά, τὸ παρ’ ὑμῖν καὶ τὸ ἡμέτερον καὶ τὸ  
 “ Κορινθίων· τούτων δ’ εἰ περιόψεσθε τὰ δύο ἐς ταυτόν  
 “ ἐλθεῖν καὶ Κορίνθιοι ἡμᾶς προκαταλήψονται, Κερκυραίοις  
 “ τε καὶ Πελοποννησίοις ἅμα ναυμαχήσετε, δεξάμενοι δὲ  
 5 “ ἡμᾶς ἔξετε πρὸς αὐτοὺς πλείοσι ναυσὶ ταῖς ὑμετέραις  
 “ ἀγωνίζεσθαι.”

Τοιαῦτα μὲν οἱ Κερκυραῖοι εἶπον· οἱ δὲ Κορίνθιοι μετ’ 4  
 αὐτοὺς τοιάδε·

XXXVII. “ ἈΝΑΓΚΑΙΟΝ Κερκυραίων τῶνδε οὐ μόνον  
 10 “ περὶ τοῦ δέξασθαι σφᾶς τὸν λόγον ποιησαμένων, ἀλλ’ ὥς  
 SPEECH OF THE “ καὶ ἡμεῖς τε ἀδικοῦμεν καὶ αὐτοὶ οὐκ εἰκότως  
 CORINTHIANS. “ πολεμοῦνται, μνησθέντας πρῶτον καὶ ἡμᾶς  
 Chapp. 37—43. “ περὶ ἀμφοτέρων οὕτω καὶ ἐπὶ τὸν ἄλλον  
 They begin by stating “ λόγον ἰέναι, ἵνα τὴν ἀφ’ ἡμῶν τε ἀξίωσιν  
 that the general bad “ ἀσφαλέστερον προειδῆτε καὶ τὴν τῶνδε  
 15 character of the Cor- “ χρεῖαν μὴ ἀλογίστως ἀπόσσησθε. φασὶ δὲ 2  
 cyrans deprives them “ ξυμμαχίαν διὰ τὸ σῶφρον οὐδενός πω  
 of all claim on the as- “ δέξασθαι· τὸ δ’ ἐπὶ κακουργίᾳ καὶ οὐκ ἀρετῇ ἐπετήδευσαν,

1. τὸ Κορ.] τὸ τῶν Κορ. g.h.k. τῶν Κορ. A.B.E.F.H.V.a.d.e.f. 2. εἰ] ἐν εἰ  
 G.I.L.M.O.b.c.i. ταυτόν A.B.F.H.V.a.f.g. Poppo. Goell. Bekk. ταυτό g.  
 C.G. et vulgo τὸ αὐτό. 3. προκαταλείψονται E. 5. ἡμετέραις A.B.E.F.H.L.M.N.  
 O.V.a.b.h. corr. G. Haack. Poppo. Goell. ὑμετέραις Bekk. 9. ἀναγκαῖον ὡ ἀθη-  
 ναῖοι f. τῶνδε] om. a. 11. τε] om. L. 13. παρ’ c. 14. τὴν τε ἀφ’  
 ἡμῶν V. τε om. pr. G. 17. πω] που O.P. 18. οὐκ ἐπ’ ἀρετῇ L.O. ἀρετῇ  
 μᾶλλον ἐπετ. f.

as it often is; and then the construc-  
 tion would run thus, “as there are  
 “ three navies in Greece of any ac-  
 “ count, if then of these three you  
 “ allow two to be united together,”  
 &c. Göller supplies ἴστε from the pre-  
 ceding μάθοιτε, and so does Poppo.

5. ὑμετέραις] “Ye will be able to  
 “ contend against them with superior  
 “ numbers on your own side:” literally,  
 “with your ships being more in num-  
 “ ber than theirs instead of less.” I  
 think therefore that Bekker has rightly  
 retained the old reading ὑμετέραις.

10. ὥς καὶ ἡμεῖς τε] The καὶ is here  
 transposed from its proper place before

ὥς. See Poppo, Prolegom. I. p. 301.  
 who quotes a parallel transposition  
 from Pindar, Olymp. I. 51. λέγοντι δ’  
 ἐν καὶ θαλάσση.

15. ἀσφαλέστερον προειδῆτε] “That  
 “you may be more certainly acquainted  
 “beforehand with the grounds of our  
 “request.” Thus Haack and Bredow:  
 ἀσφαλέστερον is used as an adverb.

18. τὸ δ’ ἐπὶ κακουργίᾳ ἐπετήδευσαν]  
 See Matthiæ, Gr. Gr. §. 286. and the  
 examples there quoted. See also  
 Kühner, Gr. Gr. 481. (Jelf, 444.) a.  
 That the article and demonstrative pro-  
 noun should be sometimes confounded  
 can surprise no one who recollects that



- “ ξύμμαχόν τε οὐδένα βουλόμενοι πρὸς τὰδικήματα †οὐδὲ†  
 3 “ μάρτυρα ἔχειν, οὔτε παρακαλοῦντες αἰσχύνεσθαι. καὶ ἡ  
 “ πόλις αὐτῶν ἅμα, αὐτάρκη θέσιν κειμένη, παρέχει αὐτοὺς  
 “ δικαστὰς ὧν βλάπτουσί τινα μᾶλλον ἢ κατὰ ξυνθήκας  
 “ γίγνεσθαι, διὰ τὸ ἥκιστα ἐπὶ τοὺς πέλας ἐκπλέοντας 5  
 4 “ μάλιστα τοὺς ἄλλους ἀνάγκη καταίροντας δέχεσθαι. κἂν  
 “ τούτῳ τὸ εὐπρεπὲς ἄσπονδον οὐχ ἵνα μὴ ξυναδικήσωσιν  
 “ ἐτέροις προβέβληνται, ἀλλ’ ὅπως κατὰ μόνας ἀδικῶσι, καὶ  
 “ ὅπως ἐν ᾧ μὲν ἂν κρατῶσι βιάζωνται, οὐ δ’ ἂν λάθωσι  
 “ πλεον ἔχωσιν, ἣν δέ πού τι προσλάβωσιν ἀναισχυντῶσι. 10  
 5 “ καίτοι εἰ ἦσαν ἄνδρες ὥσπερ φασὶν ἀγαθοὶ, ὅσῳ ἀληπτό-  
 “ τεροι ἦσαν τοῖς πέλας, τοσῶδε φανερωτέραν ἐξῆν αὐτοῖς

2. παρακαλοῦντα g. παρακαλοῦντος b. παρακαλοῦντας margo i. cum Tusano.  
 4. τινα A.B.C.F.G.H.N.V.a.c.h. Poppo. Goeller. Bekk. vulgo τινας. 6. μά-  
 λιστα δὲ τοὺς g.h. καὶ τοῦτο C.I.L.O.Q.c. 7. ἄσπονδοι G. ξυναδικήσωσιν  
 A.B.E.F.H.L.V.a.c.f.g. Poppo. Goeller. Bekk. C. et ceteri ξυναδικῶσιν. 8. ἐτέ-  
 ρους a. 9. ἂν] om. E. κρατηθῶσι C.F.G.I.L.O.c. βιάζονται B.E.F.H.  
 10. ἔχουσιν B.E.F.H. προλάβωσιν C.G. ἀναισχυντοῖσιν B.C.E.F.H.h.  
 11. ὅσον a. 12. τοσοῦτον a.

they were originally the same: δ, ἡ, τὸ, are but fragments of οὗτος or αὐτός, as the French, Spanish, and Italian articles are of “ ille,” and the German “ der,” of “ dieser.” The present passage belongs also in some measure to the instances mentioned by Stallbaum, (ad Platon. Apolog. p. 23. a.) of a peculiar use of the words τὸ δὲ in the sense of “ whereas on the contrary.” Thus in the place of the apology just referred to, Socrates says, οἴονται γὰρ με—εἶναι σοφόν—τὸ δὲ κινδυνεύει—τῷ ὄντι ὁ θεὸς σοφός εἶναι.

1. οὐδὲ μάρτυρα] “ Lege οὔτε.” DOBREE. This is, I think, a true correction, and greatly improves the sense of the passage. “ They made this their ‘practice for villainy’s sake, and because they wished for no ally considering how evil were their deeds, either ‘as a witness of them, or to have the ‘shame of asking his aid:’ i. e. they wished neither to have any to witness their evil deeds, nor to have the shame

of asking any to aid them in evil.

2. καὶ ἡ πόλις αὐτῶν—γίγνεσθαι] “ And their city too, independent by its very position, makes them judges ‘in their own cause when they injure ‘any one, rather than that judges ‘should be appointed by the agree- ‘ment of both parties.’” παρέχει αὐτοὺς δικαστὰς μᾶλλον ἢ κατὰ ξυνθήκας γίγνεσθαι τοὺς δικαστὰς.

8. καταμόνας] Lex. Seg. p. 101, 11. καταμόνας, ἀντὶ τοῦ ἰδία. Θουκυδίδης α’. Ξενοφῶν ἀπομνημονεμάτων γ’. (3, 7.) GOTTL.

10. ἣν δέ πού—ἀναισχυντῶσι] “ May ‘be spared their blushes, as there are ‘none to witness them.’ According to the proverb, “ Pudor in oculis habitat.” Καὶ μέλλοντες ὁρᾶσθαι καὶ ἐν φανερώ ἀναστρέφεσθαι τοῖς συνειδόσιν, αἰσχυνητοὶ μᾶλλον εἰσι. Aristot. Rhetor. II. 8; 4.

11. ἀληπτότεροι τοῖς πέλας] “ Less ‘in the power of others.” Comp. c. 82, 4. 143, 6.



ATHENS. A. C. 433. Olymp. 86. 4.

“ τὴν ἀρετὴν διδοῦσι καὶ δεχομένοις τὰ δίκαια δεικνύναι.

And also that they were “ XXXVIII. ἀλλ’ οὔτε πρὸς τοὺς ἄλλους  
in the wrong in this present quarrel ;

“ οὔτε ἐς ἡμᾶς τοιοῖδε εἰσὶν, ἄποικοι δὲ ὄντει  
“ ἀφυστᾶσί τε διὰ παντὸς καὶ νῦν πολέμουσι, λέγοντες ὧ·

5 “ οὐκ ἐπὶ τῷ κακῶς πάσχειν ἐκπεμφθείσαν. ἡμεῖς δὲ οὐδ’

“ αὐτοὶ φάμεν ἐπὶ τῷ ὑπὸ τούτων ὑβρίζεσθαι κατοικίσαι,

“ ἀλλ’ ἐπὶ τῷ ἡγεμόνες τε εἶναι καὶ τὰ εἰκότα θαυμάζεσθαι.

“ αἱ γοῦν ἄλλαι ἀποικίαι τιμῶσιν ἡμᾶς, καὶ μάλιστα ὑπὸ 3

“ ἀποίκων στεργόμεθα· καὶ δῆλον ὅτι εἰ τοῖς πλείοσιν ἀρέ-

10 “ σκοντές ἐσμεν, τοῖσδ’ ἂν μόνοις οὐκ ὀρθῶς ἀπαρέσκοιμεν,

“ οὐδ’ ἐπιστρατεύομεν ἐκπρεπῶς μὴ καὶ διαφερόντως τι ἀδι-

“ κούμενοι. καλὸν δ’ ἦν, εἰ καὶ ἡμαρτάνομεν, τοῖσδε μὲν 4

“ εἶξαι τῇ ἡμετέρᾳ ὀργῇ, ἡμῶν δὲ αἰσχρὸν βιάσασθαι τὴν

“ τούτων μετριότητα· ὕβρει δὲ καὶ ἐξουσία πλούτου πολλὰ

15 “ ἐς ἡμᾶς ἄλλα τε ἡμαρτήκασι καὶ Ἐπίδαμνον ἡμετέραν

“ οὔσαν κακουμένην μὲν οὐ προσεποιοῦντο, ἐλθόντων δὲ

“ ἡμῶν ἐπὶ τιμωρία ἐλόντες βία ἔχουσι. XXXIX. καὶ

nor should they dare “ φασὶ δὴ δίκη πρότερον ἐθελῆσαι κρίνεσθαι,

to ask for aid to save them from punishment “ ἦν γε οὐ τὸν προύχοντα καὶ ἐκ τοῦ ἀσφαλοῦς

1. δεχομένοις] λαμβάνουσι f. τὰ δίκαια] om. a. 2. πρὸς] om. d. 3. ἐς]

πρὸς a.e. om. L.O. 5. ἐπὶ τὸ i. 6. κατοικῆσαι C.E. 9. ὅτι] om. a. τοῖς] om. d.

πλείοσιν a.d. πλείοσιν V.c. 11. ἐπιστρατεύομεν A.B.C.E.F.H.I.V.c.e.f.g.h.

Poppo. Goeller. Bekk. vulgo ἐπιστρατεύομεν. ἐκπρεπῶς A.B.C.E.F.G.H.N.

P.Q.V.a.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. vulgo εὐπρεπῶς quod om.

Schneiderus Lex. in v. διαφερόντως] ἐκπρεπῶς Schneid. 12. δ’ αὖ ἦν a.c.

15. ἄλλα] post τε ponit a. 18. δὴ] om. V. 19. ἡ E. προύχοντα Bekk.

II. οὐδ’ ἐπιστρατεύομεν ἐκπρεπῶς—  
ἀδικούμενοι] The sense appears to be,  
“ Nor do we attack them unbecomingly,  
“ without having received from them  
“ a signal injury.” That is, “if you  
“ call it unbecoming in us to attack  
“ our own colonists, and especially  
“ when they profess to be ready to  
“ submit the merits of our quarrel to  
“ any third party, yet we do not do  
“ this without having received a signal  
“ injury from them.” Compare the  
famous line in Shakespeare’s Julius Cæ-

sar, which Ben Jonson ridiculed, and  
which has since been altered accord-  
ingly. It originally ran thus,

“ Cæsar doth never wrong but with  
“ just cause.”

and the sense exactly agrees with that  
of the passage in Thucydides. “If  
“ Cæsar does what may seem hard or  
“ wrong to an individual, yet he does  
“ it not without just cause, and there-  
“ fore it is not really wrong.”

19. ἦν γε οὐ τὸν προύχοντα—δοκεῖν δεῖ]  
The relative ἦν depends on the parti-

ATHENS. A. C. 433. Olymp. 86. 4.

in their adversity,  
when in their prosper-  
ity they had stood  
aloof from all alli-  
ances.

- “ προκαλούμενον λέγειν τι δοκεῖν δεῖ, ἀλλὰ  
“ τὸν ἐς ἴσον τὰ τε ἔργα ὁμοίως καὶ τοὺς  
“ λόγους πρὶν διαγωνίζεσθαι καθιστάντα.  
2 “ οὗτοι δ’ οὐ πρὶν πολιορκεῖν τὸ χωρίον, ἀλλ’ ἐπειδὴ ἡγή-  
“ σαντο ἡμᾶς οὐ περιόψεσθαι, τότε καὶ τὸ εὐπρεπὲς τῆς 5  
3 “ δίκης παρέσχοντο. καὶ δεῦρο ἤκουσιν οὐ τάκεῖ μόνον αὐτοὶ  
“ ἀμαρτόντες, ἀλλὰ καὶ ὑμᾶς νῦν ἀξιούντες οὐ ξυμμαχεῖν  
“ ἀλλὰ ξυναδικεῖν καὶ διαφόρους ὄντας ἡμῖν δέχεσθαι σφᾶς.  
4 “ οὗς χρῆν, ὅτε ἀσφαλέστατοι ἦσαν, τότε προσιέναι, καὶ μὴ  
“ ἐν ᾧ ἡμεῖς μὲν ἡδίκημεθα οὗτοι δὲ κινδυνεύουσι, μηδ’ ἐν ᾧ 10  
“ ὑμεῖς τῆς τε δυνάμεως αὐτῶν τότε οὐ μεταλαβόντες τῆς  
“ ὠφελείας νῦν μεταδώσετε, καὶ τῶν ἀμαρτημάτων ἀπογενό-  
“ μενοι τῆς ἀφ’ ἡμῶν αἰτίας τὸ ἴσον ἔξετε, πάλαι δὲ κοινώ-  
“ σαντας τὴν δύναμιν κοινὰ καὶ τὰ ἀποβαίνοντα ἔχειν.  
5 “ [ἐγκλημάτων δὲ μόνων ἀμετόχους, οὕτω τῶν μετὰ τὰς 15

1. τι λέγειν E. τι] τὸ L.O.P. δεῖ] om. C. ante δοκεῖν ponunt Q.f. Post δεῖ quod vulgo legitur τηρεῖν, omittunt A.B.E.F.H.N.V.a.f.g. et pr. C. habet ex ultima illius δοκεῖν littera effectum recens C. Omitt. Haack. Poppo. Goeller. Bekk. 2. τε] om. C.G. recepi ex A.B.E.F.H.M.N.V.f.g.h. sic Bekk. Haack. Poppo. Goell. 3. διαγωνίσασθαι d. 6. προσέσχοντο Valckenarius. 7. ἀμαρτάνοντες I. ἀμαρτάνοντες C. ἡμᾶς c. 9. ἐχρῆν K.N.V. χρῆ d. 10. ἡμεῖς μὲν] μὲν ἡμεῖς d. 12. ὠφελίας A. Bekk. ceteri ὠφελείας. Sic ὠφελία II. 65, 7. A.B. III. 95, 4. A.E.F.H. VI. 93, 2. c.g. VII. 69, 3. D.g. ὠφελίας II. 61, 2. A.B. III. 82, 11. A.B.E.h. VI. 80, 1. A.E.F.H.K.c.h. VI. 92, 2. c. ὠφελία V. 38, 2. et V. 91, 2. K. VI. 17, 1. A.E.F.H.h. ὠφελίαν II. 7, 1. A. II. 43, 1. A.B. III. 13, 6. E. III. 43, 1. A.B.E.O.h. VI. 16, 1. E.F. VI. 73. A.B.E.F.H.K.c. VI. 80, 2. A.B.E.c.h. VI. 88, 8. B.E.F.H.K.c.h. VII. 5, 3. D.g. 12. ἀπο γενόμενοι H.L.M. 13. τῆς τε ἀφ’ α. κοινωνήσαντας A.B.E. F.K.V.a.g. cum Tusano. 14. ὑποβαίνοντα G. Post ἔχειν quæ in G. et vulgo leguntur, ἐγκλημάτων δὲ μόνων (μόνον M.O.) ἀμετόχους (ἀμετόχως K.M.O.b.c. d.e.i.) οὕτω τῶν μετὰ τὰς πράξεις τούτων μὴ κοινωνεῖν, omisit cum A.B.E.F.H. N.V.a.f.g.h. et, qui ἐγκλημάτων servat, C. Bekker. Uncis incluserunt Poppo et Goeller. et Bekk. in ed. stereotypa.

ciple προκαλούμενον, as in II. 72, 3, 5. 73, 1. 74, 1, 2. ἀ προκαλείται. The sense is, “His words must be reckoned to go for “nothing, who being the stronger “party challenges negotiation with a “manifest advantage. Comp. III. 82, 13. and the note on that passage.

15. ἐγκλημάτων δὲ—κοινωνεῖν] These words, which are wanting in the text

of most of the best MSS. have been omitted by Bekker, and inclosed in brackets by Poppo and Gøller. Dr. Bloomfield defends them, except the single word μόνων, which he gives up as unintelligible. The clause is suspicious, and may have been extracted from some other writer, as a sentiment in agreement with that in the text, and

ATHENS. A. C. 433. Olymp. 86. 4.

“πράξεις τούτων μὴ κοινωνεῖν.] XL. ὡς μὲν οὖν αὐτοὶ τε

They then urge that “μετὰ προσηκόντων ἐγκλημάτων ἐρχόμεθα  
it would be a breach “καὶ οἶδε βίαιοι καὶ πλεονέκται εἰσὶ, δεδή-  
of the treaty with the “λονται ὡς δὲ οὐκ ἂν δικαίως αὐτοὺς δέ-  
Peloponnesians, were  
5 the Athenians to assist “χοισθε, μαθεῖν χρή. εἰ γὰρ εἰρηται ἐν ταῖς 2  
the Corcyreans.

“σπονδαῖς ἐξεῖναι παρ’ ὁποτέρους τις τῶν  
“ἀγράφων πόλεων βούλεται ἐλθεῖν, οὐ τοῖς ἐπὶ βλάβῃ  
“ἐτέρων ἰοῦσιν ἢ ξυνθήκη ἐστίν, ἀλλ’ ὅστις μὴ ἄλλου αὐτὸν  
“ἀποστερῶν ἀσφαλείας δεῖται, καὶ ὅστις μὴ τοῖς δεξα-  
10 “μένοις, εἰ σωφρονοῦσι, πόλεμον ἀντ’ εἰρήνης ποιήσει· ὁ

I. τε om. V. 2. μετὰ τῶν προσηκόντων c. ἐγκλημάτων A.B.E.F.H.N.V.  
c.f.g. om. C. τοῦ δικαίου κεφαλαίων ἐς ὑμᾶς G.K.L.O.P.f.g.i. vulgo τῶν τοῦ δ. κ.  
ἐς (πρὸς I.P.a.e.) ὑμᾶς. 5. χρή μαθεῖν F.I.H.A.V. 6. τίς βούλεται  
τῶν δ. π. f. C.G.I.K.L.O.P.Q.d.e. ipsum βούλεται om. a. 8. ἄλλου A.B.  
E.F.H.N.V.a. ἄλλους Q. ἄλλου vel ἄλλους, non enim liquet, C. G. et vulgo  
ἄλλων. αὐτὸν ἀποστ. A.B.f.g.h. Bekk. Goell. αὐτὸν ἀποστ. G. ἀποστ. αὐτὸν  
F.H.V.a.

first added as a marginal note. The change of person is awkward, and the repetition of the word ἐγκλημάτων in the next sentence, and then the substitution for it of other words, τοῦ δικαίου κεφαλαίων, seem to show that the clause ἐγκλημάτων δέ—μὴ κοινωνεῖν was not in the original text of Thucydides. Dr. Bloomfield has referred to a similar passage in Dion Cassius, which does not, however, prove that its author borrowed the sentiment from Thucydides. πᾶς γάρ τις, says Cæsar to his soldiers, in allusion to the mutiny of some of their number,—ἐς πάντας ἡμᾶς καὶ τὰ τοῖς ὀλίγοις πλημμελούμενα ἀναφέρει. Καὶ οὕτω τῶν πλεονεξῶν οὐ συμμέτεχοντες αὐτοῖς τῶν ἐγκλημάτων τὸ ἴσον φερόμεθα. XLI. 30. p. 282. Reimar.

The meaning of the word μόνων is utterly obscure, for how can it be sense to say, “sharing in all but their faults, “you ought not to share in the consequences of their faults?” The word μόνων would seem therefore to be corrupt, and to confirm the notion that this clause was originally quoted from some other writer, and added in the margin. In its own place the clause related perhaps to a single person, and

the words ran ἐγκλημάτων δὲ μόνον ἀμέτοχον, which being inapplicable to the Athenians as a people, the plural ἀμετόχους was first substituted for the singular, and μόνων, in defiance of the sense, altered to μόνων.

8. μὴ ἄλλου αὐτὸν ἀποστερῶν] Compare Antiphon, whose scholar Thucydides is said to have been; (de Cæde Herodis, 744. Reiske.) οὐκ ἀποστερῶν γε τῶν εἰς τὴν πόλιν αὐτὸν οὐδενός.

10. εἰ σωφρονοῦσι] It is clear that these words do not strictly suit with the context. “The clause in the treaty “was intended for those only who “would not cause the party receiving “them to become engaged in war.” But the words εἰ σωφρονοῦσι belong rather to a sentence of this kind. “If “the party receiving them are wise, “they will not let these then involve “them in war.” There is therefore a confusion in the expression, as Dr. Bloomfield has clearly seen; although some have not been aware of it; and the words εἰ σωφρονοῦσι have really nothing to do with the sentence as it is actually expressed, but rather with another sentence which it suggested as it were parenthetically to the writer’s mind, but which he did not set down

- 3 " νῦν ὑμεῖς μὴ πειθόμενοι ἡμῖν πάθοιτε ἄν. οὐ γὰρ τοῖσδε  
 " μόνον ἐπίκουροι ἂν γένοισθε, ἀλλὰ καὶ ἡμῖν ἀντὶ ἐνσπόν-  
 " δων πολέμιοι· ἀνάγκη γὰρ, εἰ ἴτε μετ' αὐτῶν, καὶ ἀμύ-  
 4 " νεσθαι μὴ ἄνευ ὑμῶν τούτους. καίτοι δίκαιοί γ' ἐστὲ  
 " μάλιστα μὲν ἐκποδὼν στῆναι ἀμφοτέροις, εἰ δὲ μὴ, τοῦ- 5  
 " ναντίον ἐπὶ τούτους μεθ' ἡμῶν ἰέναι (Κορινθίοις μὲν γε  
 " ἐνσπονδοὶ ἐστε, Κερκυραίοις δὲ οὐδὲ δι' ἀνακωχῆς πώποτ'  
 " ἐγένεσθε), καὶ τὸν νόμον μὴ καθιστάναι ὥστε τοὺς ἐτέρων  
 5 " ἀφισταμένους δέχεσθαι. οὐδὲ γὰρ ἡμεῖς Σαμίων ἀποστάν-  
 " των ψῆφον προσεθέμεθα ἐναντίαν ὑμῖν, τῶν ἄλλων Πελο- 10  
 " ποννησίων δίχα ἐψηφισμένων εἰ χρη αὐτοῖς ἀμύνειν, φα-  
 " νερῶς δὲ ἀντείπομεν τοὺς προσήκοντας ξυμμάχους αὐτόν  
 6 " τινὰ κολάζειν. εἰ γὰρ τοὺς κακόν τι δρῶντας δεχόμενοι  
 " τιμωρήσετε, φανεῖται καὶ ἃ τῶν ὑμετέρων οὐκ ἐλάσσω  
 " ἡμῖν πρόσεισι, καὶ τὸν νόμον ἐφ' ὑμῖν αὐτοῖς μᾶλλον ἢ 15  
 " ἐφ' ἡμῖν θήσετε.

" XLII. Δικαιώματα μὲν οὖν τάδε πρὸς ὑμᾶς ἔχομεν ἱκανὰ  
 " κατὰ τοὺς Ἑλλήνων νόμους, παραίνεσιν δὲ καὶ ἀξίωσιν

1. μὴ] om. a. πάθετε A.E.F. 3. εἰ ἴτε] εἴτε P. εἴτε B. 4. γ']  
 om. C.G.K.L.O.P.d.e.g.i. 5. ἐκποδὼν A. ἀμφοτέρους E.F. 6. γε]  
 γὰρ a. 7. οὐ δι' ἀνακωχῆς V. πω] om. K.d.i. 9. ἀποστ. ὑμῶν ψ. a.  
 10. ἄλλων δὲ πελ. d. 14. φανείτε I.G. 17. ἱκανά] om. Dionysius de  
 Thucyd. p. 795. 18. τοὺς τῶν ἑλλ. N.V.

in words. If written at length it would run thus, "The benefit of the treaty was intended for such only as should not involve those who received them in war, (as, if you are wise, you will take care that these men do not involve you.)"

4. δίκαιοί γ' ἐστὲ—ἐκποδὼν στῆναι] Compare IV. 17, 5. and Herodot. I. 32, 15. οὗτος δίκαιός ἐστι φέρεσθαι τὸ ὄνομα τοῦτο.

7. δι' ἀνακωχῆς—ἐγένεσθε] "Were never so much as in truce." Διὰ denotes the circumstances accompanying the action or situation spoken of; or more generally, whatever is interposed between the beginning and end of an action, be it the instrument, be it

the state or condition which must be gone through before the thing can be done, or be it simply the circumstances accompanying it. Compare II. 11, 4, 7. ἐλθεῖν διὰ μάχης τινί. I. 17, 1. δι' ἀσφαλείας τὰς πόλεις φέουν. 73, 2. δι' ὄχλου ἔσται. 138, 3. δι' ἐλαχίστης βουλήs. II. 81, 4. διὰ φυλακῆς ἔχοντες. IV. 30, 2. διὰ προφυλακῆς ἀριστοποιεῖσθαι, and many similar passages.

11. δίχα ἐψηφισμένων, εἰ χρη αὐτοῖς ἀμύνειν] "Being divided in their votes upon the question of assisting them or no."

14. φανείται καὶ ἃ τῶν ὑμετέρων κ.τ.λ.] "There will be found an equal number of your allies who will come over to us."

ATHENS. A. C. 433. Olymp. 86. 4.

And would be an ungrateful return for benefits formerly conferred on Athens by the Corinthians.

- “*χάριτος τοιάνδε, ἣν οὐκ ἔχθροὶ ὄντες ὥστε*  
*βλάπτειν, οὐδ’ αὖ φίλοι ὥστ’ ἐπιχρησθαι,*  
*ἀντιδοθῆναι ἡμῖν ἐν τῷ παρόντι φαμέν*  
*χρῆναι. νεῶν γὰρ μακρῶν σπανίσαντές ποτε πρὸς τὸν*  
 5 “*Αἰγινητῶν ὑπὲρ τὰ Μηδικὰ πόλεμον παρὰ Κορινθίων*  
*εἴκοσι ναῦς ἐλάβετε· καὶ ἡ εὐεργεσία αὕτη τε καὶ ἡ ἐς*  
*Σαμίους, τὸ δι’ ἡμᾶς Πελοποννησίους αὐτοῖς μὴ βοηθῆσαι,*  
*παρέσχευεν ὑμῖν Αἰγινητῶν μὲν ἐπικράτησιν Σαμίον δὲ*  
*κόλασιν, καὶ ἐν καιροῖς τοιούτοις ἐγένετο οἷς μάλιστα*  
 10 “*ἄνθρωποι ἐπ’ ἐχθροὺς τοὺς σφετέρους ἰόντες τῶν πάντων*  
*ἀπερίοπτοί εἰσι παρὰ τὸ νικᾶν. φίλον τε γὰρ ἡγοῦνται τὸν*  
*ὑπουργοῦντα, ἦν καὶ πρότερον ἐχθρὸς ἦ, πολέμιόν τε τὸν*  
*ἀντιστάντα, ἦν καὶ τύχη φίλος ὢν, ἐπεὶ καὶ τὰ οἰκεία*  
*χείρον τίθενται φιλονεικίας ἕνεκα τῆς αὐτίκα. XLII. ὦν*  
 15 Nor ought the Athenians to provide a-  
 gainst the continuing  
 danger of a war with  
*ἐνθυμηθέντες καὶ νεώτερός τις παρὰ πρε-*  
*σβυτέρου αὐτὰ μαθὼν ἀξιούτω τοῖς ὁμοίοις*  
*ἡμᾶς ἀμύνεσθαι, καὶ μὴ νομίση δίκαια μὲν*

4. πρὸς C. τὸν] τῶν A.C.e. 6. ἦ] om. P. 7. πελοποννησίους F. 10. πάντων  
 A.B.E.F.H.N.V.f.g.h. Poppo. Goell. Bekk. C. et vulgo ἀπάντων. 11. περὶ i.  
 12. ἦ] ἦν c.e. 13. τύχοι c. 14. τίθεται g. φιλονεικίας E. 15. αὐτὰ παρὰ  
 πρεσβ. G.L.O.P. 17. ἀμύνεσθαι b. ἀμείβεσθαι L.O.P.Q.f. νομίσοι c.

2. οὐδ’ αὖ φίλοι ὥστ’ ἐπιχρησθαι] “*ἐπιχρησθαι* signifies, “To have mutual  
 “and free intercourse with any one.”  
 Comp. Herodot. III. 99, 3. The sense  
 therefore is, “Nor yet on such terms  
 “of friendship, as to pretend to any  
 “habitual interchange of kindnesses  
 “with you.”

5. παρὰ—ἐλάβετε] See Herodot. VI.  
 89, 2.

11. παρὰ τὸ νικᾶν] “For the sake of  
 “conquering.” Comp. I. 141, 9. and  
 the notes there.

13. ἐπεὶ καὶ τὰ οἰκεία κ. τ. λ.] This is a  
 further proof how entirely the thought  
 of victory engrosses them. “For they  
 “even mismanage their own affairs  
 “out of their immediate interest in the  
 “contest; how little then can it be ex-  
 “pected that any former services con-

“ferred by others can outweigh the  
 “sense of their actual opposition.”

17. ἀμύνεσθαι] “*Ἀμύνειν*, to ward or  
 keep off. “*Ἀμύνειν τινί*, to ward off for  
 any one, i. e. to defend or help him.  
 Hence ἀμύνειν, with a dative case fol-  
 lowing, is always, to aid or help. “*Ἀμύ-*  
*νεσθαι*, in the middle voice, is, to ward  
 off from oneself, i. e. to defend oneself;  
 and with an accusative following, it  
 signifies to repel or ward off any one’s  
 attacks. From thence it slides into the  
 sense of revenging; and again from re-  
 venging it comes generally to have the  
 meaning of requiting, and is applied to  
 returning good as well as evil. Com-  
 pare I. 78, 4. IV. 63, 2.

ἀμύνεσθαι] “*Ἀμύνεσθαι*. Θουκυδίδης  
 μὲν ἀπὸ τοῦ ἀμείβεσθαι. Suidas.

- Peloponnesus by com-  
 2 mitting an immediate  
 act of injustice.
- “τάδε λέγεσθαι, ξύμφορα δὲ, εἰ πολεμήσει,  
 “ἄλλα εἶναι. τό τε γὰρ ξυμφέρον ἐν ᾧ ἂν τις  
 “ἐλάχιστα ἁμαρτάνῃ μάλιστα ἔπεται, καὶ τὸ μέλλον τοῦ  
 “πολέμου, ᾧ φοβούμεντες ὑμᾶς Κερκυραῖοι κελεύουσιν ἀδικεῖν,  
 “ἐν ἀφανεί ἔτι κείται, καὶ οὐκ ἄξιον ἐπαρθέντας αὐτῷ  
 “φανερὰν ἔχθραν ἤδη καὶ οὐ μέλλουσιν πρὸς Κορινθίους  
 “κτῆσασθαι, τῆς δὲ ὑπαρχούσης πρότερον διὰ Μεγαρέας  
 “ὑποψίας σῶφρον ὑφελεῖν μᾶλλον· ἡ γὰρ τελευταία χάρις  
 “καιρὸν ἔχουσα, κἂν ἐλάσσων ᾗ, δύναται μείζον ἐγκλημα  
 3 “λῦσαι. μηδ’ ὅτι ναυτικοῦ ξυμμαχίαν μεγάλην διδούσῃ,  
 “τούτῳ ἐφέλκεσθε· τὸ γὰρ μὴ ἀδικεῖν τοὺς ὁμοίους ἐχρω-  
 “τέρα δύναμις ἢ τῷ αὐτίκα φανερῷ ἐπαρθέντας διὰ κινδύνων  
 “τὸ πλεόν ἔχειν. XLIII. ἡμεῖς δὲ περιπεπτωκότες οἷς ἐν  
 Which would be in “τῇ Λακεδαίμονι αὐτοὶ προείπομεν, τοὺς σφε-  
 the end impolitic, as  
 well as ungrateful. “τέρους ξυμμάχους αὐτὸν τινα κολάζειν, νῦν 15  
 “παρ’ ὑμῶν τὸ αὐτὸ ἀξιοῦμεν κομίζεσθαι, καὶ μὴ τῇ ἡμετέρα  
 2 “ψήφῳ ὠφελθέντας τῇ ὑμετέρα ἡμᾶς βλάψαι. τὸ δ’ ἴσον  
 “ἀνταπόδοτε, γνόντες τοῦτον ἐκείνον εἶναι τὸν καιρὸν ἐν ᾧ  
 3 “ὅ τε ὑπουργῶν φίλος μάλιστα καὶ ὁ ἀντιστὰς ἐχθρός. καὶ  
 “Κερκυραίους τοῦσδε μήτε ξυμμάχους δέχεσθε βία ἡμῶν, 20  
 4 “μήτε ἀμύνετε αὐτοῖς ἀδικοῦσι. καὶ τάδε ποιοῦντες τὰ  
 “προσήκοντά τε δράσετε καὶ τὰ ἄριστα βουλευέσθε ὑμῖν  
 “αὐτοῖς.” Τοιαῦτα δὲ καὶ οἱ Κορινθιοὶ εἶπον.

1. ταῦτα g. 3. ἁμαρτάνῃ A.C.F.H.I.K.N.V.e.i. B. hocne habeat an vulga-  
 tum ἁμαρτάνοι, non liquet. ἁμαρτάνῃ Haack. Poppo. Goeller. Bekk. 4. οἱ  
 κερκ. K. 11. ἐφέλκεσθαι E.G. ισχυρωτέρα G. ισχυρωτέρα V. 12. τὸ I.  
 φανερώς P.Q. 14. τῇ] om. L.O. 15. αὐτῶν F. τινα] om. pr. G. BEKK.  
 τινα κολ.] κολ. τινα C.G.K.L.O.P.Q.d.e. 16. τὸ αὐτὸ παρ. ὑμ. c. [μή]  
 om. E.H. 18. τοῦτον εἶναι τὸν καιρὸν ἐκείνον f. τοῦτον ἐκείνον εἶναι καιρὸν h.  
 19. καὶ κερκ.] καὶ om. Q.e. 20. τε quod post κερκ. habent C.G. omisi cum  
 A.B.E.e.f.g.h. Bekk. δὲ F.H.K.Q.V. τούτους g. δέχεσθε A.B.C.E.H.V.  
 Haack. Poppo. Goell. Bekk. δέχοισθε e. δέχεσθαι F. G. et vulgo δέχησθε.  
 21. ἀμύνετε A.C.E.F. Haack. Poppo. Goeller. Bekk. ἀμύνετε e. B.G. et vulgo  
 ἀμύνητε. 22. τε] om. V.g. δράσατε E. βουλευέσθε B. ἐν ὑμῖν G.I.  
 K.L.M.O.b. 23. δη G. fortasse corr.

8. ὑποψίας] Compare I. 103, 4, 5. “come fit subjects for the application  
 13. περιπεπτωκότες οἷς ἐν τῇ Λακ. προ-  
 εἶπομεν] “Ourselves having now be-  
 “of that principle which we before  
 “avowed at Lacedæmon.”

ATHENS. A. C. 432. Olymp. 87. 1.

XLIV. Ἀθηναῖοι δὲ ἀκούσαντες ἀμφοτέρων, γενομένης καὶ δις ἐκκλησίας, τῇ μὲν προτέρᾳ οὐχ ἦσσαν τῶν Κορινθίων ἀπεδέξαντο τοὺς λόγους, ἐν δὲ τῇ ὑστεραίᾳ μετέγνωσαν Κερκυραίοις ξυμμαχίαν μὲν μὴ ποιήσασθαι ὥστε τοὺς αὐτοὺς ἐχθροὺς καὶ φίλους νομίζειν (εἰ γὰρ ἐπὶ Κόρινθον ἐκέλευον σφίσιν οἱ Κερκυραῖοι ξυμπλεῖν, ἐλύοντ' ἂν αὐτοῖς αἱ πρὸς Πελοποννησίουσιν σπονδαί), ἐπιμαχίαν δὲ ἐποιήσαντο τῇ ἀλλήλων βοηθεῖν, εἴ τις ἐπὶ Κέρκυραν ἦν ἢ Ἀθήνας ἢ τοὺς 10 τούτων ξυμμάχους. ἐδόκει γὰρ ὁ πρὸς Πελοποννησίουσιν πό- 2 λεμος καὶ ὡς ἔσεσθαι αὐτοῖς, καὶ τὴν Κέρκυραν ἐβούλοντο μὴ προέσθαι Κορινθίοις ναυτικὸν ἔχουσιν τοσοῦτον, ξυγκρούειν δὲ ὅτι μάλιστα αὐτοὺς ἀλλήλοις, ἵνα ἀσθενεστέροις οὔσιν, ἣν τι δέη, Κορινθίοις τε καὶ τοῖς ἄλλοις ναυτικὸν 15 ἔχουσιν ἐς πόλεμον καθιστῶνται. ἅμα δὲ τῆς τε Ἰταλίας 3 καὶ Σικελίας καλῶς ἐφαίνετο αὐτοῖς ἡ νῆσος ἐν παράπλῳ κείσθαι.

XLV. Τοιαύτη μὲν γνώμη οἱ Ἀθηναῖοι τοὺς Κερκυραίους προσεδέξαντο, καὶ τῶν Κορινθίων ἀπελθόντων οὐ πολὺ 20 And send ten ships to assist them. ὕστερον δέκα ναῦς αὐτοῖς ἀπέστειλαν βοηθούς. A. C. 432. Olymp. 87. 1. ἐστρατήγει δὲ αὐτῶν Λακεδαιμόνιος τε ὁ Κίμωνος καὶ Διότιμος ὁ Στρομβίχου καὶ Πρωτέας ὁ Ἐπι-

1. δὲ om. pr. G. 3. ὑστέρα f. 4. μετέγνωσαν μὲν κερκ. Q. κερκυραίους E. 5. ξυμμαχίαν μὲν F. μὲν ξυμμαχίαν P. μὴ] om. e.g.h. 8. τῇ] τῷ G. 11. καὶ ὡς E. 12. τοῖς ante Κορ. C; omisi cum A.B.E.F.H.N.V.c.e.g.h. Bekk. 14. δέοι K. τοῖς ἄλλοις] Malit iterato articulo τοῖς ἄλλοις τοῖς Bekker. 21. κίμωνος A.C.E.F.H.K.L.N.O.V.f.g. Haack. Poppe. Goell. Bekk. B. et vulgo κίμωνος. 22. ὁστρομβίχου V. στρομμίχου g.h. στρομβίλου c.

8. ἐπιμαχίαν δὲ ἐποιήσαντο] Bauer well observes, "ξυμμαχίαν esse genus, "et complecti omnia jura et auxilia "fæderum, qua defendendis sociis, qua "hostibus eorum bello petendis: ἐπι- "μαχίαν autem esse speciem vel for- "mam, quasi ἐπιβοήθειαν, conditionem "opis ferendæ contra impugnantes, "non tamen ut hi sint hostes defen-

"dentium." Compare V. 48, 2. ἀρκεῖν τὴν ἐπιμαχίαν, ἀλλήλοις βοηθεῖν, ξυνε- πιστρατεύειν δὲ μηδενί.

11. καὶ ὡς ἔσεσθαι αὐτοῖς] "They "thought that let them do what they "would they should have a war." Καὶ ὡς means, "Even if they did not vio- late the treaty." Compare VIII. 51, 2. note.

CORCYRA. A. C. 432. Olym. 87. 1.

2 κλέους. προεῖπον δὲ αὐτοῖς μὴ ναυμαχεῖν Κορινθίοις, ἣν μὴ  
ἐπὶ Κέρκυραν πλέωσι καὶ μέλλωσιν ἀποβαίνειν, ἣ ἐς τῶν  
3 ἐκείνων τι χωρίων· οὕτω δὲ κωλύειν κατὰ δύναμιν. προεῖπον  
4 δὲ ταῦτα τοῦ μὴ λύειν ἔνεκα τὰς σπονδάς. αἱ μὲν δὲ νῆες  
ἀφικνουῦνται ἐς τὴν Κέρκυραν. 5

XLVI. Οἱ δὲ Κορινθιοί, ἐπειδὴ αὐτοῖς παρεσκεύαστο,  
ἐπλεον ἐπὶ τὴν Κέρκυραν ναυσὶ πεντήκοντα καὶ ἑκατόν.  
2 Meantime the Corin- ἦσαν δὲ Ἡλείων μὲν δέκα, Μεγαρέων δὲ δώ-  
thians and their allies  
sail against Corcyra  
with 150 ships, and fix  
their naval camp at  
Chimerium. δεκα καὶ Λευκαδίων δέκα, Ἀμπρακιωτῶν δὲ  
ἐπτὰ καὶ εἴκοσι καὶ Ἀνακτορίων μία, αὐτῶν 10  
δὲ Κορινθίων ἐνενήκοντα· στρατηγοὶ δὲ τούτων  
ἦσαν μὲν καὶ κατὰ πόλεις ἐκάστων, Κορινθίων δὲ Ξενο-  
3 κλείδης ὁ Εὐθυκλέους πέμπτος αὐτός. ἐπειδὴ δὲ προσέμιξαν  
τῇ κατὰ Κέρκυραν ἡπείρῳ ἀπὸ Λευκάδος πλέοντες, ὁρμί-  
4 ζονται ἐς Χειμέριον τῆς Θεσπρωτίδος γῆς. ἔστι δὲ λιμὴν, 15  
καὶ πόλις ὑπὲρ αὐτοῦ κεῖται ἀπὸ θαλάσσης ἐν τῇ Ἐλαιάτιδι  
5 τῆς Θεσπρωτίδος Ἐφύρῃ. ἔξεισι δὲ παρ' αὐτὴν Ἀχερουσία  
λίμνη ἐς θάλασσαν· διὰ δὲ τῆς Θεσπρωτίδος Ἀχέρων  
ποταμὸς ῥέων ἐσβάλλει ἐς αὐτὴν, ἀφ' οὗ καὶ τὴν ἐπωνυμίαν  
6 ἔχει. ῥεῖ δὲ καὶ Θύαμις ποταμὸς, ὀρίζων τὴν Θεσπρωτίδα 20

2. μέλλουσιν A.B.E.h. 3. χωρίων A.B.C.E.H.f.g.h. Haack. Poppo. Goeller.  
Bekk. F. et vulgo χωρίων. 4. λύνειν] κωλύειν L. 5. τὴν] om. K. 8. δὲ]  
μὲν d.i. δὲ] om. B. δὴ V. 10. ἀνακτόρων K.d. 11. ἐνενήκοντα A.B.C.  
F.H.f.g.h. Poppo. Goeller. Bekk. et infra VIII. 44, 2. A.B.F.H.d.e.g.i. vulgo  
ἐνενήκοντα. Sic ἐνακοσίαν V. 12, 1. H.K.; ἐνενηκοστῶ III. 68, 7. A.B.E.H.c.g.  
h.i; ἔνατον IV. 133, 3. A.F.H. (ἐνατον B.) et IV. 135. A.F.H.h. (cum aspero ite-  
rum B); ἐνάτω I. 117, 4. A.B.F.H.i; ἐναταῖοι II. 49, 7. A.C.F.H.K.L.O.b.c.i.  
12. καὶ] om. h.i. 13. ἐπεὶ L.O.V. συνέμιξαν g. 16. ὑπὲρ] ἐπ' G.L.O.P.Q.  
αὐτῶν c. ἐλαιάτιδι V.c.f. ἐλαιώτιδι d.i. ἐλειώτιδι K. 17. ἐφύρῃ E. ἐξίησι  
C.G.L.O.P.b.e. 18. Articulum ante θαλάσσαν omisi cum A.B.C.E.F.G.H.N.V.  
c.e.f.g.h. Bekk. Haack. Popp. Goell. 19. ἐς] om. d. τὴν αὐτὴν a.

2. ἐς τῶν ἐκείνων τι χωρίων] "Any  
"of the places belonging to them."  
The article belongs to χωρίων, for οἱ  
ἐκείνοι is of course not Greek.

16. ἐν τῇ Ἐλαιάτιδι] Aut pars agri  
Thesprotici Ἐλαιάτις vocabatur, [for-  
san, ut conjicit Palmerius, a portu Ἐ-

λαιας, quem memorat Ptolemæus] cu-  
jus tamen rei nullum auctorem habeo :  
aut Ἐλαιάτιδι scribendum, et signifi-  
cabit Ephyræ in palustri loco sitam,  
ut distinguatur a cæteris, quæ eodem  
nomine vocabantur. F. POBT.



CORCYRA. A. C. 432. Olymp. 87, 1.

καὶ Κεστρίνην, ὧν ἐντὸς ἡ ἄκρα ἀνέχει τὸ Χειμέριον. οἱ μὲν οὖν Κορίνθιοι τῆς ἡπείρου ἐνταῦθα ὀρμίζονται τε καὶ στρατόπεδον ἐποίησαντο. XLVII. οἱ δὲ Κερκυραῖοι ὥς ᾗσθοντο

The Corcyreans and Athenians, with 120 ships, station themselves at one of the Sybota inlets to oppose them. ἐκατὸν ναῦς, ὧν ἦρχε Μεικιάδης καὶ Αἰσιμίδης καὶ Εὐρύβατος, ἐστρατοπεδεύσαντο ἐν μιᾷ τῶν νήσων αἱ καλοῦνται Σύβοτα· καὶ αἱ Ἀττικαὶ

δέκα παρήσαν. ἐπὶ δὲ τῇ Λευκίμμῃ αὐτοῖς τῷ ἀκρωτηρίῳ ὁ πεζὸς ἦν, καὶ Ζακυνθίων χίλιοι ὀπλίται βεβηθηκότες. ἦσαν δὲ καὶ τοῖς Κορινθίοις ἐν τῇ ἡπείρῳ πολλοὶ τῶν βαρβάρων παραβεβηθηκότες· οἱ γὰρ ταύτῃ ἡπειρώται αἰεὶ ποτε αὐτοῖς φίλοι εἰσίν. XLVIII. ἐπειδὴ δὲ παρεσκεύαστο τοῖς Κοριν-

Both sides prepare for action. θίοις, λαβόντες τριῶν ἡμερῶν σιτία ἀνήγοντο ὥς ἐπὶ ναυμαχίαν ἀπὸ τοῦ Χειμερίου νυκτὸς,

καὶ ἅμα ἔφ' ὑπὲρ πλέοντες καθορῶσι τὰς τῶν Κερκυραίων ναῦς μετεώρους τε καὶ ἐπὶ σφᾶς πλεούσας. ὥς δὲ κατείδον ἀλλήλους, ἀντιπαρετάσσοντο, ἐπὶ μὲν τὸ δεξιὸν κέρας Κερκυραίων

1. ἡ ἄκρα] om. G.L.  
ante Ἀττικαὶ om. c.

8. Λευκίμμη B.F.V.c.f.g.h. Porpo. Goell. vulgo, et Bekk. Δευκίμμη.

9. βεβηθηκότες b. 10. ἐν τῇ ἡπείρῳ] om. L.O.P.

11. αὐτοῖς φίλοι A.B.E.F.H.V.c.f.g.h. Porpo. Goeller. C. et vulgo φίλοι αὐτοῖς.

12. δι] καὶ P. 14. ὥς] om. N.V. ναυμαχίαν A.B.E.F.H.Q.V.c.f.g.h. Bekk.

Haack. Porpo. Goeller. ceteri inter quos C. ναυμαχία. 15. ἔφ' ὑπὲρ F.O.P.

τῶν] om. C.G.K.L.O.P.Q.d.e. 16. μετεώρους rec. g. 17. ἀντιπαρετάσσοντο C. ἀντιπαρετάσσοντο Bekk.

1. ὧν ἐντὸς κ. τ. λ.] The sense seems to be that the point of Chimerium was between the Acheron and Thyamis rivers. The Thyamis, the boundary between Thesprotia and Cestrine, is thus noticed by Pausanias, I. 11. Κεστρίνος τῇν ὑπὲρ Θύαμιν ποταμὸν χώραν ἔσχε. Pliny also speaks of a town called Cestrina, and then of the Thyamis, a river of Thesprotia; as if it were the northern boundary of Thesprotia. Hist. Nat. IV. 1. The point of Chimerium seems to be distinguished by Thucydides from the port of Chimerium; which last is apparently the "Fresh Harbour," γλυκὺς λιμὴν, of Strabo. Scylax calls it

Ελεα, for Ἐλεδ, which is the present reading, is evidently corrupt. His words are, Ἐνταῦθα (i. e. ἐν τῇ Θεσπρωτίᾳ, as Scylax writes the word,) ἐστὶ λιμὴν, ὃ ὄνομα Ἐλαία· εἰς τοῦτον τὸν λιμένα ποταμὸς ἐξίησιν Ἀχέρων, καὶ λιμὴν Ἀχερονεία, ἐξ ἧς ὁ Ἀχέρων ῥεῖ ποταμός.

9. Ζακυνθίων χίλιοι ὀπλίται] We must suppose that the Corcyreans had formed an alliance with the Zacynthians about the same time that they sent their embassy to Athens: for up to that period they are described as having been in alliance with no Greek power. See ch. 31, 2. Porpo.

CORCYRA. A. C. 432. Olymp. 87. 1.

αἱ Ἀττικαὶ νῆες, τὸ δὲ ἄλλο αὐτοὶ ἐπέιχον τρία τέλη ποιή-  
 σαντες τῶν νεῶν, ὧν ἦρχε τριῶν στρατηγῶν ἐκάστου εἰς.  
 3 οὕτω μὲν Κερκυραῖοι ἐτάξαντο, Κορινθίοις δὲ τὸ μὲν δεξιὸν  
 κέρας αἱ Μεγαρίδες νῆες εἶχον καὶ αἱ Ἀμπρακιώτιδες, κατὰ  
 δὲ τὸ μέσον οἱ ἄλλοι ξύμμαχοι ὥς ἕκαστοι· εὐώνυμον δὲ 5  
 κέρας αὐτοὶ οἱ Κορίνθιοι ταῖς ἄριστα τῶν νεῶν πλεούσαις  
 κατὰ τοὺς Ἀθηναίους καὶ τὸ δεξιὸν τῶν Κερκυραίων εἶχον.  
 They engage, and vic- XLIX. ξυμμίξαντες δὲ, ἐπειδὴ τὰ σημεῖα  
 tory at last declares ἐκατέροις ἦρθη, ἐναυμάχουν, πολλοὺς μὲν  
 for the Corinthians. ὀπλίτας ἔχοντες ἀμφότεροι ἐπὶ τῶν καταστρω- 10  
 μάτων, πολλοὺς δὲ τοξότας τε καὶ ἀκοντιστάς, τῷ παλαιῷ  
 2 τρόπῳ ἀπειρότερον ἔτι παρεσκευασμένοι. ἦν τε ἡ ναυμαχία  
 καρτερά, τῇ μὲν τέχνῃ οὐχ ὁμοίως, πεζομαχία δὲ τὸ πλεόν  
 3 προσφερὴς οὖσα. ἐπειδὴ γὰρ προσβάλλοιεν ἀλλήλοις, οὐ  
 ῥαδίως ἀπελύοντο ὑπὸ τε πλήθους καὶ ὄχλου τῶν νεῶν, καὶ 15  
 μᾶλλον τι πιστεύοντες τοῖς ἐπὶ τοῦ καταστρώματος ὀπλίταις  
 ἐς τὴν νίκην, οἱ καταστάντες ἐμάχοντο ἡσυχάζουσῶν τῶν  
 νεῶν· διέκπλοι δ' οὐκ ἦσαν, ἀλλὰ θυμῷ καὶ ῥώμῃ τὸ πλεόν  
 4 ἐναυμάχουν ἢ ἐπιστήμῃ. πανταχῇ μὲν οὖν πολὺς θόρυβος  
 καὶαραχώδης ἦν ἡ ναυμαχία, ἐν ᾗ αἱ Ἀττικαὶ νῆες παρα- 20  
 γιγνόμεναι τοῖς Κερκυραίοις εἴ πῃ πιέζοντο, φόβον μὲν

3. κορίνθιοι d.  
 I.K.e.i. καὶ κατὰ d.

4. alterum αἱ om. C.G.K.L.O.P.d.e.

7. καὶ] κατὰ

10. ἔχ. ἀμφ.] ἀμφ. ἔχ. c.

11. τε] om. K.L.O.P.V.

12. κατεσκευασμένοι L.O. κατασκευασμένοι P.

14. προσβάλλοιεν c. "προσ-

"βάλλοιεν malim." ΒΕΚΚ. ἀλλήλοισι A.

15. ante πλήθους omisi articulum

cum A.B.E.F.H.N.V.g.h. om. Bekk. Popp. Goell.

καὶ] τε καὶ K. τῶν]

om. Q.

18. διέκπλοι F.G.

δ'] τε K.

καὶ] τε καὶ K.

19. ἦ] ἢ καὶ g.

οὖν] om. C.E.G.K.L.O.P.c.d.e.

20. παραγνόμεναι P.d.e.i. cum Schol.

Soph. Antig. 133.

8. ἐπειδὴ τὰ σημεῖα ἦρθη] Compare c. 63, 2. VII. 34, 4. VIII. 95, 4.

14. ἐπειδὴ προσβάλλοιεν] "When-  
 ever they happened to run on board  
 "one another." For this use of the  
 optative, see Matth. Gr. Gr. §. 521.  
 Jelf, 843. b.

18. διέκπλοι δ' οὐκ ἦσαν] The *diecplis*  
 was a breaking through the enemy's  
 line, in order by a rapid turn of the  
 vessel to strike the enemy's ship on the  
 side or stern, where it was most de-  
 fenceless, and so to sink it. See II. 83, 5.  
 89, 12. VII. 36, 3, 4. 70, 4.

CORCYRA. A. C. 432. Olymp. 87. 1.

παρεῖχον τοῖς ἐναντίοις, μάχης δὲ οὐκ ἦρχον δεδιότες οἱ  
στρατηγοὶ τὴν πρόρρησιν τῶν Ἀθηναίων. μάλιστα δὲ τὸ 5  
δεξιὸν κέρας τῶν Κορινθίων ἐπόνει· οἱ γὰρ Κερκυραῖοι  
εἴκοσι ναυσὶν αὐτοὺς τρεψάμενοι καὶ καταδιώξαντες σπο-  
5 ράδας ἐς τὴν ἡπειρον, μέχρι τοῦ στρατοπέδου πλεύσαντες  
αὐτῶν καὶ ἐπεκβάντες ἐνέπρησάν τε τὰς σκηνὰς ἐρήμους καὶ  
τὰ χρήματα διήρπασαν. ταύτῃ μὲν οὖν οἱ Κορίνθιοι καὶ οἱ 6  
ξύμμαχοι ἡσσώντο τε καὶ οἱ Κερκυραῖοι ἐπεκράτουν· ἡ δὲ  
αὐτοὶ ἦσαν οἱ Κορίνθιοι, ἐπὶ τῷ εὐωνύμῳ, πολὺ ἐνίκων, τοῖς  
10 Κερκυραίοις τῶν εἴκοσι νεῶν ἀπὸ ἐλάσσονος πλήθους ἐκ τῆς  
διώξεως οὐ παρουσῶν. οἱ δ' Ἀθηναῖοι ὀρώντες τοὺς Κερκυ- 7  
ραῖους πιεζομένους μᾶλλον ἤδη ἀπροφασίστως ἐπεκούρουν,  
τὸ μὲν πρῶτον ἀπεχόμενοι ὥστε μὴ ἐμβάλλειν τινί· ἐπεὶ δὲ  
ἡ τροπὴ ἐγένετο λαμπρῶς καὶ ἐνέκειντο οἱ Κορίνθιοι, τότε δὴ  
15 ἔργου πᾶς εἶχετο ἤδη καὶ διεκέκριτο οὐδὲν ἔτι, ἀλλὰ ξυνέ-  
πεσεν ἐς τοῦτο ἀνάγκης ὥστε ἐπιχειρῆσαι ἀλλήλοις τοὺς  
Κορινθίους καὶ Ἀθηναίους. L. τῆς δὲ τροπῆς γενομένης οἱ  
Κορίνθιοι τὰ σκάφη μὲν οὐχ εἰλκον ἀναδού-  
The Corinthians, when preparing to follow up their victory, are  
μενοι τῶν νεῶν ἅς καταδύσειαν, πρὸς δὲ τοὺς

1. οὐκ εἶργον F. 2. ἀθηνῶν c. 4. ἐς τὴν ἡπειρον σποράδας G. ἐς τὴν  
σποράδας ἦν. L.O. 5. μέχρι] καὶ μέχρι C.G. omisi καὶ cum A.B.E.F.H.V.g.h.  
om. Bekk. Poppo. Goell. 6. ἀπεκβάντες H. ἐκβάντες d. 7. οὖν] om. C.G.  
K.L.O.e. κορίνθιοι] om. d. 13. ἐπεὶ A.B.C.F.H.V.c.d.g.h. Poppo. Goell.  
Bekk. C. et vulgo ἐπειδὴ. 14. ἐγένετο A.B.F.H.c.d.g.h. Poppo. Goell. Bekk.  
C. et ceteri ἐγίνετο. ἐγίνετο V.C. 15. ἤρχετο V. ξυνέπεσεν A.C.E.F.H.I.  
b.c.g.h. Haack. Poppo. Goell. Bekk. B. pr. G. et vulgo ξυνέπεσον. 19. κατα-  
δύσειαν I.

1. δεδιότες] For this nominative, compare Matth. Gr. Gr. §. 562. 1. not. Jelf, 708, 2.

7. οἱ Κορίνθιοι—ἡσσώντο τε] i. e. οἱ τε Κορίνθιοι ἡσσώντο καὶ οἱ Κερκυραῖοι ἐπεκράτουν. "Transpositum est τε sicut "καρτε." Poppo, note on the passage. Compare Elmsley, Eurip. Heraclid. 622.

16. ἐς τοῦτο ἀνάγκης] Compare II. 97, 5. ἐπὶ μέγα ἦλθεν ἡ βασιλεία Ἰσχυός. III. 57, 3. ἐς τοῦτο συμφορὰς. IV. 12, 3. ἐπὶ πολὺ τῆς δόξης. 100, 2. ἐπὶ μέγα τοῦ ἄλλου ἔσθλου. VII. 86, 5. ἐς τοῦτο δυστυ-  
χίας.

18. ἀναδούμενοι] Vid. Kuhnium ad Pollucem I. 125. Æschylus Pers. 418. ὑπτιοῦτο δὲ ΣΚΑΦΗ ΝΕΩΝ. WASS.

19. καταδύσειαν] Καταδύειν ναῦν is synonymous with διαφθεῖρειν; compare c. 54, 4. II. 92, 6. VII. 34, 5. And the term ἀναδεῖσθαι is applied to ships which had been destroyed or spoiled, II. 92, 3. διαφθεύραντες ἀνεδήσαντο. But κατα-  
δύειν ναῦν does not mean "to sink a ship to the bottom," but to make her water-logged, so that she was useless, although she did not absolutely go down. The Greek triremes were so

CORCYRA. A. C. 432. Olymp. 87. 1.

checked by a reinforcement of twenty fresh ships arriving from Athens to the enemy,

ἀνθρώπους ἐτράποντο φονεύειν διεκπλέοντες  
μᾶλλον ἢ ζωγρεῖν, τοὺς τε αὐτῶν φίλους, οὐκ  
αἰσθόμενοι ὅτι ἦσσηντο οἱ ἐπὶ τῷ δεξιῷ κέρα,  
ἀγνοοῦντες ἔκτεινον. πολλῶν γὰρ νεῶν οὐσῶν ἀμφοτέρων  
καὶ ἐπὶ πολὺ τῆς θαλάσσης ἐπεχουσῶν, ἐπειδὴ ξυνέμειξαν  
ἀλλήλοις, οὐ ῥαδίως τὴν διάγνωσιν ἐποιοῦντο ὅποιοι ἐκρά-  
τουν ἢ ἐκρατοῦντο· ναυμαχία γὰρ αὕτη Ἑλλησι πρὸς Ἑλ-  
ληνας νεῶν πλήθει μεγίστη δὴ τῶν πρὸ ἑαυτῆς γεγένηται.  
ἐπειδὴ δὲ κατεδίωξαν τοὺς Κερκυραίους οἱ Κορίνθιοι ἐς τὴν  
γῆν, πρὸς τὰ νανάγια καὶ τοὺς νεκροὺς τοὺς σφετέρους  
ἐτράποντο, καὶ τῶν πλείστων ἐκράτησαν ὥστε προσκομίσαι  
πρὸς τὰ Σύβοτα, οἱ αὐτοῖς ὁ κατὰ γῆν στρατὸς τῶν βαρ-  
βάρων προσεβεβηθήκει· ἔστι δὲ τὰ Σύβοτα τῆς Θεσπρω-  
τίδος λιμὴν ἔρημος. τοῦτο δὲ ποιήσαντες αὐθις ἀθροισθέντες  
ἐπέπλεον τοῖς Κερκυραίοις· οἱ δὲ ταῖς πλοῖμοις καὶ ὅσαι  
ἦσαν λοιπαὶ μετὰ τῶν Ἀττικῶν νεῶν καὶ αὐτοὶ ἀντέπλεον,  
δείσαντες μὴ ἐς τὴν γῆν σφῶν πειρῶσιν ἀποβαίνειν. ἤδη δὲ

1. φονεύειν C. 2. μᾶλλον] om. pr. G. τε] δὲ i. 3. αἰσθόμενοι A.B.E.  
F.N.d.g.h.i. Poppo. Goell. Bekk. αἰσθανόμενοι V. ἐσθόμενοι H. ἡσθόμενοι C.G.  
et ceteri. ἦσσηντο P. ἦττοντο d. τῷ] om. B. 4. οὐσῶν νεῶν P.Q. 5. καὶ]  
om. d. 6. ἐκράτουν ἢ] om. G.I.L.O.P.Q.e. 8. ἑαυτῆς A.B.F.H.K.N.V.  
b.c.d.e.g. Goell. ceteri, et Poppo αὐτῆς. 11. κόμισαι G.I.L.O.P.Q.e. 12. οὐ]  
C.G.K.L.O.P.d.i. δ] om. d. γῆς c. 14. ἔρημος Bekk. 16. ἀντέπλεον  
A.B.E.F.H.N.P.V.c.h.i. Poppo. Goell. C. et ceteri ἀντεπέπλεον.

light and so shallow, that they would float in a manner under water, or rather with parts of the vessel still out of water, on which the crew used to take refuge. This appears from a passage in Herodotus, VIII. 90, 3. 4. where the crew of a ship that had been sunk as far as it would sink, were still able to throw their javelins from it with such effect, that they cleared the deck of the ship which had sunk them, and actually took her. And Göller refers to the account of the well known battle of Arginusæ in Xenophon, Hellen. I. 6, 36. where it is proposed by some of the Athenian commanders after the action, πλείν ἐπὶ τὰς

καταδεδυκίας ναῦς, καὶ τοὺς ἐπ' αὐτῶν ἀνθρώπους. "As καταδύσειαν signifies, "which they might happen to have "sunk." Comp. II. 97, 3. ἂ χρυσὸς καὶ ἀργυρὸς εἴη : and II. 52, 5. ἐπιβαλόντες ὃν φέροιεν, "The body which they "happened to carry." Compare Matth. Gr. Gr. §. 514, 5. and Kühner, Gr. Gr. §. 797, 3, 4. Jelf, 831, 3.

15. ὅσαι ἦσαν λοιπαὶ] Probabilis est opinio Popponis, τὰς λοιπὰς intelligi decem illas naves, quæ ex 120 navibus Corcyræorum superabant ; nam pugnam ingressi erant cum navibus 110. (vid. cap. 47, 1.) habebant autem universas 120. Vid. cap. 25, 5. GÖLLER.

CORCYRA, A. C. 432. Olymp. 87. 1.

ἦν ὁψὲ καὶ ἐπεπαιώνιστο αὐτοῖς ὥς ἐς ἐπίπλουν, καὶ οἱ  
 Κορίνθιοι ἑξαπίνης πρύμναν ἐκρούοντο κατιδόντες εἴκοσι  
 ναῦς Ἀθηναίων προσπλεύσας· ἄς ὕστερον τῶν δέκα βοηθούς  
 ἐξέπεμψαν οἱ Ἀθηναῖοι, δεΐσαντες ὅπερ ἐγένετο, μὴ νικη-  
 5 θῶσιν οἱ Κερκυραῖοι καὶ αἱ σφέτεραι δέκα νῆες ὀλίγαι  
 ἀμύνειν ὧσι. **LI.** ταύτας οὖν προῖδόντες οἱ Κορίνθιοι καὶ  
 and retire to their own  
 station. ὑποτοπήσαντες ἀπ' Ἀθηνῶν εἶναι οὐχ ὅσας  
 ἑώρων ἀλλὰ πλείους ὑпанεχώρουν. τοῖς δὲ 2  
 Κερκυραίοις (ἐπέπλεον γὰρ μᾶλλον ἐκ τοῦ ἀφανοῦς) οὐχ  
 10 ἑωρῶντο, καὶ ἐθαύμαζον τοὺς Κορινθίους πρύμναν κρου-  
 μένους, πρὶν τινες ἰδόντες εἶπον ὅτι νῆες ἐκείναι ἐπιπλέουσι.  
 τότε δὲ καὶ αὐτοὶ ἀνεχώρουν· ξυνεσκόταξε γὰρ ἤδη, καὶ οἱ  
 Κορίνθιοι ἀποτραπόμενοι τὴν διάλυσιν ἐποίησαντο. οὕτω 3  
 μὲν ἡ ἀπαλλαγὴ ἐγένετο ἀλλήλων, καὶ ἡ ναυμαχία ἐτελεύτα

1. ἐπαιώνιστο H. pr. F. ἐπαίνιστο corr. F. ἐπεπαιώνιστο f. ἐς] om. F. addidi  
 ex A.B.C.G.Q.V.e.f.g.h. sic etiam Bekk. Haack. Poppo. Goell. ἐπίπλουν] ἐπὶ  
 πλοῦν H. 3. προσπαλεύσας pr. E. 4. οἱ] om. f. κινηθῶσιν H. 7. ἀθηναίων  
 P.Q. 8. ὑпанεχώρουν A.B.C.E.F.G.H.I.K.P.V.b.c.f.g. Haack. Poppo. Goell.  
 Bekk. vulgo ὑпанεχώρουν. 12. δέ] A.B.E.F.H.V.g.h. Poppo. Goell. Bekk.  
 C. et vulgo δῆ. καὶ οἱ αὐτοὶ B.E.F. συνεσκόταξε c. 13. ἀποτρεπόμενοι A.F.H.  
 N.V.c.g. Poppo. ἀποτραπ. Bekk.

1. ἐπεπαιώνιστο] Etsi Græci non  
 παιῶνα, sed παιῶνα ᾄδειν dicunt, tamen  
 promiscue παιωνίζω et παιανίζω usur-  
 pant. Stanl. ad Æschyl. Sept. cont.  
 Theb. v. 274. cui adsentior. Ita Æsch.  
 l. d. Aristoph. Equit. 1315. et Pac. 554.  
 Lucian. Zeux. p. 583. Thucyd. IV.  
 96, 1. et sæpe alibi. Vid. Ind. sed ta-  
 men apud eum omnibus locis scriptura  
 variat. DUKER. V. Wessel. ad Diod.  
 13. 16. p. 554. GOTTL.

ὥς ἐς ἐπίπλουν] In these expressions  
 the MSS. continually omit either the  
 word ὥς or ἐς. Thus V. 17, 2. the com-  
 mon reading is ὥς ἐπιτεχισμὸν, where  
 I have restored ὥς ἐς ἐπιτεχισμὸν; and  
 VIII. 5, 1. in the words ὥς ἐς τὴν Εὐ-  
 βόειαν, ὥς is omitted in some MSS. and  
 ἐς in others.

2. πρύμναν ἐκρούοντο] The full ex-  
 pression is ἐπὶ πρύμναν κρούεσθαι, or  
 ἀνακρούεσθαι, "to row sternwards, or

"stern foremost." See Herodot. VIII.  
 84, 1, 4. The object of this way of re-  
 treating was to keep the head, the most  
 defended and most effective part of the  
 vessel, opposed to the enemy.

5. ὀλίγαι ἀμύνειν] Naves pauciores,  
 quam ut vim propulsare possint. Hanc  
 loquendi formam illustrat Wytténb. ad  
 Julian. Orat. p. 217. ed. Schäf. ΒΕΚ-  
 ΚΕΡ. "Few to aid." Compare II. 61,  
 2. ταπεινὴ ὑμῶν ἡ διάνοια ἐγκαρτερεῖν ἂ  
 ἔγνωτε; and Herodotus, VI. 109, 1.  
 ὀλίγους γὰρ εἶναι στρατιῇ τῇ Μήδων συμ-  
 βαλέειν.

11. νῆες ἐκείναι ἐπιπλέουσι] "There  
 "are ships yonder coming towards  
 "us."

14. ἐτελεύτα ἐς νύκτα] A condensed  
 mode of speaking for ἐς νύκτα προελ-  
 θούσα ἐτελεύτα. Comp. c. 71, 5. and III.  
 108, 4. ἡ μάχη ἐτελεύτα ἐς ὄψε.

CORCYRA. A. C. 432. Olymp. 87. 1.

4 ἐς νύκτα. τοῖς Κερκυραίοις δὲ στρατοπεδευομένοις ἐπὶ τῇ  
 Λευκίμῃ αἱ εἴκοσι νῆες αἱ ἀπὸ τῶν Ἀθηνῶν αὐται, ὧν ἦρχε  
 Γλαύκων τε ὁ Λεάγρου καὶ Ἀνδοκίδης ὁ Λεωγόρου, διὰ τῶν  
 νεκρῶν καὶ ναυαγίων προσκομισθεῖσαι κατέπλεον ἐς τὸ  
 5 στρατόπεδον οὐ πολλῷ ὕστερον ἢ ὤφθησαν. οἱ δὲ Κερκυ- 5  
 ραῖοι (ἦν γὰρ νύξ) ἐφοβήθησαν μὴ πολέμια ὦσιν, ἔπειτα  
 δὲ ἔγνωσαν καὶ ὠρμίσαντο.

LII. Τῇ δὲ ὑστεραία ἀναγόμεναι αἶ τε Ἀττικά τριάκοντα  
 νῆες καὶ τῶν Κερκυραίων ὅσαι πλοῖμοι ἦσαν ἐπέπλευσαν  
 ἐπὶ τὸν ἐν τοῖς Συβότοις λιμένα, ἐν ᾧ οἱ 10  
 Κορίνθιοι ὤρμουν, βουλόμενοι εἰδέναι εἰ ναυ-  
 2 μαχήσουσιν. οἱ δὲ τὰς μὲν ναῦς ἄραντες ἀπὸ  
 τῆς γῆς καὶ παραταξάμενοι μετεώρους ἡσύχαζον, ναυμαχίας  
 οὐ διανοούμενοι ἄρχειν ἐκόντες, ὁρῶντες προσγεγενημένας τε  
 ναῦς ἐκ τῶν Ἀθηνῶν ἀκραιφνεῖς καὶ σφίσι πολλὰ τὰ ἄπορα 15  
 ξυμβεβηκότα, αἰχμαλώτων τε περὶ φυλακῆς οὓς ἐν ταῖς  
 ναυσὶν εἶχον, καὶ ἐπισκευὴν οὐκ οὔσαν τῶν νεῶν ἐν χωρίῳ  
 3 ἐρήμῳ. τοῦ δὲ οἴκαδε πλοῦ μᾶλλον διεσκόπουν ὅπη κομι-  
 σθήσονται, δεδιότες μὴ οἱ Ἀθηναῖοι νομίσαντες λελύσθαι  
 τὰς σπονδὰς διότι ἐς χεῖρας ἦλθον, οὐκ ἑῷσι σφᾶς ἀποπλεῖν. 20

But they are desirous  
 rather of returning  
 home, and try to gain

LIII. ἔδοξεν οὖν αὐτοῖς ἄνδρας ἐς κελίτιον  
 ἐμβιβάσαντας ἄνευ κηρυκείου προσπέμψαι τοῖς

1. κερκυραίοις δὲ A.C.E.H.V.c.f.g.h. δὲ κερκ. B.F. et ceteri. καταστρατοπε-  
 δευομένοις P.g.h. 2. λευκίμῃ B.F.c.f.g.h. Poppo. Goeller. Vulgo, et Bekk. 3. ἀνδοκίδης g.  
 λευκίμῃ. alterum al om. A.B.E.F.H.K.N.V.g.h. ἀπὸ A.B.E.F.H.N.V.  
 f.g.h. Poppo. Goell. Bekk. C. et vulgo ἐκ. τῶν] om. f.g. 4. ναυαγίων F. ναυαγιῶν A.C. 5. οὐ πολλὰ V. 6. πολέ-  
 μοι unus Parisinus. 8 ἀναγόμεναι C.G.I.c. ἀναγκαζόμεναι h. 10. οἱ]  
 om. F. 13. τῆς] om. N.V. 14. προσγεγενημένας K. 15. ἀθηνῶν A.B.E.  
 F.H.c.f. Poppo. Goell. Bekk. C.G. et ceteri ἀθηναίων. καὶ] τὰ f. 16. φυλα-  
 κὴν d.i. 18. ὅποι c. ὅπου i. 19. οἱ] om. K.b.e. 21. ἐς i. κελλή-  
 τιον G.c.i. 22. ἐμβιβάσαντας E.F.H. ἐμβιβάσαντες B.g. κηρυκείου A.B.g.h.  
 Bekk. Goeller. vulgo κηρυκίου. προσπέμψαι A.B.E.F.H.N.V.f.g.h. Poppo.  
 Goell. Bekk. vulgo et C. προσπέμψαι.

3. Λεωγόρου] Sic Andocides Orat. I. Plut. Vit. X. De Leogora Schol. Ari-  
 pag. 246. Est hic Andocides Rhetor, stoph. ad Nub. v. 109. et ex eo Suidas  
 cuius supersunt Orationes quaedam. in φασιανοί. DUKER.

CORCYRA. A. C. 432. Olymp. 87. 1.

their object by sound-  
ing the intentions of  
the Athenians.

Ἀθηναίους καὶ πείραν ποιήσασθαι. πέμψαντές α  
τε ἔλεγον τοιάδε “ἀδικεῖτε, ὦ ἄνδρες Ἀθηναῖοι,  
“ πολέμου ἄρχοντες καὶ σπονδὰς λύοντες· ἡμῖν γὰρ πολε-  
“ μίους τοὺς ἡμετέρους τιμωρουμένοις ἐμποδὼν ἵστασθε ὄπλα  
5 “ ἀνταιρόμενοι. εἰ δ’ ὑμῖν γνώμη ἐστὶ κωλύειν τε ἡμᾶς ἐπὶ 3  
“ Κέρκυραν ἢ ἄλλοσε εἴ ποι βουλόμεθα πλεῖν, καὶ τὰς  
“ σπονδὰς λύετε, ἡμᾶς τοῦσδε λαβόντες πρῶτον χρήσασθε  
“ ὡς πολεμίοις.” οἱ μὲν δὴ τοιαῦτα εἶπον· τῶν δὲ Κερκυ- 4  
ραίῳν τὸ μὲν στρατόπεδον ὅσον ἐπήκουσεν, ἀνεβόησεν εὐθύς  
10 λαβεῖν τε αὐτοὺς καὶ ἀποκτείνειν, οἱ δὲ Ἀθηναῖοι τοιάδε  
ἀπεκρίναντο “οὔτε ἄρχομεν πολέμου, ὦ ἄνδρες Πελοπον-  
“ νήσιοι, οὔτε τὰς σπονδὰς λύομεν, Κερκυραίοις δὲ τοῖσδε  
“ ξυμμάχοις οὐσι βοηθοὶ ἦλθομεν. εἰ μὲν οὖν ἄλλοσέ ποι 5  
“ βούλεσθε πλεῖν, οὐ κωλύομεν· εἰ δὲ ἐπὶ Κέρκυραν πλευ-  
15 “ σεῖσθε ἢ ἐς τῶν ἐκείνων τι χωρίων, οὐ περιοψόμεθα κατὰ  
“ τὸ δυνατόν.” LIV. τοιαῦτα τῶν Ἀθηναίων ἀποκρινα-  
μένων οἱ μὲν Κορίνθιοι τὸν τε πλοῦν τὸν ἐπ’  
Meantime both parties  
erect a trophy, and  
claim the victory. οἴκου παρεσκευάζοντο καὶ τροπαῖον ἔστησαν  
ἐν τοῖς ἐν τῇ ἡπείρῳ Συβότοις· οἱ δὲ Κερκυ- 2  
20 ραῖοι τὰ τε ναυάγια καὶ νεκροὺς ἀνείλυντο τὰ κατὰ σφῶς

2. τοιαῦτα g. 3. ἄνδρες ὦ ἀθ. K. 5. τε] om. e. 6. εἶπη C.F.  
G.I.K.d.e.i. 7. λαβόντες πρῶτον A.B.E.H.N.V.c.f.g.h. Poppo. Goell. Bekk.  
C.G. et vulgo πρώτους λαβόντες. 9. ἐπήκουσεν A.B.C.E.F.H.V.c.g.h. Poppo.  
Goell. Bekk. ἤκουσεν d. G. et ceteri ἐπήκουσεν. 10. τοιαῦτα N.V. 11. οὔτε  
γὰρ ἄρχομεν E. 13. βοηθεῖν e. πη e. 14. βουλεύεσθε L. 15. χωρίων  
A.B.E.H.c.h. Poppo. Goell. Bekk. C.F. et vulgo χωρίον. 16. ἀποκρινομένων c.  
17. μὲν om. G. pr. man. τὸν ante ἐπ’ om. e. 18. τροπαῖον V.

8. τῶν δὲ Κερκυραίων κ. τ. λ.] It is said that τὸ μὲν στρατόπεδον is not rightly opposed to οἱ δὲ Ἀθηναῖοι, and Dindorf therefore proposes to strike out the word Κερκυραίων, while Fritzoeh reads, τῶν δὲ, Κερκυραίων μὲν τὸ στρατόπεδον, κ. τ. λ. Perhaps the present reading may be allowed, if we take τῶν Κερκυραίων as a general term for all on the Corcyraean side, including on the

one hand the mass of the fleet, τὸ μὲν στρατόπεδον, which did really consist of Corcyraeans, and also on the other hand the small Athenian squadron. So that the sense would be, “But on the “Corcyraean side, the fleet in general, “where they were within hearing, cried “out to kill them, but the Athenians “gave a different answer.”

ἐξενεχθέντα ὑπὸ τε τοῦ ῥοῦ καὶ ἀνέμου, ὃς γενόμενος τῆς  
 νυκτὸς διεσκέδασεν αὐτὰ πανταχῇ, καὶ τροπαῖον ἀνέστησαν  
 3 ἐν τοῖς ἐν τῇ νήσῳ Συβότοις ὡς νενικηκότες. γνώμη δὲ  
 4 ἐκάτεροι τοιαῦδε τὴν νίκην προσεποιήσαντο. Κορίνθιοι μὲν  
 κρατήσαντες τῇ ναυμαχίᾳ μέχρι νυκτὸς ὥστε καὶ νανάγια 5  
 πλείστα καὶ νεκροὺς προσκομίσασθαι, καὶ ἄνδρας ἔχοντες  
 αἰχμαλώτους οὐκ ἐλάσσους χιλίων, ναῦς τε καταδύσαντες  
 περὶ ἐβδομήκοντα, ἔστησαν τροπαῖον· Κερκυραῖοι δὲ τριά-  
 κοντα ναῦς μάλιστα διαφθείραντες, καὶ ἐπειδὴ Ἀθηναῖοι  
 ἦλθον, ἀνελόμενοι τὰ κατὰ σφᾶς αὐτοὺς νανάγια καὶ νεκροὺς, 10  
 καὶ ὅτι αὐτοῖς τῇ τε προτεραίᾳ πρῦμναν κρουόμενοι ὑπεχώ-  
 ρησαν οἱ Κορίνθιοι ἰδόντες τὰς Ἀττικὰς ναῦς, καὶ ἐπειδὴ  
 ἦλθον οἱ Ἀθηναῖοι οὐκ ἀντέπλεον ἐκ τῶν Συβότων, διὰ  
 5 ταῦτα τροπαῖον ἔστησαν. οὕτω μὲν ἐκάτεροι νικᾶν ἤξιουν.

After which the Co-  
 rinthians return home,  
 with their prisoners;  
 the better class of whom  
 they treat kindly, hop-  
 ing through their inter-  
 est to win over Cor-  
 cyra to the oligarchical  
 and Peloponnesian  
 cause.

LV. οἱ δὲ Κορίνθιοι ἀποπλέοντες ἐπ' οἴκου 15  
 Ἀνακτόριον, ὃ ἐστὶν ἐπὶ τῷ στόματι τοῦ  
 Ἀμπρακικοῦ κόλπου, εἶλον ἀπάτη (ἣν δὲ  
 κοινὸν Κερκυραίων καὶ ἐκείνων), καὶ καταστή-  
 σαντες ἐν αὐτῷ Κορινθίους οἰκήτορας ἀνεχώ-  
 ρησαν ἐπ' οἴκου, καὶ τῶν Κερκυραίων ὀκτακο- 20  
 σίους μὲν οἱ ἦσαν δοῦλοι ἀπέδοντο, πεντήκοντα  
 δὲ καὶ διακοσίους δῆσαντες ἐφύλασσον καὶ ἐν θεραπείᾳ εἶχον

1. ἐξενεχθέντων C. τε] om. B.F.H.N.V.g.h. Porpo. καὶ τοῦ ἀνέμου  
 K.g.h. 2. πανταχοῦ g. ἀνέστησαν A.B.H.N.V.c.g.h. 4. τοιαῦδε  
 ἐκάτεροι C.G.K.L.O.P.d.e. ἐκάτερος τοιαῦδε B. προσεποιήσαντο b. 5. ναυ-  
 μαχία d. 8. ναῦς τριακ. c. 9. ἀθηναῖοι ἦλθον] ἦλθον οἱ ἀθηναῖοι c. ἦλθον  
 ἀθηναῖοι f. ἀθηναῖοι e. 13. ἦλθον οἱ ἀθηναῖοι A.B.C.E.F.G.H.I.L.O.P.c.e.g.h.  
 ἦλθον ἀθηναῖοι N.V. vulgo ἦλθον nude ponunt. Verba οἱ Ἀθηναῖοι uncis inclus.  
 Porpo. et Goell. οὐκ ἀντέπλεον C.G. οὐ κατέπλεον A.B.F.N.V.g.h. οὐκ ἀν-  
 τεπλεονέκτουں E. διὰ ταῦτα] om. b. 15. ἀναπλέοντες f. 21. μὲν] om. P.  
 22. ἐφύλασσον C.K.L.O.d.e.i. Porpo. Goeller. Bekk. vulgo ἐφύλαττον.

12. καὶ ἐπειδὴ ἦλθον οἱ Ἀθηναῖοι]  
 Comp. chap. 52, 2. which decides, I  
 think, that the words οἱ Ἀθηναῖοι are  
 rightly inserted, and that the Athenians

are the real subject of the verb ἦλθον.  
 16. De Anactorio Palmer, Græc. An-  
 tiq. 3. 3. DUKER.  
 22. δῆσαντες κ. τ. λ.] See III. 70, 1.



πολλῇ, ὅπως αὐτοῖς τὴν Κέρκυραν ἀναχωρήσαντες προσποι-  
ήσειαν' ἐτύγχανον δὲ καὶ δυνάμει αὐτῶν οἱ πλείους πρῶτοι  
ὄντες τῆς πόλεως. Ἡ μὲν οὖν Κέρκυρα οὕτω περιγίγνεται  
τῷ πολέμῳ τῶν Κορινθίων, καὶ αἱ νῆες τῶν Ἀθηναίων  
ἀνεχώρησαν ἐξ αὐτῆς. αἰτία δὲ αὕτη πρώτη ἐγένετο τοῦ  
πολέμου τοῖς Κορινθίοις ἐς τοὺς Ἀθηναίους, ὅτι σφίσιν ἐν  
σπονδαῖς μετὰ Κερκυραίων ἐναυμάχουν.

LVI. Μετὰ ταῦτα δ' εὐθὺς καὶ τὰδε ξυνέβη γενέσθαι  
Ἀθηναίους καὶ Πελοποννησίοις διάφορα ἐς τὸ πολεμεῖν. τῶν

10 SECOND AVOWED  
CAUSE of the WAR.  
AFFAIR  
OF POTIDÆA.  
(Chapp. 56—65.

Potidæa, a Corinthian  
colony, and one of the  
allies of Athens, be-  
coming suspected by  
15 the Athenians, is com-  
manded to give cer-  
tain securities for its  
fidelity.

γὰρ Κορινθίων πρᾶσσόντων ὅπως τιμωρή-  
σονται αὐτοὺς, ὑποτοπήσαντες τὴν ἔχθραν  
αὐτῶν οἱ Ἀθηναῖοι Ποτιδαίας, οἱ οἰκοῦσιν  
ἐπὶ τῷ ἰσθμῷ τῆς Παλλήνης, Κορινθίων  
ἀποίκους, ἑαυτῶν δὲ ξυμμαχούς φόρου ὑπο-  
τελεῖς, ἐκέλευον τὸ ἐς Παλλήνην τείχος καθε-  
λεῖν καὶ ὁμήρους δοῦναι, τοὺς τε ἐπιδημι-  
ουργοὺς ἐκπέμπειν καὶ τὸ λοιπὸν μὴ δέχσθαι

2. δὲ αὐτῶν καὶ δυνάμει V. 3. ὄντες] om. d. 4. τῷ] om. c. 5. ἐγένετο  
πρῶτη f. 6. τοῖς] om. f. ἀθηναίοις ἐς τοὺς Κορινθίους c. 8. ταῦτα  
δ' δὲ ταῦτα Q. δὲ ταῦτα δ' d. 9. τοῖς ἀθηναίοις C. et pr. G. omisi articulum  
cum A.B.F.H.V.g.h. om. Bekk. Poppo. Goell. 10. τιμωρήσονται B.C.K.g.h.  
Bekk. τιμωρηθήσονται c. ceteri τιμωρήσονται. 13. παλήνης F.H. post hoc  
vocabulary omisi ὄντας cum A.B.E.F.H.N.V.g.h. om. Bekk. Poppo. Goell.  
κορ.] κορ. μὲν L.P. 15. παλήνην F. (qui similiter c. 64.) H.N.

3. οὕτω περιγίγνεται τῷ πολέμῳ]  
"Thus came out of the contest with  
"the Corinthians undestroyed;" liter-  
ally, "thus overlived the war of the  
"Corinthians."

10. πρᾶσσόντων] This word is used  
in a sort of technical sense to signify,  
"contriving, trying various means;"  
like our own words "practice and to  
"practise," which often occur in our  
"older writers in the sense of *intrigue*,  
*contrivance*, *scheming*.

13. ἐπὶ τῷ ἰσθμῷ τῆς Παλλήνης] The  
peninsula of Pallene, more anciently  
called Phlegra; it contained about se-  
ven towns, Aphytis, Neapolis, Æga,

Therambo, Scione, Mende, and Sane.  
See Herodot. VII. 123, 1, 2.

16. τοῖς ἐπιδημιουργοῖς] The term Δη-  
μιουργοί, or Δαμιουργοί, was a title ap-  
plied to the chief magistrates of the  
Peloponnesians, expressive of their do-  
ing "the service of the people." See  
Livy, XXXII. 22. and Aristot. Politic.  
IV. 4, 16. ed. Oxon. and Thucyd. V.  
47, 9. Asclepiades, as quoted by the  
Scholiast, considers the preposition ἐπὶ  
superfluous. Göller understands it to  
express an *additional* or *extra* magis-  
trate, sent by the mother country to  
act as a colleague to the demiurgi ap-  
pointed by the colonists themselves.

POTIDÆA. A. C. 432. Olymp. 87. 1.

οὓς κατὰ ἔτος ἕκαστον Κορίνθιοι ἔπεμπον, δέισαντες μὴ ἀποστῶσιw ὑπὸ τε Περδίκκου πειθόμενοι καὶ Κορινθίων, τοὺς τε ἄλλους τοὺς ἐπὶ Θράκης ξυναποστήσωσι ξυμμάχους. LVII. ταῦτα δὲ πρὸς τοὺς Ποτιδαίτας οἱ Ἀθηναῖοι προ-  
 παρεσκευάζοντο εὐθὺς μετὰ τὴν ἐν Κερκύρα ναυμαχίαν· οἷς

At the same time, 2 <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> 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<sup>536</sup> <sup>537</sup> <sup>538</sup> <sup>539</sup> <sup>540</sup> <sup>541</sup> <sup>542</sup> <sup>543</sup> <sup>544</sup> <sup>545</sup> <sup>546</sup> <sup>547</sup> <sup>548</sup> <sup>549</sup> <sup>550</sup> <sup>551</sup> <sup>552</sup> <sup>553</sup> <sup>554</sup> <sup>555</sup> <sup>556</sup> <sup>557</sup> <sup>558</sup> <sup>559</sup> <sup>560</sup> <sup>561</sup> <sup>562</sup> <sup>563</sup> <sup>564</sup> <sup>565</sup> <sup>566</sup> <sup>567</sup> <sup>568</sup> <sup>569</sup> <sup>570</sup> <sup>571</sup> <sup>572</sup> <sup>573</sup> <sup>574</sup> <sup>575</sup> <sup>576</sup> <sup>577</sup> <sup>578</sup> <sup>579</sup> <sup>580</sup> <sup>581</sup> <sup>582</sup> <sup>583</sup> <sup>584</sup> <sup>585</sup> <sup>586</sup> <sup>587</sup> <sup>588</sup> <sup>589</sup> <sup>590</sup> <sup>591</sup> <sup>592</sup> <sup>593</sup> <sup>594</sup> <sup>595</sup> <sup>596</sup> <sup>597</sup> <sup>598</sup> <sup>599</sup> <sup>600</sup> <sup>601</sup> <sup>602</sup> <sup>603</sup> <sup>604</sup> <sup>605</sup> <sup>606</sup> <sup>607</sup> <sup>608</sup> <sup>609</sup> <sup>610</sup> <sup>611</sup> <sup>612</sup> <sup>613</sup> <sup>614</sup> <sup>615</sup> <sup>616</sup> <sup>617</sup> <sup>618</sup> <sup>619</sup> <sup>620</sup> <sup>621</sup> <sup>622</sup> <sup>623</sup> <sup>624</sup> <sup>625</sup> <sup>626</sup> <sup>627</sup> <sup>628</sup> <sup>629</sup> <sup>630</sup> <sup>631</sup> <sup>632</sup> <sup>633</sup> <sup>634</sup> <sup>635</sup> <sup>636</sup> <sup>637</sup> <sup>638</sup> <sup>639</sup> <sup>640</sup> <sup>641</sup> <sup>642</sup> <sup>643</sup> <sup>644</sup> <sup>645</sup> <sup>646</sup> <sup>647</sup> <sup>648</sup> <sup>649</sup> <sup>650</sup> <sup>651</sup> <sup>652</sup> <sup>653</sup> <sup>654</sup> <sup>655</sup> <sup>656</sup> <sup>657</sup> <sup>658</sup> <sup>659</sup> <sup>660</sup> <sup>661</sup> <sup>662</sup> <sup>663</sup> <sup>664</sup> <sup>665</sup> <sup>666</sup> <sup>667</sup> <sup>668</sup> <sup>669</sup> <sup>670</sup> <sup>671</sup> <sup>672</sup> <sup>673</sup> <sup>674</sup> <sup>675</sup> <sup>676</sup> <sup>677</sup> <sup>678</sup> <sup>679</sup> <sup>680</sup> <sup>681</sup> <sup>682</sup> <sup>683</sup> <sup>684</sup> <sup>685</sup> <sup>686</sup> <sup>687</sup> <sup>688</sup> <sup>689</sup> <sup>690</sup> <sup>691</sup> <sup>692</sup> <sup>693</sup> <sup>694</sup> <sup>695</sup> <sup>696</sup> <sup>697</sup> <sup>698</sup> <sup>699</sup> <sup>700</sup> <sup>701</sup> <sup>702</sup> <sup>703</sup> <sup>704</sup> <sup>705</sup> <sup>706</sup> <sup>707</sup> <sup>708</sup> <sup>709</sup> <sup>710</sup> <sup>711</sup> <sup>712</sup> <sup>713</sup> <sup>714</sup> <sup>715</sup> <sup>716</sup> <sup>717</sup> <sup>718</sup> <sup>719</sup> <sup>720</sup> <sup>721</sup> <sup>722</sup> <sup>723</sup> <sup>724</sup> <sup>725</sup> <sup>726</sup> <sup>727</sup> <sup>728</sup> <sup>729</sup> <sup>730</sup> <sup>731</sup> <sup>732</sup> <sup>733</sup> <sup>734</sup> <sup>735</sup> <sup>736</sup> <sup>737</sup> <sup>738</sup> <sup>739</sup> <sup>740</sup> <sup>741</sup> <sup>742</sup> <sup>743</sup> <sup>744</sup> <sup>745</sup> <sup>746</sup> <sup>747</sup> <sup>748</sup> <sup>749</sup> <sup>750</sup> <sup>751</sup> <sup>752</sup> <sup>753</sup> <sup>754</sup> <sup>755</sup> <sup>756</sup> <sup>757</sup> <sup>758</sup> <sup>759</sup> <sup>760</sup> <sup>761</sup> <sup>762</sup> <sup>763</sup> <sup>764</sup> <sup>765</sup> <sup>766</sup> <sup>767</sup> <sup>768</sup> <sup>769</sup> <sup>770</sup> <sup>771</sup> <sup>772</sup> <sup>773</sup> <sup>774</sup> <sup>775</sup> <sup>776</sup> <sup>777</sup> <sup>778</sup> <sup>779</sup> <sup>780</sup> <sup>781</sup> <sup>782</sup> <sup>783</sup> <sup>784</sup> <sup>785</sup> <sup>786</sup> <sup>787</sup> <sup>788</sup> <sup>789</sup> <sup>790</sup> <sup>791</sup> <sup>792</sup> <sup>793</sup> <sup>794</sup> <sup>795</sup> <sup>796</sup> <sup>797</sup> <sup>798</sup> <sup>799</sup> <sup>800</sup> <sup>801</sup> <sup>802</sup> <sup>803</sup> <sup>804</sup> <sup>805</sup> <sup>806</sup> <sup>807</sup> <sup>808</sup> <sup>809</sup> <sup>810</sup> <sup>811</sup> <sup>812</sup> <sup>813</sup> <sup>814</sup> <sup>815</sup> <sup>816</sup> <sup>817</sup> <sup>818</sup> <sup>819</sup> <sup>820</sup> <sup>821</sup> <sup>822</sup> <sup>823</sup> <sup>824</sup> <sup>825</sup> <sup>826</sup> <sup>827</sup> <sup>828</sup> <sup>829</sup> <sup>830</sup> <sup>831</sup> <sup>832</sup> <sup>833</sup> <sup>834</sup> <sup>835</sup> <sup>836</sup> <sup>837</sup> <sup>838</sup> <sup>839</sup> <sup>840</sup> <sup>841</sup> <sup>842</sup> <sup>843</sup> <sup>844</sup> <sup>845</sup> <sup>846</sup> <sup>847</sup> <sup>848</sup> <sup>849</sup> <sup>850</sup> <sup>851</sup> <sup>852</sup> <sup>853</sup> <sup>854</sup> <sup>855</sup> <sup>856</sup> <sup>857</sup> <sup>858</sup> <sup>859</sup> <sup>860</sup> <sup>861</sup> <sup>862</sup> <sup>863</sup> <sup>864</sup> <sup>865</sup> 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<sup>998</sup> <sup>999</sup> <sup>1000</sup> <sup>1001</sup> <sup>1002</sup> <sup>1003</sup> <sup>1004</sup> <sup>1005</sup> <sup>1006</sup> <sup>1007</sup> <sup>1008</sup> <sup>1009</sup> <sup>1010</sup> <sup>1011</sup> <sup>1012</sup> <sup>1013</sup> <sup>1014</sup> <sup>1015</sup> <sup>1016</sup> <sup>1017</sup> <sup>1018</sup> <sup>1019</sup> <sup>1020</sup> <sup>1021</sup> <sup>1022</sup> <sup>1023</sup> <sup>1024</sup> <sup>1025</sup> <sup>1026</sup> <sup>1027</sup> <sup>1028</sup> <sup>1029</sup> <sup>1030</sup> <sup>1031</sup> <sup>1032</sup> <sup>1033</sup> <sup>1034</sup> <sup>1035</sup> <sup>1036</sup> <sup>1037</sup> <sup>1038</sup> <sup>1039</sup> <sup>1040</sup> <sup>1041</sup> <sup>1042</sup> <sup>1043</sup> <sup>1044</sup> <sup>1045</sup> <sup>1046</sup> <sup>1047</sup> <sup>1048</sup> <sup>1049</sup> <sup>1050</sup> <sup>1051</sup> <sup>1052</sup> <sup>1053</sup> <sup>1054</sup> <sup>1055</sup> <sup>1056</sup> <sup>1057</sup> <sup>1058</sup> <sup>1059</sup> 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<sup>1122</sup> <sup>1123</sup> <sup>1124</sup> <sup>1125</sup> <sup>1126</sup> <sup>1127</sup> <sup>1128</sup> <sup>1129</sup> <sup>1130</sup> <sup>1131</sup> <sup>1132</sup> <sup>1133</sup> <sup>1134</sup> <sup>1135</sup> <sup>1136</sup> <sup>1137</sup> <sup>1138</sup> <sup>1139</sup> <sup>1140</sup> <sup>1141</sup> <sup>1142</sup> <sup>1143</sup> <sup>1144</sup> <sup>1145</sup> <sup>1146</sup> <sup>1147</sup> <sup>1148</sup> <sup>1149</sup> <sup>1150</sup> <sup>1151</sup> <sup>1152</sup> <sup>1153</sup> <sup>1154</sup> <sup>1155</sup> <sup>1156</sup> <sup>1157</sup> <sup>1158</sup> <sup>1159</sup> <sup>1160</sup> <sup>1161</sup> <sup>1162</sup> <sup>1163</sup> <sup>1164</sup> <sup>1165</sup> <sup>1166</sup> <sup>1167</sup> <sup>1168</sup> <sup>1169</sup> <sup>1170</sup> <sup>1171</sup> <sup>1172</sup> <sup>1173</sup> <sup>1174</sup> <sup>1175</sup> <sup>1176</sup> <sup>1177</sup> <sup>1178</sup> <sup>1179</sup> <sup>1180</sup> <sup>1181</sup> <sup>1182</sup> <sup>1183</sup> <sup>1184</sup> <sup>1185</sup> <sup>1186</sup> <sup>1187</sup> <sup>1188</sup> <sup>1189</sup> <sup>1190</sup> <sup>1191</sup> <sup>1192</sup> <sup>1193</sup> <sup>1194</sup> <sup>1195</sup> <sup>1196</sup> <sup>1197</sup> <sup>1198</sup> <sup>1199</sup> <sup>1200</sup> <sup>1201</sup> <sup>1202</sup> <sup>1203</sup> <sup>1204</sup> <sup>1205</sup> <sup>1206</sup> <sup>1207</sup> <sup>1208</sup> <sup>1209</sup> <sup>1210</sup> <sup>1211</sup> <sup>1212</sup> <sup>1213</sup> <sup>1214</sup> <sup>1215</sup> <sup>1216</sup> <sup>1217</sup> <sup>1218</sup> <sup>1219</sup> <sup>1220</sup> <sup>1221</sup> <sup>1222</sup> <sup>1223</sup> <sup>1224</sup> <sup>1225</sup> <sup>1226</sup> <sup>1227</sup> <sup>1228</sup> <sup>1229</sup> <sup>1230</sup> <sup>1231</sup> <sup>1232</sup> <sup>1233</sup> <sup>1234</sup> <sup>1235</sup> <sup>1236</sup> <sup>1237</sup> <sup>1238</sup> <sup>1239</sup> <sup>1240</sup> <sup>1241</sup> <sup>1242</sup> <sup>1243</sup> <sup>1244</sup> <sup>1245</sup> <sup>1246</sup> <sup>1247</sup> <sup>1248</sup> <sup>1249</sup> <sup>1250</sup> <sup>1251</sup> <sup>1252</sup> <sup>1253</sup> <sup>1254</sup> <sup>1255</sup> <sup>1256</sup> <sup>1257</sup> <sup>1258</sup> <sup>1259</sup> <sup>1260</sup> <sup>1261</sup> <sup>1262</sup> <sup>1263</sup> <sup>1264</sup> <sup>1265</sup> <sup>1266</sup> <sup>1267</sup> <sup>1268</sup> <sup>1269</sup> <sup>1270</sup> <sup>1271</sup> <sup>1272</sup> <sup>1273</sup> <sup>1274</sup> <sup>1275</sup> <sup>1276</sup> <sup>1277</sup> <sup>1278</sup> <sup>1279</sup> <sup>1280</sup> <sup>1281</sup> <sup>1282</sup> <sup>1283</sup> <sup>1284</sup> <sup>1285</sup> <sup>1286</sup> <sup>1287</sup> <sup>1288</sup> <sup>1289</sup> <sup>1290</sup> <sup>1291</sup> <sup>1292</sup> <sup>1293</sup> <sup>1294</sup> <sup>1295</sup> <sup>1296</sup> <sup>1297</sup> <sup>1298</sup> <sup>1299</sup> <sup>1300</sup> <sup>1301</sup> <sup>1302</sup> <sup>1303</sup> <sup>1304</sup> <sup>1305</sup> <sup>1306</sup> <sup>1307</sup> <sup>1308</sup> <sup>1309</sup> <sup>1310</sup> <sup>1311</sup> <sup>1312</</sup>

POTIDÆA. A.C. 432. Olymp. 87. 1.

ποιεῖσθαι. ὧν οἱ Ἀθηναῖοι αἰσθόμενοι καὶ βουλόμενοι προ-  
καταλαμβάνειν τῶν πόλεων τὰς ἀποστάσεις (ἔτυχον γὰρ  
τριάκοντα ναῦς ἀποστέλλοντες καὶ χιλίους ὀπλίτας ἐπὶ τὴν  
γῆν αὐτοῦ, Ἀρχεστράτου τοῦ Λυκομήδους μετ' ἄλλων δέκα  
στρατηγούντος), ἐπιστέλλουσι τοῖς ἄρχουσι τῶν νεῶν Ποτι-  
δαιατῶν τε ὁμήρους λαβεῖν καὶ τὸ τεῖχος καθελεῖν, τῶν τε  
πλησίον πόλεων φυλακὴν ἔχειν, ὅπως μὴ ἀποστήσονται.  
LVIII. Ποτιδαιᾶται δὲ πέμψαντες μὲν καὶ παρ' Ἀθηναίους  
πρέσβεις, εἴ πως πείσειαν μὴ σφῶν πέρι νεωτερίζειν μηδὲν,  
ἐλθόντες δὲ καὶ ἐς τὴν Λακεδαίμονα μετὰ  
Κορινθίων, [ἔπρασσον] ὅπως ἐτοιμάσαιντο  
τιμωρίαν, ἣν δέη, ἐπειδὴ ἔκ τε Ἀθηναίων ἐκ  
πολλοῦ πράσσοντες οὐδὲν εὔροντο ἐπιτήδειον,  
ἀλλ' αἱ νῆες αἱ ἐπὶ Μακεδονίαν καὶ ἐπὶ σφᾶς

10 The Potidæans, hav-  
ing tried in vain to  
satisfy Athens with-  
out giving the securi-  
ties required, revolt  
openly, with the Chal-  
cians and Botticeans.

1. οἱ] om. L.O. 2. γὰρ om. V. 4. τοῦ] om. g. 5. ἐπιστέλλουσι] om.  
H. inter versus habet F. 6. τὸ] om. C. 7. ἀποστήσονται C.K.g. Poppo.  
Goell. Bekk. vulgo ἀποστήσονται. 8. μὲν] om. C.e. πρὸς g. 11. Verbum  
ἔπρασσον melius abesse vidit Poppo. uncis inclusit Bekker. 12. τιμωρίαν om.  
E. pr. man. δέοι e. ἐπειδὴ δὲ ἐκ correct. G. ἀθηνῶν C. 13. εὔροντο C.G.  
ἤυροντο A.B.E.F.H.V.g.h. Bekker. εὔρον τὸ I. 14. νῆες αἱ] αἱ om. A.B.g.h.

4. μετ' ἄλλων δέκα] The number of  
eleven generals at Athens at this period  
is very unusual, nor can we conceive,  
it is said, how it can possibly be cor-  
rect. The polemarch who at the time  
of the battle of Marathon was still  
chosen to act with the ten generals of  
the commonwealth, and who had an  
equal vote with them in the council,  
cannot be supposed to have had the  
same power now. Nor can we believe  
that the ten generals of the common-  
wealth would all be sent together when  
the army consisted only of a thousand  
men. Besides, five other generals are  
sent out shortly after with a second  
army: (ch. 61, 1.) and surely the go-  
vernment would not have employed six-  
teen generals at one time in the same  
expedition. Krüger therefore proposes  
to read μετ' ἄλλων δ', i. e. "with four  
"others." With regard to the num-  
ber, however, it would appear that fif-  
teen generals were employed at once in  
the Samian war: for the first fleet sent

out was commanded by Pericles with  
nine colleagues; (Thucyd. I. 116, 1.)  
and afterwards a reinforcement arrives of  
forty ships, and subsequently two more  
reinforcements, one of which had three  
commanders, and the other two. It  
would seem, therefore, that besides the  
ten generals of the commonwealth pro-  
perly so called, other commanders were  
sometimes employed, either with them,  
or in detached commands, like the pro-  
consuls at Rome. Still the odd num-  
ber of eleven, and the circumstance of  
so many commanders being sent with  
so small a force, cannot but appear  
suspicious. Mr. Thirlwall follows the  
text of Thucydides without any remark;  
possibly from not having had his at-  
tention drawn to the point, as was my  
own case when the first edition of this  
work was published; but possibly also  
from his not thinking the statement  
questionable; which certainly would be  
no light argument in its favour.

ὁμοίως ἔπλεον, καὶ τὰ τέλη τῶν Λακεδαιμονίων ὑπέσχετο αὐτοῖς, ἣν ἐπὶ Ποτιδαίαν ἴωσιν Ἀθηναῖοι, ἐς τὴν Ἀττικὴν ἐσβαλεῖν, τότε δὴ κατὰ τὸν καιρὸν τοῦτον ἀφίστανται μετὰ 2 Χαλκιδέων καὶ Βοττιαίων κοινῇ ξυνομόσαντες. καὶ Περδίκκας πείθει Χαλκιδέας τὰς ἐπὶ θαλάσση πόλεις ἐκλιπόντας 5 καὶ καταβαλόντας ἀνοικίσασθαι ἐς Ὀλυνθον, μίαν τε πόλιν ταύτην ἰσχυρὰν ποιήσασθαι· τοῖς τε ἐκλιποῦσι τούτοις τῆς ἑαυτοῦ γῆς τῆς Μυγδονίας περὶ τὴν Βόλβην λίμνην ἔδωκε 3 νέμεσθαι, ἕως ἂν ὁ πρὸς Ἀθηναίους πόλεμος ᾗ. καὶ οἱ μὲν ἀνφικίζοντό τε καθαιρουντες τὰς πόλεις καὶ ἐς πόλεμον 10 παρεσκευάζοντο. LIX. αἱ δὲ τριάκοντα νῆες τῶν Ἀθηναίων ἀφικνούνται ἐς τὰ ἐπὶ Θράκης, καὶ καταλαμβάνουσι τὴν Ποτιδαίαν καὶ τὰλλα ἀφεστηκότα. νομίσαντες δὲ οἱ στρατηγοὶ ἀδύνατα εἶναι πρὸς 15 τε Περδίκκαν πολεμεῖν τῇ παρούσῃ δυνάμει

The Athenian forces  
in the neighbourhood  
are at first too weak  
to act against the re-  
volted states.

1. ὑπέσχετο A.B.C.E.F.H.N.h. Poppo. Goell. Bekk. G. et vulgo ὑπέσχοτο.  
3. ἐμβαλεῖν d.i. προσβαλεῖν c. 4. περδίκας c. 5. τοὺς correctus K. 6. κατα-  
βάλλοντας K. καταλαβόντας A.B.E.F.i. ἀνοικίσασθαι E. ἐς] om. F.  
7. ἰσχυρὰν ταύτην f. ἐκλιποῦσι A.B.C.F.G.K.N.V.b.c.f.g.i. Poppo. Goell. Bekk.  
ἐκλειποῦσι H. E. et vulgo ἐκλείπουσι. 8. ἑαυτοῦ] τε αὐτοῦ K. Post τῆς omisi  
τε cum A.B.E.F.G.H.K.L.O.P.V.d.g.h.i. om. Bekk. Haack. Poppo. Goell. βόλ-  
βην A.B.E.F.H.K.V. Poppo. Goell. Bekk. C. et vulgo βολβήν. 9. ἦν c.  
11. τῶν Ἀθ.] om. K.i. 13. Post τὴν omisi τε cum A.B.E.F.H.V.g.h. om. Bekk.  
Poppo. Goell. 14. ἀδύνατοι e. ἀδύνατα εἶναι post πολεμεῖν ponit f. 15. τε]  
om. L.P.V.

1. τὰ τέλη τῶν Λακεδαιμονίων] The origin and various meanings of the words τέλλω and τελίω are attempted to be traced by Damm, Lexic. Homeric., and by Wachsmuth in his *Hellenische Alterthumskunde*, vol. I. Append. 14. The words are connected with our verb "to tell," and with the German *stellen*, *zahlen*, and *ziel*. Τέλλειν is "to put, or to settle;" thence τελεῖν is "to settle, complete, or perfect," and τέλος the "settlement or perfecting" of a thing; hence the expressions γάμοιο τέλος and θανάσιο τέλος; both being the settlement or crown of life, though in a different sense. Hence

τέλος, like ἀρχή, is applied to magistrates and powers, οἱ κύριοι; and thus I should translate the words τέλος ἄγρον in Æschylus, 'Ἐπ. ἐπὶ Θήβ. v. 164. ed. Schütz, "Thou virgin Power!" i. e. Minerva. Then again τέλη, applied to the divisions of an army, signifies apparently the same as τάγματα, i. e. "the sets or orders" of an army. Lastly, τελεῖν signifies, "to settle an account;" and thence generally, "to pay." (*Zahlen* in German, and the old sense of "tale" in English, and the modern word "toll.") Τὰ τέλη are "tolls;" ἀτέλεις, "toll or tax free." The meaning of the expres-

POTIDÆA. A. C. 432. Olymp. 87. 1.

καὶ τὰ ξυναφειστώτα χωρία τρέπονται ἐπὶ τὴν Μακεδονίαν, ἐφ' ὅπερ καὶ τὸ πρότερον ἐξεπέμποντο, καὶ καταστάντες ἐπολέμουν μετὰ Φιλίππου καὶ τῶν Δέρδου ἀδελφῶν ἄνωθεν στρατιᾷ ἐσβεβληκότων. LX. Καὶ ἐν τούτῳ οἱ Κορίνθιοι, 5 Which gives the Co- τῆς Ποτιδαίας ἀφειστηκυίας καὶ τῶν Ἀττικῶν ρinthians time to send νεῶν περὶ Μακεδονίαν οὐσῶν, δεδιότες περὶ succours to Potidaea. τῷ χωρίῳ καὶ οἰκεῖον τὸν κίνδυνον ἡγούμενοι πέμπουσιν ἑαυτῶν τε ἐβελοντὰς καὶ τῶν ἄλλων Πελοπον- νησίων μισθῷ πείσαντες, ἐξακοσίους καὶ χιλίους τοὺς πάντας 10 ὀπλίτας καὶ ψιλοὺς τετρακοσίους. ἐστρατῆγει δὲ αὐτῶν Ἄριστεὺς ὁ Ἀδειμάντων, κατὰ φιλίαν τε αὐτοῦ οὐχ ἥκιστα οἱ πλείστοι ἐκ Κορίνθου στρατιῶται ἐβελονταὶ ξυνέσποντο ἦν γὰρ τοῖς Ποτιδαίαιταις αἰεὶ ποτε ἐπιτήδειος. καὶ ἀφι- 3 κνούνται τεσσαρακοστῇ ἡμέρᾳ ὕστερον ἐπὶ Θράκης ἢ Ποτί- 15 δαϊα ἀπέστη. LXI. ἦλθε δὲ καὶ τοῖς Ἀθηναίοις εὐθὺς ἡ ἀγγελία τῶν πόλεων ὅτι ἀφειστᾶσι· καὶ πέμ- But the Athenians being reinforced from home, conclude a hasty peace with Per- pouσιν, ὡς ᾗσθοντο καὶ τοὺς μετὰ Ἀριστεῶς 20 ἐπιπαρόντας, δισχιλίους ἑαυτῶν ὀπλίτας καὶ τεσσαράκοντα ναῦς πρὸς τὰ ἀφειστώτα, καὶ 20 Κασλλίαν τὸν Κασλλιάδου πέμπτον αὐτὸν στρα- τηγὸν, οἱ ἀφικόμενοι ἐς Μακεδονίαν πρῶτον καταλαμβάνουσι τοὺς προτέρους χιλίους Θέρμην ἄρτι ἡρηκότας καὶ Πύδναν

1. ἀφειστώτα I. 2. τὸ πρῶτον C.G.I.L.O.Q.f.g. 3. δέρδα H. et cor-  
rectus F. 4. ἐσβεβληκότα C. ἐμβεβληκότων L. 6. μακεδονίας C. 7. τῶν  
χωρίων c.h. 11. τε] δὲ c. οὐχ ἥκιστα om. pr. G. 12. ξυνέσποντο N.g.  
13. ποτε] om. N.V. 14. ἡμέρᾳ] om. K. d. ἢ correctus F. Poppo. Goeller.  
Bekk. ἢ G. ceteri ᾗ. 20. δὲ τὸν G. αὐτῶν K.b.d.e. 21. πρῶτον]  
om. B.

sion τελὲν ἐς ἀστούς (Soph. Œd. Ty-  
ran. 222. Compare Herodotus, II. 51, 2.)  
is apparently "to be a full or com-  
plete citizen;" "to arrive at a place  
among citizens." Compare the ex-  
pression, Thucyd. IV. 78, 5. ἐς Φάρα-  
σον ἐτέλεσε.

3. Δέρδου] Δέρδα secundo casu in  
Cass. ut Πυθαγόρα, Ἀρχύτα et alia, quæ

etiam communiter per ou et a efferun-  
tur. DUKER.

22. Θέρμην] Thessalonica, the name  
of this town at a later period, was given  
it by Cassander, the son of Antipater,  
who restored and enlarged it, in honour  
of his wife Thessalonica, the daughter  
of Philip. Strabo, Fragm. VII. Fragm.  
10.

2. πολιορκούντας. προσκαθεζόμενοι δὲ καὶ αὐτοὶ τὴν Πύδναν ἐπολιόρκησαν μὲν, ἔπειτα δὲ ξύμβασιν ποιησάμενοι καὶ ξυμμαχίαν ἀναγκαίαν πρὸς τὸν Περδίκκαν, ὥς αὐτοὺς κατήπειγεν ἡ Ποτίδαια καὶ ὁ Ἀριστεὺς παρεληλυθὼς, ἀπανίστανται ἐκ τῆς Μακεδονίας, καὶ ἀφικόμενοι ἐς ΒέροIAN 5 κάκειθεν ἐπιστρέψαντες, καὶ πειράσαντες πρῶτον τοῦ χωρίου καὶ οὐχ ἐλόντες, ἐπορεύοντο κατὰ γῆν πρὸς τὴν Ποτίδαιαν, τρισχιλίοις μὲν ὀπλίταις ἐαυτῶν, χωρὶς δὲ τῶν ξυμμάχων πολλοῖς, ἱππεῦσι δὲ ἑξακοσίοις Μακεδόνων τοῖς μετὰ Φιλίππου καὶ Πausaniou ἅμα δὲ νῆες παρέπλεον ἐβδόμη- 10

3. κοντα. κατ' ὀλίγον δὲ προϊόντες τριταῖοι ἀφίκοντο ἐς Γίγωνον καὶ ἐστρατοπεδεύσαντο. LXII. Ποτιδαῖται δὲ καὶ οἱ μετὰ

The Potidæans and their allies give them battle before Potidæa, Ἀριστέως Πελοποννήσιοι προσδεχόμενοι τοὺς Ἀθηναίους ἐστρατοπεδεύοντο πρὸς Ὀλύνθου

1. καὶ προσκαθ. c. 2. δὲ post ἔπειτα om. C. 3. ὥς δὲ αὐτοὺς c. 4. ἡ Ποτίδαια] om. d.i. ἀπανίσταται E. 5. βέροIAN A.C.E.F.G.H.V. Haack. Poppo. Goell. Bekk. B. et vulgo βέρουIAN. 6. τὸ χωρίον L. 11. γίγωνον f. 13. Πελοπ.] om. f. 14. ἐστρατοπεδεύσαντο c. πρὸς Ὀλύνθου C. Poppo. Goeller. πρὸ Ὀλύνθου G.H.I.K.L.O.P.Q.d. et corr. F. Vulgo Haack. Bekker. πρὸς Ὀλύνθου. πρὸ Ὀλύνθου legit Valla. πρὸ Ὀλύνθου V.

2. ξυμμαχίαν ἀναγκαίαν] i.e. "which they only made because they could not help it." Comp. II. 70, 1. βρώσεως περί ἀναγκαίας, "Food which none but a starving man would have eaten."

6. κάκειθεν ἐπιστρέψαντες, κ. τ. λ.] The Athenians raised the siege of Pydna, and concluded a hasty peace with Perdiccas, in order to hasten to lay siege to Potidæa. But this peace was soon broken, and Perdiccas again joined the enemies of Athens; for what reason, is not stated, but possibly on account of the perfidious attempt to get possession of Beræa, which Thucydides here mentions. The natural route from Pydna to Potidæa lay along the coast, and Beræa was quite out of the way, at some distance to the westward, near the fort of the Bermian mountains. But the hope of surprising Beræa induced the Athenians to deviate from their direct line of march; then, after the failure of this treacherous attempt,

they returned again to the sea-coast, and continued to follow it till they arrived at Gigonus. Thus the words καὶ πειράσαντες πρῶτον τοῦ χωρίου καὶ οὐχ ἐλόντες are a sort of parenthesis, and are intended to tell us that the Athenians, before they returned to the coast, had made a fruitless attempt upon Beræa, which had been the object that first induced them to deviate from their direct road from Pydna.

14. πρὸς Ὀλύνθου] I have adopted this reading with Poppo and Göller from the Laurentian MS. (C.), for, as Poppo well observes, "the allies were neither encamped in front of Olynthus, nor yet close to Olynthus, πρὸς Ὀλύνθου, but under the walls of Potidæa, on the side of the town that looked towards Olynthus; that is, πρὸς Ὀλύνθου." Compare III. 21, 2. πρὸς Πλαταιῶν. IV. 31, 1. πρὸς τοῦ λιμένος. IV. 130, 1. τὸ πρὸς Σκιώνης.

ΡΟΤΙΔΑΙΑ. A. C. 432. Olymp. 87. 1.

and are defeated and driven into the town. ἐν τῷ ἰσθμῷ, καὶ ἀγορὰν ἔξω τῆς πόλεως  
ἐπεποίηντο. στρατηγὸν μὲν τοῦ πεζοῦ παντὸς α  
οἱ ξύμμαχοι ἦρηντο Ἀριστέα, τῆς δὲ ἵππου Περδίκκαν  
ἀπέστη γὰρ εὐθὺς πάλιν τῶν Ἀθηναίων καὶ ξυνεμάχει τοῖς  
5 Ποτιδαῖταις, Ἰόλαον ἀνθ' αὐτοῦ καταστήσας ἄρχοντα. ἦν 3  
δὲ ἡ γνώμη τοῦ Ἀριστέως τὸ μὲν μεθ' αὐτοῦ στρατόπεδον  
ἔχοντι ἐν τῷ ἰσθμῷ ἐπιτηρεῖν τοὺς Ἀθηναίους, ἣν ἐπίωσι,  
Χαλκιδέας δὲ καὶ τοὺς ἔξω ἰσθμοῦ ξυμμάχους καὶ τὴν παρὰ  
Περδίκκου διακοσίαν ἵππον ἐν Ὀλύνθῳ μένειν, καὶ ὅταν  
10 Ἀθηναῖοι ἐπὶ σφᾶς χωρῶσι, κατὰ νώτου βοηθοῦντας ἐν  
μέσῳ ποιεῖν αὐτῶν τοὺς πολεμίους. Καλλίας δ' αὖ ὁ τῶν 4  
Ἀθηναίων στρατηγὸς καὶ οἱ ξυνάρχοντες τοὺς μὲν Μακε-  
δόνας ἱππέας καὶ τῶν ξυμμάχων ὀλίγους ἐπὶ Ὀλύνθου ἀπο-  
πέμπουσιν, ὅπως εἴρωσι τοὺς ἐκείθεν ἐπιβοηθεῖν, αὐτοὶ δ'  
15 ἀναστήσαντες τὸ στρατόπεδον ἐχώρουν ἐπὶ τὴν Ποτίδαϊαν.  
καὶ ἐπειδὴ πρὸς τῷ ἰσθμῷ ἐγένοντο καὶ εἶδον τοὺς ἐναντίους 5  
παρασκευαζομένους ὥς ἐς μάχην, ἀντικαθίσταντο καὶ αὐτοὶ,  
καὶ οὐ πολὺ ὕστερον ξυνέμισγον. καὶ αὐτὸ μὲν τὸ τοῦ 6  
Ἀριστέως κέρας, καὶ ὅσοι περὶ ἐκείνον ἦσαν Κορινθίων τε  
20 καὶ τῶν ἄλλων λογάδες, ἔτρεψαν τὸ καθ' αὐτοὺς καὶ

2. μὲν] μὲν οὖν G. δὲ c.f. Ante τοῦ omisi οὖν cum A.B.C.E.F.H.V.c.g.h.  
om. Bekk. Poppo. Goell. Post τοῦ omisi δὲ cum A.B.E.F.H.L.V.c.g.h.i. pro  
quo δὲ habet C, μὲν c.f. om. Bekk. Poppo. Goell. 3. ἦρηνται G. 4. συνε-  
μάχει f. τοῖς] om. g. 5. ποτιδαῖταις V. 6. μεθ' θ i. 7. ἔχοντι  
A.B.C.E.F.H.V.f.g.h. Poppo. Goeller. Bekk. ἔχοντες c. G. et vulgo ἔχοντα.  
8. παρὰ] om. i. 9. περδίκου V. 10. νῶτον I. νῶτα V. βοηθοῦντες F.  
11. αὐτῶν Poppo. αὐ] om. d.i. 12. μακεδόνας correct. F.H.f. 13. Ὀλυνθον K.c.f.  
18. ὕστερον] ὕστερον καὶ K. συνέμισγον B.V. ξυνέμισγον c.i. συνέμισγον d.h.  
19. ἐκείνου Q. ἦσαν] om. d. τε] om. f. 20. ἔτρεψαν G.H.K. Poppo.  
Goeller. Bekk. vulgo ἐτρέψαντο. τὸ] om. A.B.C.F.N.V.c.

1. ἀγορὰν ἔξω τῆς πόλεως] The object of having a market outside the town was to deprive the men of all excuse for straggling into the town to get provisions, and so being off their posts in case of a sudden attack. Compare VI.

69. 100. and VIII. 95, 4.

7. ἔχοντι] Constructio ad sensum facta: nam verborum τοῦ Ἀριστέως γνώμη ἦν idem sensus, ac si dixisset τῷ Ἀριστεῖ ἔδοξε. GÖLL.

POTIDÆA. A. C. 432. Olymp. 87. 1.

ἐπεξήλθον διώκοντες ἐπὶ πολὺ· τὸ δὲ ἄλλο στρατόπεδον τῶν τε Ποτιδαιατῶν καὶ τῶν Πελοποννησιῶν ἥσσαντο ὑπὸ τῶν Ἀθηναίων καὶ ἐς τὸ τεῖχος κατέφυγεν. LXIII. ἐπαναχωρῶν

δὲ ὁ Ἀριστεὺς ἀπὸ τῆς διώξεως, ὡς ὁρᾷ τὸ ἄλλο στράτευμα ἥσσημένον, ἠπόρησε μὲν ὅποτέρωσε διακινδυνεύσῃ χωρήσας, ἢ ἐπὶ τῆς Ὀλύνθου ἢ ἐς τὴν Ποτίδαιαν, ἔδοξε δ' οὖν

ξυναγαγόντι τοὺς μεθ' ἑαυτοῦ ὡς ἐς ἐλάχιστον χωρίον δρόμῳ βιάσασθαι ἐς τὴν Ποτίδαιαν· καὶ παρήλθε παρὰ τὴν χηλὴν διὰ τῆς θαλάσσης βαλλόμενός τε καὶ χαλεπῶς, ὀλίγους μὲν τινὰς ἀποβαλὼν, τοὺς δὲ πλείους σώσας. οἱ δ' ἀπὸ τῆς Ὀλύνθου τοῖς Ποτιδαιαταῖς βοηθοὶ (ἀπέχει δὲ ἐξήκοντα μάλιστα σταδίους καὶ ἔστι καταφανὲς) ὡς ἡ μάχη ἐγίνετο καὶ τὰ σημεῖα ἦρθη, βραχὺ μὲν τι προήλθον ὡς βοηθήσοντες, καὶ οἱ Μακεδόνες ἱππῆς ἀντιπαρε-

1. ἄλλων i. τῶν τε ποτιδ. A.B.E.F.c.f.g. Poppo. Goeller. Bekk. τῶν ποτιδ. H.N.V.g. C.G. et vulgo ποτιδαιατῶν. 2. τῶν πελοπ. A.B.E.F.H.N.V.c.f.g.h. Poppo. Goeller. Bekk. C.G. et vulgo πελοπ. ἡτᾶτο d. 3. κατέφυγεν f. 4. ἀριστεὺς τῆς ποτιδαίας ἀπὸ A.F.g. ὁρᾷ A.B.C.E.F.H.V.g.h. Poppo. Goell. G. et vulgo ὥρα. 5. ἡττημένον d.i. 6. διακινδυνεύσῃ A.C. Bekker. Goell. διακινδυνεύσαι B.h. F. et vulgo διακινδυνεύσει. 7. τὴν] om. K. ἔδοξε— Ποτίδαιαν] om. G. οὖν K.d.i. ceteri γοῦν. Correx. Poppo (Observ. crit. in Thucyd. p. 222.) δ' οὖν Goeller. Bekk. 8. συναγαγόντι V.e. αὐτοῦ C. ἐς] G. om. A.B.C.E.F.P.e.g.h. 9. χωρίου P. 12. ποτιδαιαταῖς F. 13. ἀπέχε A.B.E.F.H.N.V.g.h. μάλιστα ἐξήκοντα V. ἔστη E. 14. ἐγίνετο A.B.E.F.H.c.f.g. Poppo. Goeller. Bekk. C. et vulgo ἐγένετο. τι] τοι b.i. om. d. 15. ἀντεπαρετάξαντο C.E.F.V.

8. ὡς ἐς ἐλάχιστον χωρίον] "Into "as small a space as possible;" i. e. in order to cut their way more easily through the enemy, by being in a denser mass. Ὃς ἐς ἐλάχιστον is a transposition for ἐς ὡς ἐλάχιστον. Compare III. 46, 1. ὅτι ἐν βραχυτάτῳ. This is Göller's observation.

10. τὴν χηλὴν] The bottom of the sea-wall in the ancient sea-port towns was strengthened by a sort of break-water of large stones, which at last left the line of the wall, and was continued as a mole to narrow the entrance of the

harbour. The walls of Potidæa reached down to the sea on both sides of the isthmus, and as the gates on the outer front of the town towards Olynthus could not be opened, lest the Athenians should force their way in with the fugitives, Aristæus was obliged to get along under the sea-wall upon this break-water, in order to be admitted at one of the gates on the inner front towards Fallene. In doing this he was exposed to the missiles of the Athenians, whose ships were blockading the town, and thus sustained some loss.



POTIDÆA. A. C. 422. Olymp. 87. 1.

τάξαντο ὡς κωλύσονται· ἐπειδὴ δὲ διὰ τάχους ἡ νίκη τῶν  
 Ἀθηναίων ἐγίνετο καὶ τὰ σημεῖα κατεσπίασθη, πάλιν  
 ἐπανεχώρου ἐς τὸ τεῖχος καὶ οἱ Μακεδόνες παρὰ τοὺς Ἀθη-  
 ναίους· ἱππῆς δ' οὐδετέροις παρεγένοντο. μετὰ δὲ τὴν μάχην 3  
 στραπαῖον ἔστησαν οἱ Ἀθηναῖοι, καὶ τοὺς νεκροὺς ὑποσπόν-  
 δους ἀπέδωκαν τοῖς Ποτιδαῖταις· ἀπέθανον δὲ Ποτιδαῖατῶν  
 μὲν καὶ τῶν ξυμμάχων ὀλίγῳ ἐλάσσους τριακοσίων, Ἀθη-  
 ναίων δὲ αὐτῶν πεντήκοντα καὶ ἑκατὸν καὶ Καλλίας ὁ  
 στρατηγός. LXIV. τὸ δ' ἐκ τοῦ ἰσθμοῦ τεῖχος εὐθὺς οἱ  
 Ἀθηναῖοι ἀποτειχίσαντες ἐφρούρου. τὸ δ' ἐς 2  
 τὴν Παλλήνην ἀτειχιστον ἦν· οὐ γὰρ ἱκανοὶ  
 ἐνόμιζον εἶναι ἐν τε τῷ ἰσθμῷ φρουρεῖν καὶ ἐς  
 τὴν Παλλήνην διαβάντες τειχίζειν, δεδιότες μὴ  
 σφίσιν οἱ Ποτιδαῖαται καὶ οἱ ξύμμαχοι γιγνο-

10 Potidæa is blockaded  
 first on the side of the  
 main land, and after-  
 wards, when fresh  
 troops arrive from  
 Athens, on the side of  
 Pallene also.

1. ἐπειδὴ A.B.E.F.H.L.N.V.c.f.g.h. Poppo. Goell. Bekk. C. et vulgo ἐπί.  
 5. οἱ] om. N. et pr. G. 11. ἀτειχιστος g. 14. γενομένοις G.L.O.P.Q.V.

6. ἀπέθανον δὲ—Ἀθηναίων κ. τ. λ.]  
 The Inscription in honour of the Athe-  
 nians who were killed in this battle is  
 now in the British Museum. It was  
 found in the plain of the Academy near  
 Athens, and brought to England by  
 lord Elgin. The four first lines are so  
 effaced that nothing can be made out  
 of them except by mere conjecture;  
 and the several endings of the remain-  
 ing eight are also broken off, and have  
 been restored conjecturally by Thiersch  
 and Böckh, who have successively  
 edited the inscription; the first in a  
 separate work, published at Munich in  
 1816; the latter in his Collection of  
 Greek Inscriptions, No. 1. p. 300. from  
 whence I have copied it. The words  
 added from conjecture are inclosed in  
 brackets.

Αἰθὴρ μὲν ψυχὰς ὑπεδέξατο, σώ[ματα  
 δὲ χθών]  
 Τῶνδε Ποτειδαῖας δ' ἀμφὶ πύλας  
 ἔ[πεσον]  
 Ἐχθρῶν δ' οἱ μὲν ἔχουσι τάφου μέρος, οἱ  
 [δὲ φυγόντες]  
 Τεῖχος πιστοτάτην ἐλπίδ' ἔθεντο [βίου]

Ἄνδρας μὲν πόλις ἦδε ποθεῖ καὶ δ[ῆμος  
 Ἐρεχθίδως]  
 Πρόσθε Ποτειδαῖας οἱ θάνον ἐμπρ[ο-  
 μάχους,]  
 Παῖδες Ἀθηναίων ψυχὰς δ' ἀντίρρο[πα  
 θίντες]  
 Ἡ[λλ]άζαντ' ἀρετὴν καὶ πατ[ρίδ'] εὐ-  
 κλ[είσαν.]

9. τὸ δ' ἐκ τοῦ ἰσθμοῦ τεῖχος] The  
 wall on the side of the isthmus, i. e. the  
 outer wall looking towards Olynthus;  
 as τὸ ἐκ τῆς Παλλήνης τεῖχος is the wall  
 on the side of Pallene, or the inner  
 wall, which had been before called τὸ  
 ἐς τὴν Παλλήνην, i. e. looking towards  
 Pallene. Thus the two opposite pre-  
 positions appear to be used indiscrimi-  
 nately to express the same idea; but  
 they do not express the same part of it:  
 τὸ ἐκ τῆς Παλλήνης τεῖχος is the wall  
 which presented itself to the eye or the  
 mind from Pallene, or from the side of  
 Pallene; τὸ ἐς τὴν Παλλήνην is the wall  
 looking from the city towards Pallene.  
 Ἐκ corresponds with our word "of,"  
 and denotes "of, or belonging to."  
 Thus in Herodot. III. 126, 2. τὸν ἐκ Δα-

3 μένοις δίχα ἐπιθῶνται. καὶ πυνθανόμενοι οἱ ἐν τῇ πόλει  
 Ἀθηναῖοι τὴν Παλλήνην ἀτείχιστον οὖσαν, χρόνῳ ὕστερον  
 πέμπουσιν ἑξακοσίους καὶ χιλίους ὀπλίτας ἑαυτῶν καὶ Φορ-  
 μίωνα τὸν Ἀσωπίου στρατηγόν· ὃς ἀφικόμενος ἐς τὴν Παλ-  
 λήνην καὶ ἐξ Ἀφύτιος ὁρμώμενος προσήγαγε τῇ Ποτιδαίᾳ 5  
 τὸν στρατὸν κατὰ βραχὺ προῖων καὶ κείρων ἅμα τὴν γῆν·  
 ὥς δὲ οὐδεὶς ἐπέξῃει ἐς μάχην, ἀπετείχισε τὸ ἐκ τῆς Παλ-  
 4 λήνης τείχος. καὶ οὕτως ἤδη κατὰ κράτος ἡ Ποτίδαια ἀμφο-  
 τέρωθεν ἐπολιορκεῖτο, καὶ ἐκ θαλάσσης ναυσὶν ἅμα ἐφορ-  
 μούσαις. LXV. Ἀριστεὺς δὲ ἀποτευχισθείσης αὐτῆς, καὶ 10  
 ἐλπίδα οὐδεμίαν ἔχων σωτηρίας ἦν μή τι ἀπὸ  
 Πελοποννήσου ἢ ἄλλο παρὰ λόγον γίγνηται,  
 ξυμβούλευε μὲν πλὴν πεντακοσίων ἄνεμον  
 τηρήσασι τοῖς ἄλλοις ἐκπλεῦσαι, ὅπως ἐπὶ πλέον ὁ σῖτος  
 ἀντισχῇ, καὶ αὐτὸς ἤθελε τῶν μενόντων εἶναι· ὥς δ' οὐκ 15  
 ἔπειθε, βουλόμενος τὰ ἐπὶ τούτοις παρασκευάζειν, καὶ ὅπως  
 τὰ ἔξωθεν ἔξει ὥς ἄριστα, ἔκπλουν ποιεῖται λαθὼν τὴν  
 2 φυλακὴν τῶν Ἀθηναίων. καὶ παραμένων ἐν Χαλκιδεῦσι τά  
 τε ἄλλα ξυνεπολέμει καὶ Σερμυλίων λοχῆσας πρὸς τὴν πόλει

1. ἐπιθῶνται C.F.K. Bekk. Goell. vulgo ἐπίθωνται. 7. τὴν μάχην G.K.L.O.  
 P.Q.e.i. 10. καὶ] om. c. 12. παράλογον Bekk. γίγνεται C. γίνοντο c.  
 13. ξυμβούλευσε N.V. 14. post ὅπως deletas litteras duas vel tres F. ὁ σῖτος]  
 post ἀντισχῇ ponit f. 15. ἀντισχῇ C.E. Bekk. Goeller. ἀντίσχοι Tusanus. vulgo  
 ἀντίσχη. 17. ἔξῃ d.i. 19. ξυνεπολέμει A.B.E.F.H.N.V.c.f.g.h. Porpo.  
 Goeller. Bekk. C.G. et vulgo ἐπολέμει. σερμυλίων C.E.G. ἐρμυλίων

σκυλείου ὑπαρχον, "The governor from, or belonging to, Dascylium;" IV. 145. 2. τῶν ἐκ τῆς Ἀργεὺς ἐπιβατίων, "The soldiers of, or belonging to, the 'Argo.'" And the Latin writers use "ab" in a similar sense; "Ab cornibus elephantos statuit," Livy, XXI. 55. i. e. to oppose the enemy from the wings.

2. ἀτείχιστον οὖσαν] "Without any 'works raised upon it.'" That Potidæa completely occupied the isthmus from sea to sea, so as to cut off all communication by land between an enemy attacking it on the side of Pallene and one encamped on the outside of the

isthmus, is plain not only from the narration of Thucydides, but from the account in Herodotus, VIII. 129. that the Persians, when besieging the place on the side towards Olynthus, endeavoured to get across into the peninsula of Pallene by passing over the usual bed of the sea, which an extraordinary efflux of the water had left for some hours dry.

16. τὰ ἐπὶ τούτοις] "What was the 'next best thing to be done.'" Τὸ λεγόμενον, τὸν δευτερον πλοῦν. Aristot. Ethic. II. 9, 4. Comp. Thucyd. VII. 73, 3. αὐτὸς ἐπὶ τούτοις τάδε μηχανάται.

POTIDÆA. A. C. 422. Olymp. 87.1.

πολλοὺς διέφθειρεν, ἐς τε τὴν Πελοπόννησον ἔπρασσεν ὅπῃ  
ὠφέλειά τις γενήσεται. μετὰ δὲ τῆς Ποτιδαίας τὴν ἀποτεί- 3  
χισιν Φορμίων μὲν ἔχων τοὺς ἑξακοσίους καὶ χιλίους τὴν  
Χαλκιδικὴν καὶ Βοττικὴν ἐδῆον, καὶ ἔστιν ἃ καὶ πολίσματα  
5 εἶλε.

LXVI. Τοῖς δ' Ἀθηναίοις καὶ Πελοποννησίοις αἰτίαι μὲν  
αὐταὶ προεγεγένητο ἐς ἀλλήλους, τοῖς μὲν Κορινθίοις ὅτι  
τὴν Ποτιδαίαν ἐαυτῶν οὖσαν ἀποικίαν καὶ  
The Corinthians, thus  
doubly incensed against  
10 Athens,  
αὐτῇ ὄντας ἐπολιόρκουν, τοῖς δ' Ἀθηναίοις ἐς  
τοὺς Πελοποννησίους ὅτι ἐαυτῶν τε πόλιν ξυμμαχίδα καὶ  
φόρου ὑποτελῇ ἀπέστησαν, καὶ ἐλθόντες σφίσιν ἀπὸ τοῦ  
προφανοῦς ἐμάχοντο μετὰ Ποτιδαιατῶν. οὐ μέντοι ὁ γε 2  
πόλεμος πω ξυνερρώγει, ἀλλ' ἐτι ἀνακωχὴ ἦν· ἰδίᾳ γὰρ  
15 ταῦτα οἱ Κορίνθιοι ἔπραξαν. LXVII. πολιορκουμένης δὲ  
τῆς Ποτιδαίας οὐχ ἡσύχαζον, ἀνδρῶν τε σφί-  
σιν ἐόντων καὶ ἅμα περὶ τῷ χωρίῳ δεδιότες·  
παρεκάλουν τε εὐθὺς ἐς τὴν Λακεδαίμονα τοὺς  
ξυμμαχοὺς, καὶ κατεβῶν ἐλθόντες τῶν Ἀθη-  
ναίων ὅτι σπονδὰς τε λελυκότες εἶεν καὶ ἀδι-  
20 κοίεν τὴν Πελοπόννησον. Αἰγυνῆται τε φα- 2

induce the Lacedæ-  
monians to call a ge-  
neral congress of their  
allies at Sparta, where,  
after several states had  
complained of the am-  
bition of Athens, the  
Corinthians begin to  
urge the Lacedæmoni-  
ans to declare war im-  
mediately.

A.B.F.H.g. Bekk. At vide V. 18, 8. et inscription. apud Boeckhium, corp.  
inscriptionn. Græcar. tom. I. Fascicul. 2. p. 302. ubi ἐν Σερμυλίᾳ scriptum est.  
1. ὅπῃ] ὅπως Tusanus. 2. ὠφέλεια Bekk. 3. μὲν] om. e. 4. καὶ Βοττικὴν]  
om. d. 7. προεγεγένητο E. προεγεγένητο c. προσγεγένητο i. Bekk. Goell.  
9. τε] μὲν C.e. om. c. 10. δ'] om. d. ἐς] αἰτία ἐς K. 14. πω] γε d.

ξυνερρώγει e. ἀνακωχὴ g. 17. ἐόντων V. 20. εἶεν om. E. 21. τε A.B.  
C.E.F.H.L.O.V.c.e.g.h. Poppo. Goell. Bekk. vulgo δέ.

1. ἔς τε τὴν Πελοπόννησον ἔπρασσεν]  
A condensed expression for ἐς τὴν Πε-  
λοπ. πέρψας ἔπρασσεν. See note on  
c. 51, 3. ἐτελεύτα ἐς νύκτα.

4. Βοττικὴν] Bottice, or Bottica, de-  
notes the new country of the Bottiæ-  
ans, to the east of Potidæa and the gulf  
of Therma, where they had settled after  
they had been driven out of their old

country by the Macedonians. (See Thu-  
cyd. II. 99, 3.) But Bottiæa denotes  
their old country, situated much more  
to the westward, between the rivers  
Axius and Lydias, of which Herodotus  
speaks, VII. 123, 4. 127, 1. In the Thra-  
cian invasion Sitalces overran Bottica,  
but never penetrated as far as Bottiæa.  
See II. 99. 100, 5. 101, 1, 5.

SPARTA. A. C. 432. Olymp. 87. 1.

νερῶς μὲν οὐ πρεσβευόμενοι, δεδιότες τοὺς Ἀθηναίους, κρύφα δὲ οὐχ ἥκιστα μετ' αὐτῶν ἐνήγον τὸν πόλεμον, 3 λέγοντες οὐκ εἶναι αὐτόνομοι κατὰ τὰς σπονδάς. οἱ δὲ Λακεδαιμόνιοι προσπαρακαλέσαντες τῶν ξυμμάχων καὶ εἴ τις τι ἄλλο ἔφη ἡδικῆσθαι ὑπὸ Ἀθηναίων, ξύλλογον 5 4 σφῶν αὐτῶν ποιήσαντες τὸν εἰωθότα λέγειν ἐκέλευον. καὶ ἄλλοι τε παριόντες ἐγκλήματα ἐποιοῦντο ὡς ἕκαστοι καὶ Μεγαρῆς, δηλοῦντες μὲν καὶ ἕτερα οὐκ ὀλίγα διάφορα, μάλιστα δὲ λιμένων τε εἶργεσθαι τῶν ἐν τῇ Ἀθηναίων ἀρχῇ 5 καὶ τῆς Ἀττικῆς ἀγορᾶς παρὰ τὰς σπονδάς. παρελθόντες δὲ 10 τελευταῖοι Κορίνθιοι, καὶ τοὺς ἄλλους ἐάσαντες πρῶτον παροξῦναι τοὺς Λακεδαιμονίους, ἐπέειπον τοιάδε.

LXVIII. “ΤΟ ΠΙΣΤΟΝ ὑμᾶς, ὦ Λακεδαιμόνιοι, τῆς “ καθ' ὑμᾶς αὐτοὺς πολιτείας καὶ ὁμιλίας ἀπιστοτέρους ἐς SPEECH OF THE “ τοὺς ἄλλους, ἣν τι λέγωμεν, καθίστησι· καὶ 15 CORINTHIANS. “ ἀπ' αὐτοῦ σωφροσύνην μὲν ἔχετε, ἀμαθία δὲ Chapp. 68—71.

3. τὰς] om. N.V. 4. προσκαλέσαντες g. τε post ξυμμάχων omisi cum B.E.F.H.V.f.g.h. Porppone, Haack. et Goellero. Vulgo, et Bekker. ξυμμάχων τε. 5. ἔφη ἄλλο f. ἄλλος ἔφη Tusanus. ὑπὸ τῶν ἀθ' d.i. 7. ἄλλα τε C.G.I.K.c.d.e. ἄλλοτε B.F. παρόντες L.P. 9. εἶργεσθε E. τῶν] om. K. 11. τελευταῖον L.O.P.Q. οἱ κορ. c.d.g.h.i. 13. ὑμῶν G.

3. κατὰ τὰς σπονδάς] This must mean, I think, the last treaty concluded between Athens and the Peloponnesians, i.e. the thirty years' peace, which determined the actual relations of the contracting powers. Thus when Sthenelaidas persuades the Spartans to vote “that the treaty had been violated,” τὰς σπονδὰς λελύσθαι, he means the thirty years' peace, and no other, as is evident from the context. See chap. 87. It does not indeed appear in what manner this treaty had provided for the independence of Ægina, nor is it at all necessary to suppose that the Æginetans interpreted it justly; but it seems quite clear that they did appeal to it, and urged that according to its spirit or its letter they ought to be independent. What was the reply of the Athe-

nians on this particular point, Thucydides has not informed us.

5. ξύλλογον τὸν εἰωθότα] “Their “ordinary assembly,” consisting of all Spartan citizens who had attained to the age of thirty years. Whether it was called τὸν εἰωθότα to distinguish it from what Xenophon calls τὴν μικρὰν ἐκκλησίαν, Hellen. III. 3, 8. or from some other more aristocratical assembly which might be convened on extraordinary occasions, we have no means of deciding.

9. εἶργεσθαι] De hoc Periclis decreto vid. Aristoph. B. 1337. A. 531. et Tzetzen Chil. XI. 955. versum 961. ex MS. ita suppleas, τὴν Ἀσπασίας οὔσαν γὰρ Μεγαρικὴν ἐταίραν, et legendum συνευνέτιν. WASS.

SPARTA. A. C. 432. Olymp. 87. 1.

They complain of the  
systematic ambition of  
the Athenians,

- “ πλέονι πρὸς τὰ ἔξω πράγματα χρῆσθε.  
“ πολλάκις γὰρ προαγορευόντων ἡμῶν ἃ ἐμέλ- 2  
“ λομεν ὑπὸ Ἀθηναίων βλάπτεσθαι, οὐ περὶ ὧν ἐδιδάσκομεν  
“ ἐκάστοτε τὴν μάθησιν ἐποιεῖσθε, ἀλλὰ τῶν λεγόντων  
5 “ μᾶλλον ὑπενοεῖτε ὥς ἔνεκεν τῶν αὐτοῖς ἰδία διαφόρων  
“ λέγουσι· καὶ δι’ αὐτὸ οὐ πρὶν πάσχειν, ἀλλ’ ἐπειδὴ ἐν τῷ  
“ ἔργῳ ἐσμέν, τοὺς ξυμμάχους τοῦσδε παρεκαλέσατε, ἐν οἷς  
“ προσήκει ἡμᾶς οὐχ ἥκιστα εἰπεῖν, ὅσῳ καὶ μέγιστα ἐγκλή-  
“ ματα ἔχομεν ὑπὸ μὲν Ἀθηναίων ὑβριζόμενοι, ὑπὸ δὲ ὑμῶν  
10 “ ἀμελούμενοι. καὶ εἰ μὲν ἀφανεῖς που ὄντες ἡδίκουν τὴν 3  
“ Ἑλλάδα, διδασκαλίας ἂν ὥς οὐκ εἰδόσι προσέδει· νῦν δὲ  
“ τί δεῖ μακρηγορεῖν, ὧν τοὺς μὲν δεδουλωμένους ὁρᾶτε, τοῖς  
“ δ’ ἐπιβουλεύοντας αὐτοὺς, καὶ οὐχ ἥκιστα τοῖς ἡμετέροις  
“ ξυμμάχοις, καὶ ἐκ πολλοῦ προπαρεσκευασμένους, εἴ ποτε  
15 “ πολεμήσονται; οὐ γὰρ ἂν Κέρκυραν τε ὑπολαβόντες βία 4

1. πλέονι A.B.C.F.H.K.N.O.P.Q.V.c.d.e.f.g.h.i. Poppo. Goeller. Bekk. vulgo πλείονι. 2. μέλλομεν e. 3. ἀπὸ K. om. cum ipso ἀθηναίων g. 5. ὑπενοεῖτε b. ἔνεκεν A.B.C.F.H.V.f.g. 7. παρεκαλέσατε P. 8. προσήκει] προσ E. ἡμᾶς] om. L. post καὶ deletas duas F. 9. ἀθηναίων μὲν A. 11. ὥς] om. K.P. 12. τοὺς δ’ O.c.h. 13. αὐτοῖς F. ὑμετέροις f. 14. προπαρεσκευασμένους F.V. post ποτε omisi ἄρα cum A.B.C.E.F.G.N.V.c.e.f.g.h. om. Bekk. Goeller. uncis inclusit Poppo. 15. τε] om. K.d.

4. τῶν λεγόντων ὑπενοεῖτε] Poppo makes the genitive λεγόντων to depend upon the latter part of the sentence; the words ὥς λέγουσι signifying exactly the same as if it were written τὸ λέγειν. “You suspected the speakers” speaking from private interest.” And he quotes a passage in Xenophon, Cyropæd. V. 2, 18. ἐπενόησε δὲ αὐτῶν ὥς ἐπηρώτων ἀλλήλους, where ὥς ἐπηρώτων is exactly the same as τὸ ἐπερωτῆσαι. “He noticed their asking one another.” It should be remembered that the Greek language uses the genitive case to express that connection of the subject spoken of with the verb which in English is more commonly expressed by the preposition “in.” “Ye rather suspected this thing of or belonging to the speakers,” or, as we should say, “in the speakers,” namely, that “they spoke from private interest.” This explanation will suit a great proportion of those instances where a ge-

nitive case in Greek follows verbs of hearing, understanding, thinking, noticing, &c. As for instance in Xenoph. Memor. III. 6, 17. (to take one of the examples given by Kühner, Gr. Gr. §. 528. Jelf, 485.) ἐνθυμοῦ τῶν εἰδόντων ὃ τι λέγουσι. “Consider this thing of or belonging to men who have knowledge, namely, what they say.” In English, “Consider in men who have knowledge what they say.” And the position of the genitive, when as in the present passage it precedes the verb, is merely intended to put the subject in a prominent place, where the hearer or reader may at once perceive what is going to be spoken about. Compare III. 105, 2. note. and VIII. 96, 3. note.

15. οὐ γὰρ ἂν κ. τ. λ.] “They would not else have detached Corcyra from us,” i. e. they would not, if they were not proceeding on a systematic design against the liberty of Greece.

ὑπολαβόντες] Thom. Mag. in ὑπάγω

SPARTA. A. C. 432. Olymp. 87. 1.

“ ἡμῶν εἶχον καὶ Ποτίδαιαν ἐπολιόρκουν, ὧν τὸ μὲν ἐπι-  
 “ καιρότατον χωρίον πρὸς τὰ ἐπὶ Θράκης ἀποχρῆσθαι,  
 “ ἡ δὲ ναυτικὸν ἂν μέγιστον παρέσχε Πελοποννησίοις.  
 “ LXIX. καὶ τῶνδε ὑμεῖς αἴτιοι, τό τε πρῶτον ἐάσαντες  
 “ αὐτοὺς τὴν πόλιν μετὰ τὰ Μηδικὰ κρατῦναι καὶ ὕστερον 5

and of the supine neg- “ τὰ μακρὰ στῆσαι τείχη, ἐς τόδε τε αἰὲ ἀπο-  
 lect of the Lacedæmo- “ στεροῦντες οὐ μόνον τοὺς ὑπ’ ἐκείνων δεδο-  
 nians, who now, as on “ λωμένους ἐλευθερίας, ἀλλὰ καὶ τοὺς ὑμετέ-  
 other occasions, had “ ρους ἤδη ξυμμάχους· οὐ γὰρ ὁ δουλωσά-  
 been too sluggish to “ μενος, ἀλλ’ ὁ δυνάμενος μὲν παῦσαι περι- 10  
 check the evil before it “ ορῶν δὲ ἀληθέστερον αὐτὸ δρᾶ, εἶπερ καὶ τὴν ἀξίωσιν τῆς  
 was become serious. “ ἀρετῆς ὡς ἐλευθερῶν τὴν Ἑλλάδα φέρεται. μόλις δὲ νῦν  
 2 “ τε ξυνήλθομεν, καὶ οὐδὲ νῦν ἐπὶ φανεροῖς. χρῆν γὰρ οὐκ  
 3 “ εἰ ἀδικούμεθα ἔτι σκοπεῖν, ἀλλὰ καθ’ ὅτι ἀμυνόμεθα. οἱ  
 4 “ γὰρ δρῶντες βεβουλευμένοι πρὸς οὐ διεγνώκοντας ἤδη καὶ 15

2. ἀποχρῆσθαι A.B.C.E.F.G.H.K.L.N.O.b.c.d.e.g.h.i. Haack. Poppo. Goell.  
 Bekk. χρῆσθαι f. ἀποχρήσθαι V. vulgo ἐπιχρήσθαι. 3. τοῖς πελ. B.C.G.L.N.  
 O.Q.V.e.g.h. 6. τείχη στῆσαι C.c.e.f. ἀποροῦντες e. 7. ἐκείνους A.  
 8. ἡμετέρους C.G. 12. φαίνεται A.B.E.F.h. 14. ἔτι σκοπεῖν] ἐπισκοπεῖν F.  
 8τι] ὁ τι Bekk.

h. l. adferens τε omittit. In Cass. est interpretatio δεξάμενοι. Eodem modo ὑπολαβόντες exponit Scholiastes vulgatus VIII. 105, 3. et I. 121, 3. ὑπολαβεῖν, δέξασθαι. Stephanus putat præpositione ὑπὸ hic indicari Athenienses Corcyram clam et per insidias partibus suis adjunxisse, non aperto Marte occupasse: nam et eandem vim habere in hoc verbo VI. 58, 2. τοῖς ἐπικούροις φράσας τὰ ὅπλα ὑπολαβεῖν. Habet omnino significationem occultæ et clandestinæ molitionis. I. 143, 1. Εἴτε—μισθῷ μίξοι πειρώντο ἡμῶν ὑπολαβεῖν τοὺς ξένους τῶν ναυτῶν id est, ut Scholiastes, υποκλέπτειν. DUKER.

2. ἀποχρήσθαι] “To make use of,” according to Göeller; like ἀποζῆν, “to live upon.” But I do not know whether it does not rather signify, ὥστε ἀποχρῆσθαι, i. e. τοῖς ἐπὶ Θράκης; “so as to give you the full benefit of your” dominion in the neighbourhood of “Thrace.” Ἀποχρῆσθαι is “to use out, to use thoroughly.” Comp. VI.

17, 1. VII. 42, 3.

11. εἶπερ καὶ τὴν ἀξίωσιν κ. τ. λ.] “Εἴπερ δοκεῖ σοι dicimus ei de quo non certo scimus quid ei placeat, aut de quo id nescire simulamus. Εἴγε δοκεῖ σοι dicimus ei de quo scimus quid ei placeat.” Hermann ad Viger. not. 310. The sense then is, “If he makes a pretension to the merit of being the deliverer of Greece, we cannot say whether he does make it, but if he does, then, &c.” Comp. VIII. 92, 10. εἶπερ καὶ ἐκείνους δοκεῖ καθαίρειν, καὶ αὐτῷ ξυνδοκεῖν. For the sentiment, compare the words of Brasidas, IV. 86, 3. οἷς τε τοὺς Ἀθηναίους ἐγκλήμασι καταπολεμοῦμεν, αὐτοὶ ἂν φαινόμεθα ἐχθῖονα ἢ ὁ μὴ ὑποδείξας ἀρετὴν κατακτώμενοι.

12. μόλις δὲ νῦν τε ξυνήλθομεν] Poppo and Stephanus read νῦν γε. But τε refers to the following, καὶ οὐδὲ νῦν. “It has both been a difficult matter to bring us together, and even now that we are met we do not see what we ought to vote about.”

SPARTA. A. C. 432. Olymp. 87. 1.

“ οὐ μέλλοντες ἐπέρχονται. καὶ ἐπιστάμεθα οἷα ὁδῶ οἱ 5  
 “ Ἀθηναῖοι καὶ ὅτι κατ’ ὀλίγον χωροῦσιν ἐπὶ τοὺς πέλας.  
 “ καὶ λανθάνειν μὲν οἰόμενοι διὰ τὸ ἀναίσθητον ὑμῶν ἦσσαν 6  
 “ θαρσοῦσι, γνόντες δὲ εἰδότες περιορᾶν ἰσχυρῶς ἐγκεί-  
 5 “ σονται. ἡσυχάζετε γὰρ μόνοι Ἑλλήνων, ὃ Λακεδαιμόνιοι, 7  
 “ οὐ τῇ δυνάμει τινὰ ἀλλὰ τῇ μελλήσει ἀμυνόμενοι, καὶ  
 “ μόνοι οὐκ ἀρχομένην τὴν αὕξησιν τῶν ἐχθρῶν διπλασιου-  
 “ μένην δὲ καταλύοντες. καίτοι ἐλέγεσθε ἀσφαλεῖς εἶναι, ὧν 8  
 “ ἄρα ὁ λόγος τοῦ ἔργου ἐκράτει. τὸν τε γὰρ Μῆδον αὐτοὶ 9  
 10 “ ἴσμεν ἐκ περάτων γῆς πρότερον ἐπὶ τὴν Πελοπόννησον  
 “ ἐλθόντα ἢ τὰ παρ’ ὑμῶν ἀξίως προαπαντῆσαι, καὶ νῦν  
 “ τοὺς Ἀθηναίους οὐχ ἐκὰς ὥσπερ ἐκείνους ἀλλ’ ἐγγὺς ὄντας  
 “ περιορᾶτε, καὶ ἀντὶ τοῦ ἐπελθεῖν αὐτοὶ ἀμύνεσθαι βούλεσθε  
 “ μᾶλλον ἐπιόντας, καὶ ἐς τύχας πρὸς πολλῶ δυνατωτέρους  
 15 “ ἀγωνιζόμενοι καταστῆναι· ἐπιστάμενοι καὶ τὸν βάρβαρον  
 “ αὐτὸν περὶ αὐτῷ τὰ πλείω σφαλέντα, καὶ πρὸς αὐτοὺς  
 “ τοὺς Ἀθηναίους πολλὰ ἡμᾶς ἤδη τοῖς ἀμαρτήμασιν αὐτῶν  
 “ μᾶλλον ἢ τῇ ἀφ’ ὑμῶν τιμωρία περιγεγενημένους, ἐπεὶ αἱ

1. μέλλοντας e.g. σί] om. F. 3. ἡμῶν G. 4. θαρσοῦσι E. Bekk.  
 in Ed. min. A.B.C.F.G. et vulgo θαρροῦσι. Vid. Kühner, Gr. Gr. §. 38. Jelf,  
 22. 2. b. 5. ἡσυχ. μὲν γὰρ F.H.N.V. Haack. Poppo. 6. μελήσει F.  
 7. μόνον G. ἀρχομένην] litteras ἀρχ corr. F. quasi fuerit εἰργομένην. BEKK.  
 ἀβήσιν] δύναμιν C.G.I.K.L.O.P.Q.c.d.e.i. 8. δὲ καταλύοντες] καταλύετε I.  
 λέγεσθε C.c.d. 9. ἢ τὰ] ἔλτα A.I. 10. ἴσμεν etiam post γῆς G. πρότερον  
 post ἐλθόντα V. 11. ἢ τὰ] αὐτὰ A.I. προσαπαντῆσαι c. καὶ τοὺς νῦν L.P.Q.  
 15. καταστῆσαι h. 16. αὐτῷ] αὐτὸν K.

6. τῇ μελλήσει] “By threatening  
 “demonstrations.” Μελλήσις implies  
 the holding the stick constantly lifted  
 up, but never striking.

14. ἐς τύχας, πρὸς πολλῶ δυνατ. κ.τ.λ.]  
 “To expose yourselves to hazard by  
 “waiting till your enemy’s power is  
 “far greater than it ever was before.”  
 He alludes to what had been said just  
 above, οὐκ ἀρχομένην τὴν ἀβήσιν τῶν  
 ἐχθρῶν, διπλασιουμένην δὲ καταλύοντες.

16. αὐτὸν περὶ αὐτῷ σφαλέντα] “Being  
 “wrecked upon himself,” i.e. being  
 himself as it were the rock on which

his fortune split. “Perishing by his  
 “own folly.” So VI. 33. 5. ἦν τε—  
 σφαλώσι,—κἀν περὶ σφίσιν αὐτοῖς τὰ  
 πλείω πταίωσιν. And Herodotus, IX.  
 101. 4. μὴ περὶ Μαρδονίῳ πταίσῃ ἢ  
 Ἑλλάς. “Lest Greece should stumble  
 “as it were over Mardonius,” i.e.  
 “Lest he should be an impediment  
 “which she could not remove or sur-  
 “mount, but which would overset and  
 “ruin her.” Compare also Dionysius  
 Halic. Rom. Antiquit. VII. 4. ὁ μὲν  
 περὶ αὐτῶν στρατὸς περὶ ἑαυτῷ σφαλεῖς  
 —ἴφυγεν.

SPARTA. A. C. 432. Olymp. 87. 1.

- “ γε ὑμέτεροι ἐλπίδες ἤδη τινάς που καὶ ἀπαρασκεύους διὰ  
 10 “ τὸ πιστεῦσαι ἔφθειραν. καὶ μηδεὶς ὑμῶν ἐπ’ ἔχθρα τὸ  
 “ πλεόν ἢ αἰτία νομίση τάδε λέγεσθαι· αἰτία μὲν γὰρ φίλων  
 “ ἀνδρῶν ἐστὶν ἀμαρτανόντων, κατηγορία δὲ ἐχθρῶν ἀδικη-  
 “ σάντων. LXX. καὶ ἅμα, εἴπερ τινὲς καὶ ἄλλοι, ἄξιοι 5  
 “ νομίζομεν εἶναι τοῖς πέλας ψόγον ἐπενεγκεῖν,  
 “ ἄλλως τε καὶ μεγάλων τῶν διαφερόντων  
 “ καθεστῶτων, περὶ ὧν οὐκ αἰσθάνεσθαι ἡμῖν  
 “ γε δοκεῖτε, οὐδ’ ἐκλογίσασθαι πώποτε πρὸς  
 “ οἴους ὑμῖν Ἀθηναίους ὄντας καὶ ὅσον ὑμῶν 10  
 “ καὶ ὡς πᾶν διαφέροντας ὁ ἀγὼν ἔσται. οἱ  
 “ μὲν γε νεωτεροποιοὶ καὶ ἐπινυῆσαι ὀξεῖς καὶ  
 “ ἐπιτελέσαι ἔργῳ ὃ ἂν γνῶσιν· ὑμεῖς δὲ τὰ ὑπάρχοντά τε  
 “ σῶζειν καὶ ἐπιγνῶναι μηδὲν καὶ ἔργῳ οὐδὲ τὰναγκαῖα  
 3 “ ἐξικέσθαι. αὐθις δὲ οἱ μὲν καὶ παρὰ δύναμιν τολμηταὶ καὶ 15  
 “ παρὰ γνώμην κινδυνευταὶ καὶ ἐπὶ τοῖς δεινοῖς εὐέλπιδες·  
 “ τὸ δὲ ὑμέτερον τῆς τε δυνάμεως ἐνδεᾶ πρᾶξαι, τῆς τε  
 “ γνώμης μηδὲ τοῖς βεβαίοις πιστεῦσαι, τῶν τε δεινῶν μηδέ-  
 4 “ ποτε οἶεσθαι ἀπολυθῆσεσθαι. καὶ μὴν καὶ ἄοκνοι πρὸς  
 “ ὑμᾶς μελλητὰς καὶ ἀποδημηταὶ πρὸς ἐνδημοτάτους· οἴονται 20  
 “ γὰρ οἱ μὲν τῇ ἀπουσίᾳ ἂν τι κτᾶσθαι, ὑμεῖς δὲ τῷ ἐπελθεῖν  
 5 “ καὶ τὰ ἐτοῖμα ἂν βλάψαι. κρατοῦντές τε τῶν ἐχθρῶν ἐπὶ

1. γε] τε A.E.F.H.V.c.f.g. ὑπέρτεροι pr. E. 2. τὸ πλεῖον g. 3. γενέσθαι pr. K. 5. ἄξιοι νομίζομεν A.B.E.F.H.V.c.g.h. Haack. Poppo. Goell. Bekk. C.G. et vulgo νομίζομεν ἄξιοι. 8. καθεστῶτων] om. C.e. 9. γε] om. d.e.g. ἐκλογίσασθαι V. 13. ἔργων c. et omisso ἂν d. τε] om. L.P.Q.c. 16. ἐπὶ A.B.F.H.K.N.V.d.g.h.i. Haack. Poppo. Goell. Bekk. C.E. et vulgo ἐν. 19. οἶεσθε E. 20. post ὑμᾶς deletas tres quattuorve G. BEKK. καὶ ante δοκνοὶ om. L.O. P.d. 21. ἀπελθεῖν d. cum Tusano. 22. ἐτοίμ corr. F. τε] δὲ K. om. g.

2. μηδεὶς ὑμῶν ἐπ’ ἔχθρα τὸ πλεόν κ.τ.λ.] Compare Isocrates Panegyric. p. 67. (§. 149. ed. Bekker.) χρὴ δὲ κατηγορεῖν μὲν ἡγείσθαι τοὺς ἐπὶ βλάβῃ τοιαῦτα λέγοντας, νοθετεῖν δὲ τοὺς ἐπ’ ἀφελείᾳ λαιδοροῦντας.

17. τοῖς βεβαίοις τῆς γνώμης] “Those  
 “ counsels and plans on which men

“ may surely calculate.” Such as can hardly by possibility have a disastrous issue. Comp. IV. 55. 3. where he again says of the Lacedæmonians, τὴν γνώμην ἀνεχέγγυνον γεγενῆσθαι, they could not rely upon their own judgment.

22. κρατοῦντές τε τῶν ἐχθρῶν κ.τ.λ.] An epigram, descriptive of the unbroken



SPARTA. A. C. 432. Olymp. 87. 1.

“ πλείστον ἐξέρχονται, καὶ νικώμενοι ἐπ’ ἐλαχιστον ἀνα-  
 “ πίπτουσιν. ἔτι δὲ τοῖς μὲν σώμασιν ἀλλοτριωτάτοις ὑπὲρ 6  
 “ τῆς πόλεως χρώνται, τῇ γνώμῃ δὲ οἰκειοτάτῃ ἐς τὸ πράσ-  
 “ σειν τι ὑπὲρ αὐτῆς. καὶ ἃ μὲν ἂν ἐπινοήσαντες μὴ ἐξέλ- 7  
 5 “ θωσιν, οἰκεῖα στέρεσθαι ἡγοῦνται, ἃ δ’ ἂν ἐπελθόντες  
 “ κτήσονται, ὀλίγα πρὸς τὰ μέλλοντα τυχεῖν πράξαντες.  
 “ ἦν δ’ ἄρα καὶ του πείρα σφαλῶσιν, ἀντελπίσαντες ἄλλα 8  
 “ ἐπλήρωσαν τὴν χρεῖαν· μόνοι γὰρ ἔχουσί τε ὁμοίως καὶ  
 “ ἐλπίζουσιν ἃ ἂν ἐπινοήσωσι, διὰ τὸ ταχείαν τὴν ἐπιχεί-  
 0 “ ρησιν ποιῆσθαι ὧν ἂν γνῶσι. καὶ ταῦτα μετὰ πόνων 9  
 “ πάντα καὶ κινδύνων δι’ ὅλου τοῦ αἰῶνος μοχθοῦσι, καὶ

1. ἐπεξίρχονται L.O.P. 3. γνώμῃ δὲ A.B.E.F.H.V.c.f.g.h. Poppo. Haack.  
 Goeller. Bekk. vulgo δὲ γνώμῃ. οἰκειοτάτῃ—ἀδυνάτων c. 73, 4.] om. e. 4. ἐξ-  
 ἔλθωσιν A.B.F.g.h. vulgo ἐπεξέλθωσιν. Cf. III. 108, 2. ἐξέλθωσιν Poppo. Goell.  
 Bekk. 5. οἰκεῖα A.B.E.F.K.V.d.g.h.i. Poppo. Goeller. Bekk. vulgo οἰκεῖων.  
 7. καίτου A.B.g.h. του καὶ C.G.H.K.L.O.b.c.f.i. τοῦ καὶ E.F.V. vulgo που καὶ.  
 του καὶ Poppo. Haack. καὶ του Goeller. Bekk. ἄλλα] ἅμα O. 8. ὁμοίως καὶ  
 A.B.C.F.H.K.L.M.N.O.V.b.c.d.f.g.h.i. Haack. Poppo. Goeller. Bekk. vulgo καὶ  
 ὁμοίως. 9. ποιῆσθαι τὴν ἐπιχείρησιν c. 10. πόνου K.

self-confidence which the French, like the Athenians, have ever retained amidst the greatest disasters, is almost a paraphrase of the language of the Corinthians. It was written after the defeats and disgraces of the seven years' war, and may be found in the Appendix to one of the volumes of General Mathieu Dumas' "Campagnes."

Le coq Français est le coq de la gloire,  
 Par les revers il n'est point abattu;  
 Il chante fort, quand il gagne la victoire,  
 Plus fort encore, quand il est bien battu.  
 Chanter toujours est sa grande vertu.

—celui qui ne perd jamais courage  
 Est le maître de l'avenir.

1. ἀναπίπτουσιν] "Thrown back, dis-  
 " spirited." It expresses properly the  
 movement of a rower, who throws him-  
 self backwards to give force to his  
 stroke; Xenoph. (Econom. 8, 8. or of  
 a man falling backwards from a cha-  
 riot, as Sophocles, Electra 729. It is a  
 strange mistake of Athenæus, (Deipno-  
 sophist. I. 42. ed. Schweigh.) to sup-

pose that the first meaning of this word  
 expresses mental discouragement. In  
 all languages the terms expressive of  
 the movements and feelings of the  
 mind are necessarily metaphors, bor-  
 rowed from the movements and feel-  
 ings of the body.

2. τοῖς μὲν σώμασιν, κ. τ. λ.] "They  
 " spend their lives for their country, as  
 " though they were no way concerned  
 " in them: their counsels they cherish  
 " as the nearest and dearest thing in  
 " the world, that they may employ  
 " them in her service." Compare Ly-  
 sias, Funeral Orat. p. 87. ed. Reiske.  
 ἐνόμιζον, τὰς μὲν ψυχὰς ἀλλοτρίας διὰ  
 τὸν θάνατον κεκτήσθαι, τὴν δ' ἐκ τῶν  
 κινδύνων μνήμην ἰδίαν καταλείφειν: and  
 Isocrates, Panegyric. p. 58. ὀλίγοι πρὸς  
 πολλὰς μυριάδας, ὥσπερ ἐν ἀλλοτρίαις  
 ψυχαῖς, μέλλοντες κινδυνεύειν.

6. τυχεῖν πράξαντες] "They had been  
 " fortunate, or succeeded, in effecting  
 " their objects."

11. αἰῶνος] Ex Homero Od. σ'. 202.  
 ὡς μηκέτ' ὀδυρομένη κατὰ θυμὸν Αἰγὼνα  
 φθινύθω. WASS.

SPARTA. A. C. 432. Olymp. 87. 1.

- “ ἀπολαύουσιν ἐλάχιστα τῶν ὑπαρχόντων διὰ τὸ ἀεὶ κτᾶσθαι  
 “ καὶ μήτε ἐορτὴν ἄλλο τι ἡγείσθαι ἢ τὸ τὰ δέοντα πράξαι,  
 “ ξυμφορὰν τε οὐχ ἥσσον ἡσυχίαν ἀπράγμονα ἢ ἀσχολίαν  
 10 “ ἐπίπονον. ὥστε εἴ τις αὐτοὺς ξυνελὼν φαίη πεφυκέναι ἐπὶ  
 “ τῷ μήτε αὐτοὺς ἔχειν ἡσυχίαν μήτε τοὺς ἄλλους ἀνθρώπους  
 “ ἔαν, ὀρθῶς ἂν εἴποι. LXXI. ταύτης μέντοι τοιαύτης  
 “ ἀντικαθεστηκυίας πόλεως, ὧς Λακεδαιμόνιοι,  
 “ διαμέλλετε, καὶ οἴεσθε τὴν ἡσυχίαν οὐ τού-  
 “ τοις τῶν ἀνθρώπων ἐπὶ πλείστον ἀρκεῖν, οἱ  
 “ ἂν τῇ μὲν παρασκευῇ δίκαια πράσσωσι, τῇ 10  
 “ δὲ γνώμῃ, ἣν ἀδικῶνται, δῆλοι ὧσι μὴ ἐπι-  
 “ τρέψοντες, ἀλλ’ ἐπὶ τῷ μὴ λυπεῖν τε ἄλλους  
 “ καὶ αὐτοὶ ἀμυνόμενοι μὴ βλάπτεσθαι τὸ ἴσον  
 2 “ νέμετε. μόλις δ’ ἂν πόλει ὁμοία παροικοῦντες ἐτυγχάνετε  
 “ τούτου· νῦν δ’, ὅπερ καὶ ἄρτι ἐδηλώσαμεν, ἀρχαιοτρόπα 15  
 3 “ ὑμῶν τὰ ἐπιτηδεύματα πρὸς αὐτοὺς ἐστίν. ἀνάγκη δ’  
 “ ὥσπερ τέχνης ἀεὶ τὰ ἐπιγιγνώμενα κρατεῖν· καὶ ἡσυχά-

The Corinthians conclude by solemnly urging the Lacedæmonians to exert themselves; and intimate that otherwise they may be driven to look out for other allies, and to abandon their connection with Sparta.

2. ἐορτὴν ἢ ἄλλο K.i. 7. καθεστηκυίας d. 8. οὐ] μὴ L. om. d. 12. Post τε omisi τοὺς cum A.B.E.F.H.N.V.f.g.h. om. Bekk. Goell. Uncis inclusit Poppe.

8. καὶ οἴεσθε—νέμετε] “You think “not that they enjoy the longest peace, “who, while they avoid all injury to “others, are yet known to be resolved “to bear no injury to themselves. But “your justice consists in neither harming others nor allowing yourselves to “be harmed by defending yourselves.” That is to say, they did not understand that to be ready for war is often the surest means of preserving peace; whilst to submit to injury from a dread of the evils of resistance, is the way to bring on war at last, after fruitless and costly sacrifices have been made to avert it. Compare ch. 124, 1. towards the end. VI. 16, 4. τὰ ἴσα νέμων. See also Isocrates on the Peace, p. 186. It is not certain however what is the precise meaning of the expression τὸ ἴσον νέμετε ἐπὶ τῷ μὴ λυπεῖν ἄλλους. νέμειν τὸ

ἴσον in itself I suppose is “to deal “justly,” “to deal to every man that “which is fair and equal.” Is the meaning then as follows, “Other men “deal justly with their neighbours, but “still they purpose to defend themselves if others do not deal justly “with them: you on the other hand “deal justly, not with any such purpose as this, but rather on the principle or with the purpose of neither “doing harm, nor yet of suffering “harm yourselves by attempting to “defend yourselves.” Thus far I think Mr. Donaldson is right in his interpretation of this passage, when he says that ἐπὶ implies a principle or “condition of action.” He is wrong I think also in translating τὸ ἴσον νέμετε, “you “lead a life of easy indifference.” See “New Cratylus,” p. 548.

SPARTA. A. C. 432. Olymp. 87. 1.

- “ ζούση μὲν πόλει τὰ ἀκίνητα νόμιμα ἄριστα, πρὸς πολλὰ  
 “ δὲ ἀναγκαζομένοις ἰέναι πολλῆς καὶ τῆς ἐπιτεχνήσεως δεῖ.  
 “ διόπερ καὶ τὰ τῶν Ἀθηναίων ἀπὸ τῆς πολυπειρίας ἐπὶ 4  
 “ πλεόν ὑμῶν κεκαίνωται. μέχρι μὲν οὖν τοῦδε ὠρίσθω 5  
 5 “ ὑμῶν ἢ βραδυτῆς· νῦν δὲ τοῖς τε ἄλλοις καὶ Ποτιδαίαιταις,  
 “ ὥσπερ ὑπεδέξασθε, βοηθήσατε κατὰ τάχος ἐσβαλόντες ἐς  
 “ τὴν Ἀττικὴν, ἵνα μὴ ἄνδρας τε φίλους καὶ ξυγγενεῖς τοῖς  
 “ ἐχθίστοις προῆσθε καὶ ἡμᾶς τοὺς ἄλλους ἀθυμία πρὸς  
 “ ἑτέραν τινὰ ξυμμαχίαν τρέψητε. δρῶμεν δ’ ἂν ἄδικον οὐδὲν 6  
 10 “ οὔτε πρὸς θεῶν τῶν ὀρκίων οὔτε πρὸς ἀνθρώπων τῶν  
 “ αἰσθανομένων· λύουσι γὰρ σπονδὰς οὐχ οἱ δι’ ἐρημίαν  
 “ ἄλλοις προσιόντες, ἀλλ’ οἱ μὴ βοηθοῦντες οἷς ἂν ξυνο-  
 “ μόσωσι. βουλομένων δὲ ὑμῶν προθύμων εἶναι μενούμεν· 7  
 “ οὔτε γὰρ ὅσια ἂν ποιῶμεν μεταβαλλόμενοι, οὔτε ξυνη-  
 15 “ θεστέρους ἂν ἄλλους εὔροιμεν. πρὸς τὰδε βουλευέσθε εὖ,  
 “ καὶ τὴν Πελοπόννησον πειρᾶσθε μὴ ἐλάσσω ἐξηγεῖσθαι ἢ  
 “ οἱ πατέρες ὑμῖν παρέδοσαν.”

LXXII. Τοιαῦτα μὲν οἱ Κορίνθιοι εἶπον. τῶν δὲ Ἀθη- 2

2. ἀναγκαζομένη O. ἀναγκαζομένης c.      τῆς] om. A.B.E.F.H.V.c.g.h.i.  
 3. ὑπὸ K.      4. κεκαίνωνται g. κενέωνται C. ἐπικεκαίνωνται i.      οὖν] om. L.i.  
 5. καὶ τοῖς ποτιδ. F.H.N.V.      6. ἐσβαλόντες O. et pr. G.      9. τρέψετε E.  
 μηδὲν i.      14. ὅσια corr. F.      16. ἦ F.      17. παρέδωκαν V.

4. μέχρι μὲν οὖν τοῦδε ὠρίσθω] i. e. μέχρι τοῦδε προελθούσα ἐνθαῦτα ὠρίσθω. See note on ch. 51, 3.

10. πρὸς ἀνθρώπων τῶν αἰσθανομένων] i. e. τῶν αἰσθῆσιν ἔχόντων, as Reiske and others have observed. Compare V. 26. αἰσθανόμενος τῇ ἡλικίᾳ. “Who are capable of feeling and observing.”

14. ὅσια] This word, like *sacer*, in Latin, has two apparently opposite significations: τὸ ὅσιον καὶ τὸ δίκαιον, “What is pious towards heaven and “what is just towards men:” and again, ὅσια καὶ ἴερα, “Things profane and “things sacred.” The first is the original sense of the word; and its second signification arises from this, that those things which may piously be touched

or used are those which are not sacred; i. e. which are profane. Thus in Sophocles, *Oedip. Colon.* 188. ἄγε νυν σύ με παῖ, ἵν’ ἂν εὐσεβίας Ἐπιβαίνοντες, τὸ μὲν εἴπωμεν, κ. τ. λ. i. e. ἄγε σύ με ἐς ὁσίον, ἐνθα ὁσίον ἐστὶν ἐπιβαίνειν, or ἐς βεβηλόν. In the same way ἐπιτήδειος, which is generally used in a good sense, occurs in Xenophon, *Anab.* II. 3, 11. in the very opposite one, in the expression ἐπαυεν ἂν τὸν ἐπιτήδειον, i. e. whoever was fit to be beaten, that is, who was unfit for any good purpose.

18. τῶν δὲ Ἀθηναίων κ. τ. λ.] Passages where the construction is similarly involved are to be found in Thucyd. I. 115, 5. τῶν δὲ Σαμίων (ἦσαν γὰρ τινες οἱ οὐχ ὑπέμενον)—ξυνθέμενοι—διέβησαν.

SPARTA. A. C. 432. Olymp. 87. 1.

ναίων ἔτυχε γὰρ πρεσβεία πρότερον ἐν τῇ Λακεδαίμονι περὶ  
 ἄλλων παρούσα, καὶ ὡς ἦσθοντο τῶν λόγων,  
 ἔδοξεν αὐτοῖς παριτητέα ἐς τοὺς Λακεδαιμονίους  
 εἶναι, τῶν μὲν ἐγκλημάτων περὶ μηδὲν ἀπολο-  
 γησομένους ὧν αἱ πόλεις ἐνεκάλουν, δηλώσαις  
 δὲ περὶ τοῦ παντὸς ὡς οὐ ταχέως αὐτοῖς βου-  
 λευτέον εἴη, ἀλλ' ἐν πλείονι σκεπτέον. καὶ ἅμα  
 τὴν σφετέραν πόλιν ἐβούλοντο σημῆναι ὅση  
 εἴη δύναμις, καὶ ὑπόμνησιν ποιήσασθαι τοῖς τε  
 πρεσβυτέροις ὧν ἦδυσαν καὶ τοῖς νεωτέροις ἐξήγησιν ὧν  
 ἄπειροι ἦσαν, νομίζοντες μᾶλλον ἂν αὐτοὺς ἐκ τῶν λόγων  
 πρὸς τὸ ἡσυχάζειν τραπέσθαι ἢ πρὸς τὸ πολεμεῖν. προσελ-  
 θόντες οὖν τοῖς Λακεδαιμονίοις ἔφασαν βούλεσθαι καὶ αὐτοὶ

3. αὐτοὺς d. παριτέα h. 6. ταχέον V. 7. πλείονι A.B.C.E.F.H.V.c.f.g.h.  
 Porpo. Goell. Bekk. vulgo πλείονι. 9. δύναμις εἴη K. ποιήσεσθαι A.B.E.F.  
 G.H.c.f.g. 11. ἂν recepi ex A.B.E.F.G.H.N.V.g. habent Bekk. Haack. Porpo.  
 Goell. 12. τρέπεσθαι I.L.O.P.

VII. 48, 2. καὶ ἦν γὰρ τι—βουλόμενον  
 τοῖς Ἀθηναίοις τὰ πράγματα ἐνδοῦναι,  
 ἐπεκηρυκεῖτο ἐς αὐτόν. VIII. 30, 1. τοῖς  
 ἐν τῇ Σάμῳ Ἀθηναίοις, προσαφηγμένα γὰρ  
 ἦσαν—ἄλλαι νῆες—καὶ τὰς ἀπὸ Χίου—  
 ξυναγαγόντες, ἐβούλοντο. Herodot. IV.  
 149, 1. ὁ δὲ παῖς οὐ γὰρ ἔφη οἱ συμπλεύ-  
 σεσθαι, τοιγαρῶν ἔφη αὐτὸν καταλείψειν  
 ὅν ἐν λυκοῖσι. And in the same chap-  
 ter, τοῖσι δὲ ἐν τῇ φυλῇ ταύτῃ ἀνδράσι οὐ  
 γὰρ ὑπέμειναν τὰ τέκνα, ἰδρύσαντο—ἱρόν.  
 IV. 200, 1. τῶν δὲ πᾶν γὰρ ἦν τὸ πλῆθος  
 μεταίτιον, οὐκ ἰδέοντο τοὺς λόγους. IX.  
 109, 2. τῇ δὲ κακῶς γὰρ ἔδει πανοικίῃ  
 γενέσθαι,—εἶπε τῷ Ξέρξῃ. The expla-  
 nation of all these passages is, that the  
 Greeks always put the subject of a pro-  
 position as near the beginning of the  
 sentence as possible, when there is a  
 transition from one subject to another.  
 The new subject being thus placed first,  
 the reason of the predicate immediately  
 follows, before the predicate itself; and  
 the subject is made to depend gram-  
 matically on this reason, rather than on  
 the predicate. In English it would be

put in the nominative case, and the γὰρ  
 would be expressed by *as*, or by the  
 participle agreeing with the nominative;  
 but in Greek it is put in whatever case  
 the sentence containing the explanation  
 or reason of the predicate may require.  
 In the present passage, however, there  
 is a confusion owing to the introduction  
 of the conjunction καὶ in the words καὶ  
 ὡς ἦσθοντο τῶν λόγων. The more simple  
 grammar would be, τῶν δὲ Ἀθηναίων  
 τοῖς πρέσβεσι παρατίχουσι τότε παρὰ  
 τοῖς Λακεδαιμονίοις καὶ τῶν λόγων αἰσθο-  
 μένοις, ἔδοξε παριτητέα εἶναι. In English  
 it would run thus, "But the Athenians  
 "happening at that time to have an  
 "embassy at Lacedæmon, and hearing  
 "what was said, resolved to address  
 "themselves to the Lacedæmonian  
 "government," &c.

3. παριτητέα—ἀπολογησομένους] The  
 accusative follows the verbal adjective,  
 because παριτητέα is equivalent in sense  
 to παρίναί δέιν. Compare VIII. 65, 3.  
 and Matthiæ, Gr. Gr. §. 447. 4. Jelf,  
 613. 5. obs. 5.

ἐς τὸ πλῆθος αὐτῶν εἰπεῖν, εἴ τι μὴ ἀποκωλύοι. οἱ δ' ὁ  
ἐκέλευόν τε ἐπιέναι, καὶ παρελθόντες οἱ Ἀθηναῖοι ἔλεγον  
τοιάδε.

LXXIII. “Ἡ ΜΕΝ πρέσβευσις ἡμῶν οὐκ ἐς ἀντιλο-  
5 “ γίαν τοῖς ὑμετέροις ξυμμάχοις ἐγένετο, ἀλλὰ περὶ ὧν ἡ  
SPEECH OF THE “ πόλις ἔπεμψεν” αἰσθόμενοι δὲ καταβοὴν οὐκ  
ATHENIANS. “ ὀλίγην οὖσαν ἡμῶν παρήλθομεν, οὐ τοῖς  
(73—78.) “ ἐγκλήμασι τῶν πόλεων ἀντεροῦντες (οὐ γὰρ  
They urge the claim “ παρὰ δικασταῖς ὑμῖν οὔτε ἡμῶν οὔτε τούτων  
of Athens on the gra- “ οἱ λόγοι ἂν γίγνουτο) ἀλλ’ ὅπως μὴ ῥαδίως  
titude and respect of “ περὶ μεγάλων πραγμάτων τοῖς ξυμμάχοις  
10 Lacedæmon, from its “ πειθόμενοι χεῖρον βουλευέσθητε, καὶ ἅμα  
great services in the “ βουλόμενοι περὶ τοῦ παντὸς λόγου τοῦ ἐς ἡμᾶς καθεστῶτος  
Persian invasion. “ δηλῶσαι ὡς οὔτε ἀπεικότως ἔχομεν ἂ κεκτήμεθα, ἧ τε  
73, 74. “ πόλις ἡμῶν ἀξία λόγου ἐστί. καὶ τὰ μὲν πάνυ παλαιὰ τί-  
15 “ δεῖ λέγειν, ὧν ἀκοαὶ μᾶλλον λόγων μάρτυρες ἢ ὄψις τῶν  
“ ἀκουσομένων; τὰ δὲ Μηδικὰ καὶ ὅσα αὐτοῖς ξύνιστε, εἰ  
“ καὶ δι’ ὅχλου μᾶλλον ἔσται ἀεὶ προβαλλομένοις, ἀνάγκη  
“ λέγειν” καὶ γὰρ ὅτε ἐδρῶμεν, ἐπ’ ὠφελείᾳ ἐκινδυνεύετο, ἧς  
20 “ τοῦ μὲν ἔργου μέρος μετέσχετε, τοῦ δὲ λόγου μὴ παντὸς,

1. εἴτι correctus A. ἀποκωλύει F.H.K.V.e.d.i. Poppo. ἀποκωλύει A.B.E.  
f.g.h. ceteri et Bekk. Goeller. ἀποκωλύοι. 2. ἐπικέλευον b. ἐπιέναι A.B.E.F.  
H.K.M.N.V.b.d.h.i. Haack. Poppo. Goell. Bekk. περιέναι Q. C.G. et vulgo  
παρίεναι. 4. πρεσβευσία Dionys. p. 794. πρεσβεία nescio quis Paris. 5. ἡμε-  
τέροις B.C.F. 6. αἰσθανόμενοι C.G. 9. οὔτε τούτων] om. pr. G. 15. ἐστὶ  
λόγου V. 16. ὧν αἱ ἀκοαὶ Q. μᾶλλον] om. P. ὄψις B.C.E.F.H.I.K.N.V.  
c.d.f.g.h.i. Poppo. Goeller. Haack. vulgo, et Bekk. ὄψεαι. 17. αὐτοῖς A.B.E.F.  
H.K.O.g. Haack. Poppo. Goell. Bekk. C. et ceteri αὐτοῖς. 19. ὠφελίᾳ Bekk.  
ἐκινδυνεύετε C.I. οἷς F. 20. κατέσχετε d.i. τοῦ] μὴ O.P.

2. ἐπιέναι] Confer I. 90, 6. ἐπέρχεται  
ἐπὶ τὸ κοινόν. 91, 4. ἐπελθὼν τοῖς Λακε-  
δαιμονίοις. 119, 2. τελευταῖοι ἐπελθόντες  
ἔλεγον. BEKK.

17. εἰ καὶ δι’ ὅχλου—προβαλλομένοις]  
“Although it be rather irksome to us  
“to be for ever bringing this subject  
“forwards.” Thus Haack, and, I think,  
rightly; and Bekker and Poppo and  
Göller in his last edition have retained

the same stopping. Others place a  
comma after ἔσται, and interpret the  
passage thus: “We must continually  
“bring these topics forward, even if  
“they prove rather irksome to you.”  
This is Bredow’s translation.

19. ἧς τοῦ μὲν ἔργου κ. τ. λ.] Göller  
interprets thus, “Of the actual doing  
“ye had your share, but we must have  
“our share also of the glory.” But

- 3 “ εἴ τι ὠφελεῖ, στερισκώμεθα. ῥηθήσεται δὲ οὐ παραιτήσεως  
 “ μᾶλλον ἔνεκα ἢ μαρτυρίου καὶ δηλώσεως πρὸς οἷαν ὑμῖν  
 4 “ πόλιν μὴ εὖ βουλευομένοις ὁ ἀγὼν καταστήσεται. φαμέν  
 “ γὰρ Μαραθῶνί τε μόνοι προκινδυνεύσαι τῷ βαρβάρῳ, καὶ  
 “ ὅτε τὸ ὕστερον ἦλθεν, οὐχ ἱκανοὶ ὄντες κατὰ γῆν ἀμύν- 5  
 “ νεσθαι, ἐσβάντες ἐς τὰς ναῦς πανδημεὶ ἐν Σαλαμῖνι  
 “ ξυνναυμαχῆσαι, ὅπερ ἔσχε μὴ κατὰ πόλεις αὐτὸν ἐπι-  
 “ πλέοντα τὴν Πελοπόννησον πορθεῖν, ἀδυνάτων ἂν ὄντων  
 5 “ πρὸς ναῦς πολλὰς ἀλλήλοις ἐπιβοηθεῖν. τεκμήριον δὲ  
 “ μέγιστον αὐτὸς ἐποίησε· νικηθεὶς γὰρ ταῖς ναυσὶν ὥς 10  
 “ οὐκέτι αὐτῷ ὁμοίας οὔσης τῆς δυνάμεως κατὰ τάχος τῷ  
 “ πλέονι τοῦ στρατοῦ ἀνεχώρησεν. LXXIV. τοιούτου  
 “ μέντοι ξυμβάντος τούτου, καὶ σαφῶς δηλωθέντος ὅτι ἐν  
 “ ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο, τρία τὰ  
 “ ὠφελιμώτατα ἐς αὐτὸ παρεσχόμεθα, ἀριθμὸν τε νεῶν 15  
 “ πλείστον καὶ ἄνδρα στρατηγὸν ξυνητώτατον καὶ προθυ-  
 “ μίαν ἀοκνοτάτην· ναῦς μὲν γε ἐς τὰς τετρακοσίας ὀλίγῳ

1. στερισκώμεθα A.B.H.I.O.V.g. Haack. Poppo. Goeller. Bekk. C.E.F. et vulgo στερισκόμεθα. παραινήσεως O. 3. μὴ] οὐκ d. βεβουλευμένοις c. βουλευμένοις d. 5. τῷ om. N.V. ἀμύνασθαι g. 8. τὴν τε πειλ. B.F.g.h. ἂν] om. C. addidi ex A.B.E.F.H.I.K.L.N.O.V.c.d.f.g.h.i. receperunt Haack. Poppo. Goeller. Bekk. 12. πλείονι g.h. 13. ξυμβάντος τούτου A.B.E.F.H. V.c.g.h. Poppo. Goeller. Bekk. C.G. et vulgo τούτου ξυμβάντος. 17. μὲν τοιγε τριακοσίας I.L.O.

although this would be true, yet I think that it would not be to the speaker's actual purpose; which is rather to represent the Athenians as having done the work themselves, and therefore as being entitled to the gratitude of Greece, than to allow any share of it to others. And therefore I would rather interpret the words, “Of the solid fruit of that common benefit ye had your share, but let us too have our share of the credit of it.”

4. προκινδυνεύσαι] Hinc decantatum illud mutuatus est iuramentum Demosthenes: Οὐκ ἔστιν ὅπως ἡμάρτετε· οὐ ΜΑ τοὺς ἐν Μαραθῶνι ΠΡΟΚΙΝΔΥΝΕΥΣΑΝΤΑΣ, &c. WASS.

προκινδυνεύσαι τῷ βαρβάρῳ] Dativo

βαρβάρῳ significatur, adversus barbarum: quia in verbo inest sensus pugnandi. GÖLL. Compare notes on IV. 56.

7. μὴ κατὰ πόλεις, κ. τ. λ.] See Herodot. VII. 139, 3.

10. ὥς οὐκέτι ὁμοίας οὔσης] “Condering his power to be no longer what it had been before.” Compare II. 80, 1. ὁ περίπλους οὐκέτι ἴσαιο—ὁμοιος, “Would be no longer what it had been before.”

17. ναῦς ἐς τὰς τετρακοσίας] Numerum posuit rotundum navium Græcarum, ut et Demosth. de Cor. c. 70. τριακοσίων οὐσῶν τῶν πασῶν τρήρεων, τὰς διακοσίας ἢ πόλεις (Atheniensium) παρέσχετο. Sic reliqui oratores; v. c. Isocr. Paneg.

SPARTA. A. C. 432. Olymp. 87. 1.

“ ἐλάσσους τῶν δύο μοιρῶν, Θεμιστοκλέα δὲ ἄρχοντα, ὅς  
 “ αἰτιώτατος ἐν τῷ στενῷ ναυμαχῆσαι ἐγένετο, ὅπερ σαφέ-  
 “ στατα ἔσωσε τὰ πράγματα, καὶ αὐτοὶ διὰ τοῦτο δὴ μάλιστα  
 “ ἐτιμήσατε ἄνδρα ξένον τῶν ὡς ὑμᾶς ἐλθόντων. προθυμίαν  
 5 “ δὲ καὶ πολὺ τολμηροτάτην ἐδείξαμεν, οἱ γε, ἐπειδὴ ἡμῖν  
 “ κατὰ γῆν οὐδεὶς ἐβοήθει, τῶν ἄλλων ἤδη μέχρι ἡμῶν  
 “ δουλευόντων ἡξιώσαμεν ἐκλιπόντες τὴν πόλιν καὶ τὰ

1. ἐλάττους g.h. τῶν δύο G. Ante δύο articulum ignorant B.C.E.F.H.I. N.V.c.e.f.h. et A. qui litteras ους δυ in litura habet plurimum capace. omisit etiam Bekker. 2. σαφέως F.H. 3. αὐτοὶ A.E.F. (omisso mox ὑμεῖς.) H.K.V.d.g.h.i. Poppo. Goeller. vulgo αὐτόν. atque ita Haack. et Bekker. διὰ τοῦτο δὴ μάλι-  
 στα ἐτιμήσατε A.E.F.H.V.d.e.g.h.i. Haack. Poppo. Goell. τοῦτο δὴ μάλιστα ὑμεῖς  
 ἐτιμήσατε B. τοῦτο δὲ μάλ. ἐτ. ἄν. N. τοῦτο ὑμεῖς δὴ μάλιστα Bekker. C. et vulgo  
 τοῦτο ὑμεῖς ἐτ. μάλ. δὴ ἄνδρα. 4. ὡς] εἰς L.

c. 31. κεκτημένοι τριῖναις διπλάσις μὲν, ἢ σύμπαντες οἱ ἄλλοι. Lys. Epit. p. 105. Reisk. Ita secundum Diod. Sic. L. XV. 58. Athenienses ducentas naves dederunt. Accuratus si numerum navium ineamus, classis fuit 378 navium (Herod. VIII. c. 48, 3.) Athenienses secundum Herodotum (VIII. 44, 1.) miserunt 180 naves. cf. Plut. in Them. c. 14. p. 467. Egregie egerunt de hac re Valcken. ad Herod. L. VIII. p. 619. et 640. et Morus ad Isocr. Pan. p. 71. GÖRTL. It should be recollected, that this is not the statement of Thucydides, but of the Athenian orator, who is made very characteristically to indulge in gross exaggerations, exactly as we find to be the practice of those orators whose real speeches are still extant. Similar misrepresentations occur in the speech of Alcibiades, in which he urges the policy of the expedition against Syracuse; but it is absurd, after the express declaration of Thucydides in his preface, to confound the speeches with the history, and to imagine them to contain not what the speakers were likely to have said, but what the truth required them to say.

Since this note was written, Didot the French editor of Thucydides has endeavoured to remove the difficulty by interpreting τῶν δύο μοιρῶν “the half,” instead of “two thirds;” and strange to say, Göller in his last edition has

adopted this, as I think, most undoubted error. But it may be observed that in the proportion of the Athenian ships to the whole fleet Demosthenes agrees with the orator in Thucydides. τριακοσίων οὐσῶν τῶν πασῶν τριῖναις τὰς διακοσίας ἢ πόλις παρέσχετο, where Didot again wishes to alter τριακοσίων into τετρακοσίων. It would seem that it was a favourite boast of the Athenians, though not a true one, that two thirds of the fleet which fought at Salamis were furnished by Athens. If then they took the real number of the whole fleet (as the speaker in Thucydides has done nearly, for it was 378 and he calls it 400,) then the false proportion could only be maintained by overrating the number of the Athenian ships. If on the contrary they gave nearly the real number of the Athenian ships, as Demosthenes did, then it was necessary to diminish the amount of the whole combined fleet; and accordingly he states it to have been only 300.

2. αἰτιώτατος ναυμαχῆσαι Aitios cum infinit. sine articulo τοῦ solennis structura. Conf. I. 25. 33. 75. 133. Xenophon. Hellenic. VII. 5. 17. αἰτιος ἐγένοντο σωθῆναι; et VII. 4. 19. (where Schneider has rashly inserted the article.) GÖLL.

4. ἐτιμήσατε] Vid. Plut. in Them. c. 17. p. 472. BEKKER. See also Herodot. VIII. 124.



SPARTA. A. C. 432. Olymp. 87. 1.

“ οἰκεῖα διαφθείραντες μηδ’ ὥς τὸ τῶν περιλοίπων ξυμμάχων  
 “ κοινὸν προλιπεῖν, μηδὲ σκεδασθέντες ἀχρεῖοι αὐτοῖς γενέ-  
 “ σθαι, ἀλλ’ ἐσβάντες ἐς τὰς ναῦς κινδυνεύσαι καὶ μὴ  
 3 “ ὀργισθῆναι ὅτι ἡμῖν οὐ προετιμωρήσατε. ὥστε φαμέν οὐχ  
 4 “ ἦσσον αὐτοὶ ὠφελῆσαι ὑμᾶς ἢ τυχεῖν τούτου. ὑμεῖς μὲν 5  
 “ γὰρ ἀπὸ τε οἰκουμένων τῶν πόλεων καὶ ἐπὶ τῷ τὸ λοιπὸν  
 “ νέμεσθαι, ἐπειδὴ ἐδείσατε ὑπὲρ ὑμῶν καὶ οὐχ ἡμῶν τὸ  
 “ πλέον, ἐβοηθήσατε (ὅτε γοῦν ἡμεν ἔτι σῶοι, οὐ παρεγέ-  
 “ νεσθε). ἡμεῖς δὲ ἀπὸ τε τῆς οὐκ οὔσης ἔτι ὀρμώμενοι καὶ  
 “ ὑπὲρ τῆς ἐν βραχείᾳ ἐλπίδι οὔσης κινδυνεύοντες ξυνεσώ- 10  
 5 “ σαμεν ὑμᾶς τε τὸ μέρος καὶ ἡμᾶς αὐτούς. εἰ δὲ προσεχω-  
 “ ρήσαμεν πρότερον τῷ Μήδῳ, δείσαντες ὥσπερ καὶ ἄλλοι  
 “ περὶ τῇ χώρᾳ, ἢ μὴ ἐτολμήσαμεν ὕστερον ἐσβῆναι ἐς τὰς  
 “ ναῦς ὡς διεφθαρμένοι, οὐδὲν ἂν ἔτι ἔδει ὑμᾶς μὴ ἔχοντας  
 “ ναῦς ἱκανὰς ναυμαχεῖν, ἀλλὰ καθ’ ἡσυχίαν ἂν αὐτῷ προε- 15  
 “ χώρησε τὰ πράγματα ἢ ἐβούλετο. LXXV. ἄρ’ ἀξιοί

1. ὥς E.  
 om. pr. G.  
 P.Q.d.e.i.

2. γενέσθαι αὐτοῖς g.h.  
 Μήδῳ] μήπω C.  
 15. προσεχώρησε B.g.

6. τὸ] om. A.B.g.h.i.  
 13. ἢ] καὶ K.d.i.  
 16. ἦ] ὥς c. φ d.

12. πρότερον]  
 14. ἔδει ἔτι C.G.K.L.O.  
 ἄρα ἀξιοί V.

10. ξυνεσώσαμεν—τὸ μέρος] “We bore  
 “ our full share in the deliverance both  
 “ of ourselves and of you.” Compare  
 Demosthen. de Falsa Legat. p. 367.  
 Reiske. and Lysias advers. Philom.  
 p. 872. μετέχειν τὸ μέρος τῶν δεινῶν.

16. ἄρ’ ἀξιοί ἐσμεν κ. τ. λ.] The word  
 ἄρα, although accented and pronounced  
 differently, is no other originally than  
 the illative conjunction ἄρα. Bauer  
 compares the word to the Latin “ec-  
 “ quid;” as in Livy, IV. 3. “Ecquid  
 “ sentitis in quanto contemptu vivatis?”  
 where “ecquid sentitis” means, “Do  
 “ you not feel?” He might have com-  
 pared also the expression “en unquam”  
 which occurs in the same chapter, and  
 again in X. 8. where the sense in both  
 cases according to our way of express-  
 ing it would be “en nunquam:” “en  
 “ unquam fando audistis?” “What,  
 “ did you never hear tell, how the first  
 “ patricians” &c.? Thus ἄρ’ ἀξιοί ἐσμεν

means in English, “Do we not then  
 “ deserve?” or according to the original  
 signification of the word, “We deserve  
 “ then, I think,” where the question is  
 conveyed by the tone and manner as  
 completely as if it were put in the direct  
 interrogative form. Yet according to  
 the more usual Greek idiom, this sense  
 would be expressed as in English, ἄρ’  
 οὐκ ἀξιοί ἐσμεν; whereas ἄρα μὴ ἀξιοί  
 ἐσμεν would signify, “Do we deserve?”  
 It seems then that Thucydides has  
 made the words ἄρ’ ἀξιοί ἐσμεν—μὴ  
 οὕτως ἄγαν ἐπιφθόνως διακεῖσθαι signify  
 the same thing as if he had written ἄρα  
 μὴ ἀξιοί ἐσμεν—οὕτως ἄγαν—διακεῖσθαι,  
 the negative μὴ being merely transposed  
 from the beginning to the latter part of  
 the sentence. For the sense of ἄρα μὴ  
 as different from that of ἄρ’ οὐκ, see  
 Kühner, Gr. Gr. §. 834. and the pas-  
 sages there quoted. Jelf, 873. 3.



SPARTA. A. C. 432. Olymp. 87. 1.

Then with respect to the charge of ambition brought against them, their dominion was at first fairly gained, and afterwards it was a matter of self-preservation to maintain it.

“ ἔσμεν, ὦ Λακεδαιμόνιοι, καὶ προθυμίας ἔνεκα  
“ τῆς τότε καὶ γνώμης ξυνέσεως ἀρχῆς γε ἧς  
“ ἔχομεν τοῖς Ἑλλησι μὴ οὕτως ἄγαν ἐπι-  
“ φθόνως διακείσθαι; καὶ γὰρ αὐτὴν τήνδε  
“ ἐλάβομεν οὐ βιασάμενοι, ἀλλ’ ὑμῶν μὲν οὐκ  
“ ἐβελησάντων παραμεῖναι πρὸς τὰ ὑπόλοιπα

“ τοῦ βαρβάρου, ἡμῖν δὲ προσελθόντων τῶν ξυμμάχων καὶ  
“ αὐτῶν δεηθέντων ἡγεμόνας καταστήναι· ἐξ αὐτοῦ δὲ τοῦ  
“ ἔργου κατηναγκάσθημεν τὸ πρῶτον προαγαγεῖν αὐτὴν ἐς

10 “ τόδε, μάλιστα μὲν ὑπὸ δέους, ἔπειτα δὲ καὶ τιμῆς, ὕστερον  
“ καὶ ὠφελείας. καὶ οὐκ ἀσφαλὲς ἔτι ἐδόκει εἶναι τοῖς πολ- 2

“ λοῖς ἀπηχθημένους, καὶ τινων καὶ ἤδη ἀποστάντων κατε-  
“ στραμμένων, ὑμῶν τε ἡμῖν οὐκέτι ὁμοίως φίλων ἀλλ’  
“ ὑπόπτων καὶ διαφόρων ὄντων, ἀνέντας κινδυνεύειν· καὶ γὰρ

15 “ ἂν αἱ ἀποστάσεις πρὸς ὑμᾶς ἐγίνοντο. πᾶσι δὲ ἀνεπί- 3

“ φθονον τὰ ξυμφέροντα τῶν μεγίστων πέρι κινδύνων εὖ  
“ τίθεσθαι. LXXVI. ὑμεῖς γοῦν, ὦ Λακεδαιμόνιοι, τὰς ἐν

They ought not therefore to be blamed, but rather praised for having abused their power so little.

“ τῇ Πελοποννήσῳ πόλεις ἐπὶ τὸ ὑμῖν ὠφέ-  
“ λιμον καταστησάμενοι ἐξηγήσθε· καὶ εἰ

20 “ τότε ὑπομείναντες διὰ παντὸς ἀπήχθησθε  
“ ἐν τῇ ἡγεμονίᾳ ὥσπερ ἡμεῖς, εὖ ἴσμεν μὴ

“ ἂν ἦσσαν ὑμᾶς λυπηροὺς γενομένους τοῖς ξυμμάχοις, καὶ  
“ ἀναγκασθέντας ἂν ἡ ἄρχειν ἐγκρατῶς ἢ αὐτοὺς κινδυνεύειν.

1. καὶ] τῆς c.d. 2. καὶ γνώμης καὶ ξ. N.V.c. γε L.O.Q. Haack. Poppo. Goeller. Bekk. vulgo ἀρχῆς τε. ἧς] om. P. 3. ὅπως Q. διακείσθαι ἐπι-  
φθόνως V. 7. τῶν βαρβάρων K. 10. δὲ om. C.G.K.L.O.P.i. 11. ὠφε-  
λίας Bekk. 12. καὶ ante ἤδη om. f. ἤδη] δὴ d. 13. τε καὶ ἡμῖν O.  
ἡμῖν E. οὐκέτι] τε C. φίλων ὄντων ἀλλὰ K. 17. τίθεσθαι] πείθεσθαι B.F.  
18. ὑμῶν C.O.P.e. 19. ἐξηγήσθε K. 20. ἀπήχθησθε A.B.E.F.H.V.g.  
Haack. Poppo. Goeller. Bekk. vulgo ἀπήχθησθε.

2. “ Dele ξυνέσεως.” DOBREE. Poppo seems inclined to strike out γνώμης, but as we find γνώμης ἀμάρτημα II. 65, 12. I do not see why we may not also allow γνώμης ξυνέσεως; “our intelligence or good sense in counsel.”

6. παραμεῖναι] Compare III. 10, 2. παραμενιάντων πρὸς τὰ ὑπόλοιπα τῶν

ἔργων. See Herod. IX. 114, 2.

15. πᾶσι δὲ ἀνεπιφθονον] Compare Thucyd. VI. 83, 2.

17. ὑμεῖς γοῦν κ. τ. λ.] The same sentiment, and almost in the same words, had been given before in chap. 19, 1. and recurs again in chap. 144, 2. of this book.

- 2 " οὕτως οὐδ' ἡμεῖς θαυμαστὸν οὐδὲν πεποιήκαμεν οὐδ' ἀπὸ  
 " τοῦ ἀνθρωπείου τρόπου, εἰ ἀρχὴν τε διδομένην ἐδεξάμεθα,  
 " καὶ ταύτην μὴ ἀνείμεν ὑπὸ τῶν μεγίστων νικηθέντες, τιμῆς  
 " καὶ δέους καὶ ὠφελείας, οὐδ' αὖ πρῶτοι τοῦ τοιούτου  
 " ὑπάρξαντες, ἀλλ' αἰὲ καθεστῶτος τὸν ἥσσω ὑπὸ τοῦ 5  
 " δυνατωτέρου κατείργεσθαι, ἄξιοί τε ἅμα νομίζοντες εἶναι,  
 " καὶ ὑμῖν δοκοῦντες μέχρι οὐ τὰ ξυμφέροντα λογίζομενοι  
 " τῷ δικαίῳ λόγῳ νῦν χρῆσθε, ὃν οὐδεὶς πω παρατυχόν  
 " ἰσχύϊ τι κτήσασθαι προθεῖς τοῦ μὴ πλεόν ἔχειν ἀπετρά-  
 3 " πετο. ἐπαινέσθαι τε ἄξιοι οἵτινες χρησάμενοι τῇ ἀνθρω- 10  
 " πείᾳ φύσει ὥστε ἐτέρων ἄρχειν, δικαιοτέροι ἢ κατὰ τὴν  
 4 " ὑπάρχουσαν δύναμιν γεγέννηται. ἄλλους γ' ἂν οὖν οἰόμεθα  
 " τὰ ἡμέτερα λαβόντας δεῖξαι ἂν μάλιστα εἴ τι μετριάζομεν  
 " ἡμῖν δὲ καὶ ἐκ τοῦ ἐπικεικὸς ἀδοξία τὸ πλεόν ἢ ἔπαινος οὐκ  
 " εἰκότως περιέστη. LXXVII. καὶ ἐλασσούμενοι γὰρ ἐν 15

And their actual un- " ταῖς ξυμβολαίαις πρὸς τοὺς ξυμμάχους  
 popularity is the natu-  
 ral accompaniment of " δίκαις, καὶ παρ' ἡμῖν αὐτοῖς ἐν τοῖς ὁμοίοις

2. ἀνθρωπίνου K. διδομένην A.B.C.F.H.L.N.O.P.b.c.f.g.h.i. Haack. Poppo.  
 Goeller. Bekk. διδομένην V. vulgo διαδιδόμενην. 3. ἀνίμεν A.B.F.H.V.b.c.f.g.h.  
 ἀνίμεν margo G. 4. ὠφελίας Bekk. τοῦ] om. N.V. 5. καθεστῶτας E.  
 ἥσσω αἰὲ ὑπὸ c.f. 6. ἅμα] om. d.i. post νομίζοντες ponunt L.P. 8. χρῆσθαι C.  
 παρατυχόν C. 12. γεγέννηται A.B.E.F.H.L.N.O.P.Q.V.g.h. Haack. Poppo.  
 Goeller. Bekk. vulgo γένωται. 13. μάλιστα] μάλλον K. om. c.f. 14. ὅτι μάλ-  
 λιστα G. 14. καὶ] om. c. τὸ πλεόν C.G.I.L.O.Q.

1. ἀπὸ τοῦ ἀνθρωπείου τρόπου] " Re-  
 " mote from the common practice of  
 " mankind." And so Aristotle, Ethic.  
 Nicom. IX. 8, 1. ἐγκαλοῦσι δὲ αὐτῷ, οἷον  
 ὅτι οὐθὲν ἀφ' αὐτοῦ πράττει, " He does  
 " nothing without reference to self."  
 Compare Matthiae, Gr. Gr. 573. Jelf,  
 620. a. 1. a.

8. ὃν οὐδεὶς πω—ἀπετράπετο] Com-  
 pare V. 89.

11. δικαιοτέροι ἢ κατὰ τὴν ὑπάρχουσαν  
 δύναμιν] " Less careless of justice than  
 " our actual power enabled us to be."  
 Compare Matthiae, Gr. Gr. §. 449. Jelf,  
 783. i.

15. περίεστη] " Has resulted ;" " has  
 " come round in the course of events."  
 The word generally denotes a new and  
 unexpected result, as in chap. 32. 120.

VI. 24, 2. but sometimes simply " what  
 " has happened or befallen," as in VII.  
 70, 6.

ἐλασσούμενοι] " Not standing upon  
 " our right;" i. e. condescending to let  
 our disputes with them be fairly tried,  
 instead of deciding them by our sovereign  
 power. Compare Thucyd. IV. 64, 1. ἀξίῳ  
 —ὅσον εἰκὸς ἡσασθαι; and Demosthen.  
 contra Dionysodot. p. 1287. ed. Reiske.  
 ἡμεῖς μὲν ταῦτα συνεχωροῦμεν, οὐκ ἀγνο-  
 οῦντες τὸ ἐκ τῆς ξυγγραφῆς δίκαιον, ἀλλ'  
 ἡγοῦμενοι δεῖν ἐλαττωσθαι τι καὶ συγχω-  
 ρεῖν, ὥστε μὴ δοκεῖν φιλόδοκοι εἶναι.

17. παρ' ἡμῖν αὐτοῖς ἐν τοῖς ὁμοίοις  
 νόμοις] Comp. Isocrat. Panegyrt. p. 62.  
 τοῖς αὐτοῖς νόμοις ἀπάσας τὰς πόλεις  
 διαφκοῦμεν, συμμαχικῶς ἀλλ' οὐ δεσποτι-  
 κῶς βουλευόμενοι περὶ αὐτῶν.

SPARTA. A. C. 432. Olymp. 87. 1.

sovereign authority, and would be experienced in an equal or greater degree by the Lacedaemonians, if they should hereafter transfer the empire now held by Athens to themselves.

- “νόμοις ποιήσαντες τὰς κρίσεις, φιλοδικεῖν  
“δοκοῦμεν. καὶ οὐδεὶς σκοπεῖ αὐτῶν, τοῖς καὶ 2  
“ἄλλοθί που ἀρχὴν ἔχουσι καὶ ἦσσαν ἡμῶν  
“πρὸς τοὺς ὑπηκόους μετρίοις οὖσι διότι τοῦτο  
5 “οὐκ ὀνειδίζεται· βιάζεσθαι γὰρ οἷς ἂν ἐξῇ,  
“δικάζεσθαι οὐδὲν προσδέονται. οἱ δὲ εἰθι- 3  
“σμένοι πρὸς ἡμᾶς ἀπὸ τοῦ ἴσου ὁμιλεῖν, ἦν τι παρὰ τὸ μὴ  
“οἶεσθαι χρῆναι ἢ γνώμῃ ἢ δυνάμει τῇ διὰ τὴν ἀρχὴν καὶ  
“ὅπως οὖν ἐλασσωθῶσιν, οὐ τοῦ πλείονος μὴ στερισκόμενοι  
10 “χάριν ἔχουσιν, ἀλλὰ τοῦ ἐνδεοῦς χαλεπώτερον φέρουσιν ἢ  
“εἰ ἀπὸ πρώτης ἀποθέμενοι τὸν νόμον φανερώς ἐπλεονε-  
“κτοῦμεν. ἐκείνως δὲ οὐδ’ ἂν αὐτοὶ ἀντέλεγον ὥς οὐ χρεῶν 4  
“τὸν ἦσσω τῷ κρατοῦντι ὑποχωρεῖν. ἀδικούμενοί τε, ὥς 5  
“ἔοικεν, οἱ ἄνθρωποι μᾶλλον ὀργίζονται ἢ βιαζόμενοι· τὸ  
15 “μὲν γὰρ ἀπὸ τοῦ ἴσου δοκεῖ πλεονεκτεῖσθαι, τὸ δ’ ἀπὸ τοῦ  
“κρείσσονος καταναγκάζεσθαι. ὑπὸ γοῦν τοῦ Μήδου δεινό- 6

2. τοῖς καὶ] τοῖς δὲ c.f. καὶ om. E. 3. ἀρχὴν ἔχουσι A.B.E.H.V.c.f.g.h. Haack. Poppo. Goeller. Bekk. τὴν ἀρχὴν ἔχουσι F. C.G. et vulgo ἔχουσιν ἀρχήν. 4. τοῦτο] om. P. 5. οὐκ ὀνειδίζεται] οὐ προφέρεται Coraes ad II. 48. 6. ἡθισμένοι E. 9. ὅπως οὖν V. τοῦ] τὸ E. πλείονος A.B.C.E.F.H.V.c.f.g.h. Haack. Poppo. Goeller. Bekk. ceteri πλείονος. 11. εἰ] om. C.F.c.g. ἀπὸ τῆς πρώτης L. πλεονεκτοῦμεν F.H. 12. οὐ] om. g. 13. τῶν ἦσσω E. 14. οἱ] om. L.O.P. 15. πλεονεκτῆσθαι V. 16. κρείσσονος A.B.E.f.g h. Haack. Poppo. Goell. Bekk. vulgo κρείττονος. ὑπὸ—ἡνείχοντο] om. P.

8. καὶ ὅπως οὖν] “Expectaverit ali-  
“quis,” says Poppo, “ἢ ὅπως οὖν ob ἢ  
“γνώμῃ ἢ δυνάμει. Alia res esset, si  
“καὶ ὅτι οὖν scriptum esset, quod ad ἦν  
“τι pertineret.” Possibly ὅπως οὖν has  
very nearly the same meaning as ὅτι οὖν,  
“If they be at all injured even in ever  
“so slight a way;” which is the same  
as saying, “even in ever so slight a  
“point.” And so the German trans-  
lator, Bredow, renders it, “So bald sie  
“irgend im geringsten abbruch erleiden.”

9. οὐ τοῦ πλείονος μὴ στερισκόμενοι  
κ. τ. λ.] “The admirers of Clarendon  
may be surprised to find him repeat  
this complaint of the Athenian orator,  
as if it were just and reasonable. He

complains “that every man” (namely  
in the early years of Charles the First’s  
reign) “was more troubled and per-  
“plexed at that they called the viola-  
“tion of one law, than delighted or  
“pleased with the observance of the  
“rest of the charter.” Vol. I. p. 119.  
Oxford ed. 8vo. 1807.

13. ἀδικούμενοί τε—καταναγκάζεσθαι]  
Compare Aristotle, Rhetor. I. II, 9. οὐ-  
δεὶς γὰρ ὀργίζεται τοῖς πολὺ ὑπὲρ αὐτὸν τῇ  
δυνάμει. And also Xenophon, Hellenic.  
III. 5, 15. ἡ Λακεδαιμονίων πλεονεξία  
πολὺ εὐκαταλυτώτερα ἐστὶ τῆς ὑμετέρας  
ἀρχῆς· ὑμεῖς μὲν γὰρ ἔχοντες ναυτικόν,  
οἱ χ’ ἐκόντων ἤρχεσθε· οὗτοι δὲ, ὀλίγοι  
όντες, πολλαπλασίων ὄντων, καὶ οὐδὲν  
χείρον ὀπισθασμένων πλεονεκτοῦσι.

- “τερα τούτων πάσχοντες ἠνείχοντο, ἡ δὲ ἡμετέρα ἀρχὴ  
 “χαλεπὴ δοκεῖ εἶναι, εἰκότως· τὸ παρὸν γὰρ αἰὲν βαρὺ τοῖς  
 7 “ὑπηκόοις. ὑμεῖς γ’ ἂν οὖν εἰ καθελόντες ἡμᾶς ἄρξαιτε,  
 “τάχα ἂν τὴν εὐνοίαν ἣν διὰ τὸ ἡμέτερον θεὸς εἰλήφατε  
 “μεταβάλοιτε, εἴπερ οἶα καὶ τότε πρὸς τὸν Μῆδον δι’ ὀλίγου 5  
 8 “ἡγησάμενοι ὑπεδείξατε, ὁμοίᾳ καὶ νῦν γνώσεσθε. ἄμικτα  
 “γὰρ τά τε καθ’ ὑμᾶς αὐτοὺς νόμιμα τοῖς ἄλλοις ἔχετε, καὶ  
 “προσέτι εἰς ἕκαστος ἐξιὼν οὔτε τούτοις χρῆται οὔθ’ οἷς ἡ  
 “ἄλλη Ἑλλὰς νομίζει. LXXVIII. βουλευέσθε οὖν βραδέως  
 “ὥς οὐ περὶ βραχέων, καὶ μὴ ἀλλοτρίαις 10  
 “γνώμαις καὶ ἐγκλήμασι πεισθέντες οἰκείον  
 “πόνον προσθῆσθε, τοῦ δὲ πολέμου τὸν παρά-  
 “λογον, ὅσος ἐστὶ, πρὶν ἐν αὐτῷ γενέσθαι  
 “προδιάγνωτε· μηκυνόμενος γὰρ φιλεῖ ἐς  
 “τύχας τὰ πολλὰ περιίστασθαι, ὧν ἕσον τε 15  
 “ἀπέχομεν καὶ ὁποτέρως ἔσται ἐν ἀδήλῳ κινδυνεύεται.  
 2 “ἰόντες τε οἱ ἄνθρωποι ἐς τοὺς πολέμους τῶν ἔργων πρό-  
 “τερον ἔχονται, ἃ χρῆν ὕστερον δρᾶν, κακοπαθοῦντες δὲ ἤδη  
 3 “τῶν λόγων ἄπτονται. ἡμεῖς δὲ ἐν οὐδεμῇ πω τοιαύτῃ  
 “ἁμαρτίᾳ ὄντες οὔτ’ αὐτοὶ οὔθ’ ὑμᾶς ὀρώντες λέγομεν ὑμῖν, 20  
 “ἕως ἔτι αὐθαίρετος ἀμφοτέροις ἡ εὐβουλία, σπονδὰς μὴ

2. εἶναι δοκεῖ B.g.h. 3. ἂν om. T.umanus. οὖν om. c. ἄρξετε C.G.  
 I.K.L.N.O.P.Q.V.d.e.f. ἄρξαιτε E. 5. μεταβάλῃτε K.O.P.d. 6. ὑπεδείξατε  
 A.B.C.E.F.N.V.e.g.h. Poppo. Goeller. Bekk. vulgo ἀπεδείξατε. 8. εἰσιὼν g.  
 12. πόνον] τὸν πόνον P.Q. πρόθῃσθε B.h. τὸ παράλογον ὅσον Stobæus.  
 14. προγνώτε L.O.P.Q. πρόγνωτε pr. G. προέγνωτε l.e. ἐς τύχας φιλεῖ F.H.V.  
 16. ὁποτέρων g.h. 17. ἐς τοὺς πολέμους] τοῖς πολέμοις L. 18. καὶ κακοπαθ. c.  
 19. ἁμαρτία τοιαύτη V. 20. ὑμᾶς] ὑμεῖς K.e.i. 21. ἡ εὐβουλία ἀμφοτέροις G.  
 ἀμφοτέροις om. i.

4. τὸ ἡμέτερον θεός] “The fear of  
 “which we are the object.” So in  
 chap. 69, 9. αἱ ἡμέτεραι ἐλπίδες, “Hopes  
 “of receiving aid from you.” Add also  
 III. 63, 2.

6. ὁμοία γνώσεσθε] i. e. ὁμοίαις γνώ-  
 “μας χρῆσθαι, “If your system be such  
 “as that of which you shewed symp-  
 “toms before.” Ὑπεδείξατε for ἀπε-  
 δείξατε has been rightly restored by

Bekker, Poppo, and Gøller. The Lace-  
 daemonians had not *fully* manifested,  
 ἀπέδειξαν, their tyrannical spirit during  
 the command of Pausanias, but had  
*shewn symptoms of it*, which is exactly  
 ὑπέδειξαν.

14. ἐς τύχας περιίστασθαι] “To bring  
 “in the end to hazard;” to end by  
 “bringing to hazard.” See the note  
 on περιίστη, chap. 76, 4.

SPARTA. A. C. 432. Olymp. 67. 1.

“ λύνει μηδὲ παραβαίνειν τοὺς ὅρκους, τὰ δὲ διάφορα δίκη  
 “ λύεσθαι κατὰ τὴν ξυνθήκην. ἢ θεοὺς τοὺς ὀρκίους μάρ- 4  
 “ τυρας ποιούμενοι πειρασόμεθα ἀμύνεσθαι πολέμου ἄρχοντας  
 “ ταύτῃ ἢ ἂν ὑφηγήσθε.”

5 LXXIX. Τοιαῦτα δὲ οἱ Ἀθηναῖοι εἶπον. ἐπειδὴ δὲ τῶν  
 τε ξυμμάχων ἤκουσαν οἱ Λακεδαιμόνιοι τὰ ἐγκλήματα τὰ ἐς

After these speeches  
 the Lacedaemonians  
 debate the question  
 amongst themselves;  
 and their king Archi-  
 damus speaks in favour  
 of delaying the war.

(80—85.)

τοὺς Ἀθηναίους καὶ τῶν Ἀθηναίων ἃ ἔλεξαν,  
 μεταστησάμενοι πάντας ἐβουλευόντο κατὰ  
 σφᾶς αὐτοὺς περὶ τῶν παρόντων. καὶ τῶν 3  
 μὲν πλειόνων ἐπὶ τὸ αὐτὸ αἱ γνώμαι ἔφερον,  
 ἀδικεῖν τε τοὺς Ἀθηναίους ἤδη καὶ πολεμητέα  
 εἶναι ἐν τάχει· παρελθὼν δὲ Ἀρχίδαμος ὁ

βασιλεὺς αὐτῶν, ἀνὴρ καὶ ξυνετὸς δοκῶν εἶναι καὶ σώφρων,  
 ἔλεξε τοιάδε.

15 LXXX. “ΚΑΙ αὐτὸς πολλῶν ἤδη πολέμων ἔμπειρός  
 “ εἰμι, ὃ Λακεδαιμόνιοι, καὶ ὑμῶν τοὺς ἐν τῇ αὐτῇ ἡλικίᾳ

He urges the different  
 nature as well as the  
 magnitude of the Athe-  
 nian power, and that  
 the Peloponnesians  
 could not effectually  
 grapple with it.

“ ὀρῶ, ὥστε μήτε ἀπειρία ἐπιθυμῆσαί τινα τοῦ  
 “ ἔργου, ὅπερ ἂν οἱ πολλοὶ πάθοιεν, μήτε  
 “ ἀγαθὸν καὶ ἀσφαλὲς νομίσαντα. εὗροιτε δ’ 2  
 “ ἂν τόνδε περὶ οὗ νῦν βουλευέσθε οὐκ ἂν  
 “ ἐλάχιστον γεγόμενον, εἰ σωφρόνως τις αὐτὸν

2. τὴν] om. L.O.Q. 3. ἢ εἰ δὲ μὴ A.B.E.F.H.N.V.c.f.g.h. Poppo. nobiscum  
 Goeller. Bekk. 4. ἀμύνεσθαι G. om. pr. G.K. πολέμου ἄρχοντας] om. h.  
 4. ὑφηγείσθε Q.V. 5. ταῦτα d. δὲ A.B.C.E.F.H.g.h. Poppo. Goeller. Bekk.  
 G. et vulgo μὲν. 6. τε addidi ex A.B.C.E.F.H.N.V.f.g.h. τε Poppo. Haack.  
 Goeller. Bekk. 7. ἃ] om. pr. G. 9. περὶ τῶν παρόντων κατὰ σφᾶς  
 αὐτοῦς f. 10. μὲν] om. Q. πλειόνων A.B.E.F.H.V.c.f.g.h. Poppo. Goell.  
 Bekk. C.G. et ceteri πλειόνων. 12. δὲ ὁ ἀρχίδαμος L.O. 16. ἐν αὐτῇ τῇ Q.  
 ἐν τῇ, omisso pronomine, C. 18. ἂν] om. O. οἶ] om. B.K. 20. τόνδε  
 A.B.F.H.N.V.g.h. Haack Poppo. Goell. Bekk. τὸν πόλεμον L.P. τόνδε τὸν  
 πόλεμον C.G.K.O.Q. vulgo τὸν πόλεμον τόνδε.

4. ὑφηγήσθε] “Idem est ac προη-  
 γήσθε.” GÖLL. They both express the  
 same idea, but not exactly the same  
 part of it: προηγείσθαι expresses the  
 precedence, ὑφηγείσθαι the nearness of  
 the leader. The former shews that the  
 leader is followed, the latter that he is  
 followed closely.

12. Ἀρχίδαμος] Sc. Archidamus II.  
 Leotychidæ successor, et ejus e Zeuxi-

damo filio nepos, nam Zeuxidamus  
 diem ante patrem obiit. Ejus res gestas,  
 et sub ipso concitatum bellum Pelop.  
 (a quo primum ejus decennium Ἀρχι-  
 δάμος πολέμος denominatum, teste  
 Harpocr.) breviter refert Pausan. III. 7.  
 Vide Meursium de Regno Laced. c. 17.  
 HUDS.

16. τοὺς ἐν τῇ αὐτῇ ἡλικίᾳ ὀρῶ] i. e.  
 ὀρῶ ἐμπείρους.

SPARTA. A. C. 432. Olymp. 87. 1.

- 3 "ἐκλογίζοιτο. πρὸς μὲν γὰρ τοὺς Πελοποννησίους καὶ  
 "ἀστυγείτονας παρόμοιους ἡμῶν ἢ ἀλκῇ, καὶ διὰ ταχέων οἶόν  
 "τε ἐφ' ἑκάστα ἐλθεῖν· πρὸς δὲ ἄνδρας οἱ γῆν τε ἐκάς  
 "ἔχουσι καὶ προσέτι θαλάσσης ἐμπειρότατοί εἰσι καὶ τοῖς  
 "ἄλλοις ἅπασιν ἄριστα ἐξήρτνυνται, πλούτῳ τε ἰδίῳ καὶ 5  
 "δημοσίῳ καὶ ναυσὶ καὶ ἵπποις καὶ ὅπλοις καὶ ὄχλῳ ὅσος  
 "οὐκ ἐν ἄλλῳ ἐνὶ γε χωρίῳ Ἑλληνικῷ ἐστίν, ἐτι δὲ καὶ  
 "ξυμμάχους πολλοὺς φόρου ὑποτελεῖς ἔχουσι, πῶς χρή  
 "πρὸς τούτους ῥαδίως πόλεμον ἄρασθαι καὶ τίνι πιστεύ-  
 "σαντας ἀπαρασκεύους ἐπειχθῆναι; πότερον ταῖς ναυσὶν; 10  
 "ἀλλ' ἥσους ἐσμέν· εἰ δὲ μελετήσομεν καὶ ἀντιπαρα-  
 4 "σκευασόμεθα, χρόνος ἐνέσται. ἀλλὰ τοῖς χρήμασιν; ἀλλὰ  
 "πολλῷ ἐτι πλεόν τούτου ἐλλείπομεν καὶ οὔτε ἐν κοινῷ  
 "ἔχομεν οὔτε ἐτοίμως ἐκ τῶν ἰδίων φέρομεν. LXXXI. τάχ'  
 "ἂν τις θαρσοίῃ ὅτι τοῖς ὅπλοις αὐτῶν καὶ τῷ 15  
 "πλήθει ὑπερφέρομεν, ὥστε τὴν γῆν θροῦν  
 2 "ἐπιφοιτῶντες. τοῖς δὲ ἄλλῃ γῇ ἐστὶ πολλὴ  
 "ἥς ἄρχουσι, καὶ ἐκ θαλάσσης ὧν δέονται  
 3 "ἐπάξονται. εἰ δ' αὖ τοὺς ξυμμάχους ἀφιστάναι πειρασό-  
 "μεθα, δεήσει καὶ τούτοις ναυσὶ βοηθεῖν τὸ πλεόν οὐσι 20  
 4 "νησιώταις. τίς οὖν ἔσται ἡμῶν ὁ πόλεμος; εἰ μὴ γὰρ ἡ  
 "ναυσὶ κρατήσομεν ἢ τὰς προσόδους ἀφαιρήσομεν ἀφ' ὧν  
 5 "τὸ ναυτικὸν τρέφουσι, βλαψόμεθα τὰ πλέω. κὰν τούτῳ  
 "οὐδὲ καταλύεσθαι ἐτι καλὸν, ἄλλως τε καὶ εἰ δόξομεν

1. τοὺς] om. C.G.K.L.O.P.d.e.i. καὶ τοὺς ἀστυγείτονας B.C.E.F.G.K.V.  
 b.c.f.g.h.i. 5. ἅπασιν] om. d. ἄριστα] om. Q.d. ἐξήρτηνται c.d.f.g.h.  
 πλούτῳ δὲ V. 7. χωρίῳ] χρόνῳ H. χωρίῳ ἐνὶ γε V. 8. πολλοὺς] πολλοῦ γρ.  
 G. om. g. φόρους I. 11. ἐσμέν] om. P. ἀντιπαρασκευαζόμεθα pr. K.  
 ἀντιπαρασκευασθήσομεθα b.d. et correctus K. 13. πλεόν ἐτι C.K.L.O.P.Q.d.e.i.  
 15. θαρροίη K.L.O.P.Q.i. 17. ἐπιφοιτῶντας i. γῇ ἄλλῃ i. ἐστὶ] ἐτι I.  
 23. πλεον B. 24. διαλύεσθαι L.O.P.

2. παρόμοιους ἡμῶν ἢ ἀλκῇ] "Is of the  
 "same description;" 1. c. it is military  
 rather than naval. Compare Aristotle,  
 Rhetor. I. 4, 4. ἀναγκαῖον εἰδέναι τὰς  
 δυνάμεις [τῶν ὁμόρων πόλεων] πότερον

ὅμοιαι ἢ ἀνόμοιαι· ἔστι γὰρ καὶ ταύτῃ  
 πλεονεκτεῖν ἢ ἐλαττοῦσθαι.

18. καὶ ἐκ θαλάσσης ὧν δέονται ἐπάξον-  
 ται] See Thucyd. VII. 28, 1.

SPARTA. A. C. 433. Olymp. 87. 1.

- “ ἄρξαι μᾶλλον τῆς διαφορᾶς. μὴ γὰρ δὴ ἐκείνη γε τῇ 6  
 “ ἐλπίδι ἐπαιρόμεθα ὡς ταχὺ παυθήσεται ὁ πόλεμος ἦν τὴν  
 “ γῆν αὐτῶν τάμωμεν. δέδοικα δὲ μᾶλλον μὴ καὶ τοῖς 7  
 “ παισιν αὐτὸν ὑπολίπωμεν· οὕτως εἰκὸς Ἀθηναίους φρονή-  
 5 “ ματι μῆτε τῇ γῇ δουλεῦσαι μῆτε ὥσπερ ἀπείρους κατα-  
 “ πλαγῆναι τῷ πολέμῳ. LXXXII. οὐ μὴν οὐδὲ ἀναισθήτως  
 “ αὐτοὺς κελεύω τοὺς τε ξυμμάχους ἡμῶν ἔαν  
 “ βλάπτειν καὶ ἐπιβουλεύοντας μὴ καταφωρᾶν,  
 “ ἀλλὰ ὅπλα μὲν μήπω κινεῖν, πέμπειν δὲ καὶ  
 “ αἰτιάσθαι μῆτε πόλεμον ἄγαν δηλοῦντας  
 10 “ μὴθ’ ὥς ἐπιτρέψομεν, κἂν τούτῳ καὶ τὰ  
 “ ἡμέτερα αὐτῶν ἐξαρτύεσθαι ξυμμάχων τε προσαγωγῇ καὶ  
 “ Ἑλλήνων καὶ βαρβάρων, εἴ ποθὲν τινα ἡ ναυτικοῦ ἡ χρη-  
 “ μάτων δύναμιν προσληψόμεθα (ἀνεπίφθονον δὲ, ὅσοι  
 15 “ ὥσπερ καὶ ἡμεῖς ὑπ’ Ἀθηναίων ἐπιβουλεύόμεθα, μὴ  
 “ Ἑλλήνας μόνον ἀλλὰ καὶ βαρβάρους προσλαβόντας δια-  
 “ σωθῆναι) καὶ τὰ αὐτῶν ἅμα ἐκποριζώμεθα. καὶ ἦν μὲν 2  
 “ ἑσακούσωσί τι πρεσβευομένων ἡμῶν, ταῦτα ἄριστα· ἦν  
 “ δὲ μὴ, διελθόντων ἐτῶν καὶ δύο καὶ τριῶν ἅμεινον ἤδη, ἦν  
 20 “ δοκῇ, πεφραγμένοι ἔμεν ἐπ’ αὐτούς. καὶ ἴσως ὀρώντες 3  
 “ ἡμῶν ἤδη τήν τε παρασκευὴν καὶ τοὺς λόγους αὐτῇ ὁμοίᾳ  
 “ ὑποσημαίνοντας μᾶλλον ἢν εἴκοιεν, καὶ γῆν ἔτι ἄτμητον  
 “ ἔχοντες καὶ περὶ παρόντων ἀγαθῶν καὶ οὐπω ἐφθαρμένων

1. τῇ ἐλπίδι om. pr. G. 2. ἐπαιρόμεθα E. παυθήσεται C. ἦν] ei di.  
 4. αὐτῶν ὑπολ. B.C.g.i. ὑπολ. αὐτὸν F.H.V. ἀπολίπωμεν G.L.O.P. ἀπολεί-  
 πωμεν K.Q.i. 5. τῇ om. L.O. 11. ἐπιτρέψομεν B. 12. αὐτῶν] om. g.  
 17. ἅμα om. pr. G. ἐκποριζόμεθα A.B.E.F.V.g. ἦν] ei c. μὴν] om. C. 18. ἑσα-  
 κούσωσι A.B.C.c. Haack. Poppo. Goell. Bekk. ἑσακούωσι E.F.H.V.g. ἐπακούωσι  
 G.I.K.O.P.Q.e. vulgo ἐπακούωσι. ἡμῶν] om. d.i. 19. ἐλθόντων L.O.P.  
 καὶ post ἐτῶν recepi ex A.B.E.f.g. sic Bekk. Goell. om. C.F.G. Poppo. ἦν] ἄν g.  
 22. ἐπισημαίνοντας f.

11. μὴθ’ ὥς ἐπιτρέψομεν] Göller under-  
 stands this to mean, “nor to let them  
 “see that we do not mean to notice  
 “their conduct.” But I believe that  
 the sense is rather, “neither to threaten

“war too plainly, and yet to let them  
 “see that we shall not allow them to  
 “go on as they are going on.” μὴθ’ ὥς  
 ἐπιτρέψομεν seems to be equivalent in  
 sense to καὶ ὥς οὐκ ἐπιτρέψομεν.

SPARTA. A. C. 432. Olymp. 87. 1.

- 4 “βουλευόμενοι. μὴ γὰρ ἄλλο τι νομίσητε τὴν γῆν αὐτῶν ἢ  
 “ὄμηρον ἔχειν, καὶ οὐχ ἦσσον ὅσφ ἄμεινον ἐξείργασται ἥς  
 “φείδестhai χρὴ ὡς ἐπὶ πλεῖστον, καὶ μὴ ἐς ἀπόνοιαν κατα-  
 5 “στήσαντας αὐτοὺς ἀληπτοτέρους ἔχειν. εἰ γὰρ ἀπαράσκευοι  
 “τοῖς τῶν ξυμμάχων ἐγκλήμασιν ἐπειχθέντες τεμνόμεν5  
 “αὐτήν, ὁρᾶτε ὅπως μὴ αἰσχιον καὶ ἀπορώτερον τῇ Πελο-  
 6 “ποννήσφ πράζομεν. ἐγκλήματα μὲν γὰρ καὶ πόλεων καὶ  
 “ιδιωτῶν οἷόν τε καταλύσαι· πόλεμον δὲ ξύμπαντας ἀρα-  
 “μένους ἔνεκα τῶν ιδίων, ὃν οὐχ ὑπάρχει εἰδέναι καθ’ ὅτι  
 “χωρήσει, οὐ ῥάδιον εὐπερῶς θέσθαι. LXXXIII. καὶ 10

2. ἦσσω B.h. ὅσον K.c.d.e.f. ἐξείργασθαι C. 3. χρὴ] δεῖ f. ἐπὶ τὸ  
 πλείστον L. καταστήσαντες E. 5. ἐγκλήμασιν] om. d. 6. μὴ] om. B.h.  
 7. πράζομεν C. et Lex Seg. p. 162, 10. et Bekker. Vulgo πράζωμεν. καὶ] om.  
 K.N.d.e. 8. ξύμπαντας ἡμᾶς ἀραμένους K.d.i. αἰραμένους pr. E. αἰρομένους  
 corr. E. 9. ὅ τι Bekk.

2. ὄμηρον] Agnoscit et explicat Suidas in ὄμηρον. ἐνέχυρον, τὸ εἰς εἰρήνην διδόμενον ἐπὶ συνθήκαις. Confer Harpocr. et Hesych. v. ὀμηρεῖν. Etymol. p. 335. 20. WASS.

7. πράζομεν] Dawes' well known canon, that ὅπως μὴ cannot be joined with the subjunctive of the first aorist, except in the passive voice, is as an arbitrary rule unreasonable. But as being founded on the observation of a man of much reading and good memory, it is likely to contain some truth, although mixed, it may be, with some exaggeration. It appears that the later usage of the Greek language was in favour of the subjunctive mood, and thus the copyists have many times given a form that has no existence, such as λήσωσι, δώσωσι, &c., in order to keep their favourite mood. See Schäfer, Appar. Critic. in Demosth. vol. I. p. 251. But many times the best MSS. all agree in giving the subjunctive aorist, and where the rule rests on no principle, but is merely founded on a supposed induction of particular cases, clear instances of a contrary construction must not be made to yield to the rule, but it rather must be qualified or abandoned in deference to their authority. The MSS. of Thucydides are however entitled to little weight in questions of this sort, and the authority of a single one in favour

of the future indicative is stronger than the agreement of all the rest in support of the subjunctive, in cases where the future is most agreeable to the practice of the language and the sense of the passage. Now ὁρᾶτε ὅπως is, "Videte qua ratione," and in this sense the indicative future is the form which generally follows, and which seems most reasonable. It may be observed that as far as authority goes, two of the greatest names amongst the scholars of Germany, Bekker and Schäfer, are generally favourable to the use of the future indicative; although Bekker has in one or two places retained the aorist subjunctive; as in III. 57. 1. ὁρᾶτε ὅπως μὴ οὐκ ἀποδέξωται. Where there seems no possibility of arriving at certainty, I am much inclined to defer to Bekker's tact, and to follow him without question: for the alleged differences of meaning between the future and aorist are so fine, that common language cannot be expected also to distinguish between them; nor can we say with confidence, which of the two the context most requires, even if we could be sure that the author was aware of the distinction and meant to observe it.

10. οὐ ῥάδιον εὐπερῶς θέσθαι] Vide nos ad Sallustii Jug. Cap. LXXXV. WASS.



SPARTA. A. C. 432. Olymp. 87. 1.

- And they should be above dreading the imputation of cowardice; or heeding the reproaches levelled at their national character; to which, whatever were its faults, they were indebted for their long enjoyment of an independence crowned with glory:
- “ἀνανδρία μηδενὶ πολλοὺς μιᾷ πόλει μὴ ταχὺ ἐπελθεῖν δοκεῖτω εἶναι. εἰσὶ γὰρ καὶ ἐκείνοις αὖ οὐκ ἐλάσσους χρήματα φέροντες ξύμμαχοι, καὶ ἔστιν ὁ πόλεμος οὐχ ὅπλων τὸ πλεόν ἄλλὰ δαπάνης, δι’ ἣν τὰ ὅπλα ὠφελεῖ, ἄλλως τε καὶ ἡπειρώταις πρὸς θαλασσίους. πορισώμεθα οὖν πρῶτον αὐτήν, καὶ μὴ τοῖς τῶν ξυμμάχων λόγοις πρότερον ἐπαιρώμεθα, οἷπερ δὲ καὶ τῶν ἀποβαινόντων τὸ πλεόν ἐπ’ ἀμφοτέρα τῆς αἰτίας ἔξομεν, οὗτοι καὶ καθ’ ἡσυχίαν τι αὐτῶν προΐδωμεν.
- LXXXIV. “καὶ τὸ βραδὺ καὶ μέλλον, ὃ μέμφονται μάλιστα ἡμῶν, μὴ αἰσχύνεσθε. σπεύδοντές τε γὰρ σχολαίτερον ἂν παύσαισθε διὰ τὸ ἀπαράσκευοι ἐγχειρεῖν καὶ ἅμα ἐλευ- θέραν καὶ εὐδοξοτάτην πόλιν διὰ παντὸς νεμόμεθα, καὶ δύναται μάλιστα σωφροσύνη ἔμφρων τοῦτ’ εἶναι. μόνον γὰρ δι’ αὐτὸ εὐπραγίαις τε οὐκ ἐξυβρίζομεν καὶ ξυμφοραῖς ἡσσον ἐτέρων εἶκομεν τῶν τε ξὺν ἐπαίνῳ ἐξοτρυνόντων ἡμᾶς ἐπὶ τὰ δεινὰ παρὰ τὸ δοκοῦν ἡμῖν οὐκ ἐπαιρώμεθα ἥδονῃ, καὶ ἣν τις ἄρα ξὺν κατηγορίᾳ παροξύνῃ, οὐδὲν μᾶλλον ἀχθεσθέντες ἀνεπείσθημεν. πολεμικοὶ τε καὶ εὖ- βουλοι διὰ τὸ εὐκοσμον γιγνόμεθα, τὸ μὲν ὅτι αἰδῶς

2. δοκεῖ τῷ F. 6. θαλασίους F. 7. πρώτῃν F.H. 12. σπεύδοντες—παύ-  
σαισθε om. V. 13. παύσησθε A.B.E.F.H.K.N.c.d.f.g.h.i. 14. ἐνδοξοτάτην  
Tusanus. πόλιν καὶ εὐδοξοτάτην G. 15. μάλιστα καὶ σωφρ. K. 17. ἐξοτρυν-  
όντων B.C.E.F.H.N.V.c.d.f.g. Poppo. Goell. Bekk. A.G. et vulgo ἐποτρυνόντων.  
18. τῷ om. C. 19. σὺν c. Post οὐδὲν omisi dh cum A.B.E.F.H.N.V.c.f.g.h.  
pro eo de habet C. om. Bekk. Poppo. Goell. 20. ἂν ἐπείσθημεν G.L.M.g.

9. οἷπερ δι’ ἔξομεν] “As we shall have the main share of the responsibility, whether the issue be prosperous or the contrary; so we may fairly take time to consider beforehand which it is likely to be.” Compare II. 11, 10. μεγίστην δόξαν οἰσόμενοι—ἐπ’ ἀμφοτέρα ἐκ τῶν ἀποβαινόντων.

20. πολεμικοὶ τε—εὐψυχία] “Our habits of order and obedience make us both warlike and wise: warlike, because in such an orderly temper

“the main ingredient is a sense of shame; and with a sense of shame is most closely connected a manly spirit.” Compare II. 43, 1, 6. and V. 9, 5. εἶναι τοῦ καλῶς πολεμεῖν τὸ ἐθέλειν καὶ τὸ αἰσχύνεσθαι καὶ τοῖς ἀρχουσι πείθεσθαι. And for the expression πλείστον μετέχει, compare III. 83, 1. τὸ εὐθες, οὗ τὸ γενναῖον πλείστον μετέχει, i. e. “which is almost wholly made up of noble and generous feelings.”

- “σωφροσύνης πλείστον μετέχει, αἰσχύνης δὲ εἰνυχία,  
 “εὖβουλοι δὲ, ἀμαθέστερον τῶν νόμων τῆς ὑπεροψίας παι-  
 “δεύομενοι καὶ ξὺν χαλεπότητι σωφρονέστερον ἢ ὥστε  
 “αὐτῶν ἀνηκουστῆν, καὶ μὴ τὰ ἀχρεῖα ξυνετοὶ ἄγαν ὄντες,  
 “τὰς τῶν πολεμίων παρασκευὰς λόγῳ καλῶς μεμφόμενοι 5  
 “ἀνομοίως ἔργῳ ἐπέξιέναι, νομίζουσιν δὲ τὰς τε διανοίας τῶν  
 “πέλας παραπλησίους εἶναι καὶ τὰς προσπιπτούσας τύχας  
 6 “οὐ λόγῳ διαιρετάς. αἰὲ δὲ ὡς πρὸς εὖ βουλευομένους τοὺς  
 “ἐναντίους ἔργῳ παρασκευαζόμεθα· καὶ οὐκ ἐξ ἐκείνων ὡς  
 “ἀμαρτησομένων ἔχειν δεῖ τὰς ἐλπίδας, ἀλλ’ ὡς ἡμῶν 10  
 7 “αὐτῶν ἀσφαλῶς προνοουμένων. πολὺ τε διαφέρειν οὐ δεῖ  
 “νομίζειν ἄνθρωπον ἀνθρώπου, κράτιστον δὲ εἶναι ὅστις ἐν

1. πλείον K. 2. ἀμαθέστερον A.B.E.F.H.I.K.N.V.g. Poppo. Goell. Haack.  
 Bekk. Gottlieb. G. et ceteri ἀμαθέστεροι. 3. σωφρονέστεροι L.Q. ἡ] καὶ G.  
 6. τε] om. C. τῶν πέλας διανοίας c.f. 9. τῷ ἔργῳ K. παρασκευαζόμεθα  
 A.B.E.F.H.I.K.N.V.g. corr. G. Haack. Poppo. Goell. ὡς ἂν ἀμαρτησ. H.  
 11. τε] τι i. 12. δέ] τε d.

2. ἀμαθέστερον] See III. 87, 3, 4.  
 6. νομίζειν δὲ—διαιρετάς] The sense  
 of this whole passage is as follows :  
 “We are trained, in opposition to what  
 “the Corinthians say of us, to think  
 “that the views and plans of others are  
 “very much like the accidents of war,  
 “which no ingenuity of eloquence can  
 “beforehand exactly determine. There-  
 “fore we neither calculate on the  
 “blunders of our enemies, nor on the  
 “favours of fortune; but our reliance  
 “is on our courage and on our own  
 “wisdom. Nor, again, should we think  
 “with the Corinthians, that the cha-  
 “racter of the Athenians so differs  
 “from ours, as to make us unfit  
 “antagonists to them. One man is  
 “practically much the same as another ;  
 “or if there be any difference, it is that  
 “he who has been taught what is most  
 “needful, and has never troubled him-  
 “self with superfluous accomplish-  
 “ments, is the best and most valuable.”  
 Ἐν τοῖς ἀναγκαιότατοις is opposed to τὰ  
 ἀχρεῖα ξυνετοὶ ἄγαν ὄντες. Διαιρετάς  
 signifies, “to be made out, defined, or  
 “described.” Compare Herodot. VII.

47, 1. βιοτῆς πέρι, εὐούσης τοιαύτης οἴηνπερ  
 σὺ διαιρίεαι εἶναι. I have corrected a  
 part of the interpretation given above  
 from Götter's note in his second edition.  
 He is right I think in understanding  
 παραπλησίους εἶναι καὶ τὰς τύχας to  
 mean, “like to the chances of war.”  
 “The plans of our neighbours, and  
 “the chances which befall in war, are  
 “alike; i.e. they can neither be dis-  
 “tinctly made out in words before-  
 “hand.”  
 9. παρασκευαζόμεθα] The recurrence  
 of ἔχειν δεῖ and οὐ δεῖ νομίζειν in the  
 following sentences has given a false  
 plausibility to the reading παρασκευα-  
 ζόμεθα. But the word αἰ at the be-  
 ginning of the sentence is decisive, I  
 think, in favour of the indicative mood ;  
 and Archidamus had been stating what  
 the Spartans were, not what he wished  
 them to be, as if they were not such  
 already. The following clauses ἔχειν  
 δεῖ, οὐ δεῖ νομίζειν, are Archidamus’  
 justification of what he had already  
 stated the Spartan character to be as  
 a matter of fact.

SPARTA. A. C. 432. Olymp. 87. 1.

“ τοῖς ἀναγκαιοτάτοις παιδεύεται. LXXXV. ταύτας οὖν

which it would be “ ἄς οἱ πατέρες τε ἡμῖν παρέδοσαν μελέτας

madness now to ha- “ καὶ αὐτοὶ διὰ παντὸς ὠφελούμενοι ἔχομεν,

sard, by going to war “ μὴ παρῶμεν, μηδ' ἐπειχθέντες ἐν βραχεῖ

5 roughly prepared. “ μορίφ ἡμέρας περὶ πολλῶν σωμάτων καὶ

“ χρημάτων καὶ πόλεων καὶ δόξης βουλευώμεν, ἀλλὰ καθ'

“ ἡσυχίαν. ἔξεστι δ' ἡμῖν μᾶλλον ἐτέρων διὰ ἰσχύν. καὶ<sup>2</sup><sub>3</sub>

“ πρὸς τοὺς Ἀθηναίους πέμπετε μὲν περὶ τῆς Ποτιδαίας,

“ πέμπετε δὲ περὶ ὧν οἱ ξύμμαχοί φασιν ἀδικεῖσθαι, ἄλλως

10 “ τε καὶ ἐτοίμων ὄντων αὐτῶν δίκας δοῦναι· ἐπὶ δὲ τὸν

“ διδόντα οὐ πρότερον νόμιμον ὥς ἐπ' ἀδικοῦντα ἰέναι.

“ παρασκευάζεσθε δὲ τὸν πόλεμον ἅμα. ταῦτα γὰρ καὶ<sup>4</sup><sub>5</sub>

“ κράτιστα βουλευέσεσθε καὶ τοῖς ἐναντίοις φοβερώτατα.”

Καὶ ὁ μὲν Ἀρχίδαμος τοιαῦτα εἶπε· παρελθὼν δὲ Σθενε- 6

15 λαΐδας τελευταῖος, εἰς τῶν ἐφόρων τότε ὦν, ἔλεξεν ἐν τοῖς

Λακεδαιμονίοις ὧδε.

LXXXVI. “ ΤΟΥΣ μὲν λόγους τοὺς πολλοὺς τῶν

“ Ἀθηναίων οὐ γιγνώσκω· ἐπαινέσαντες γὰρ πολλὰ ἑαυτοὺς

“ οὐδαμοῦ ἀντεῖπον ὥς οὐκ ἀδικοῦσι τοὺς

20 “ ἡμετέρους ξυμμάχους καὶ τὴν Πελοπόν-

“ νησον· καίτοι εἰ πρὸς τοὺς Μήδους ἐγένοντο

“ ἀγαθοὶ τότε, πρὸς δ' ἡμᾶς κακοὶ νῦν, διπλα-

“ σίας ζημίας ἄξιοί εἰσιν, ὅτι αὐτ' ἀγαθῶν

“ κακοὶ γέγεννηται. ἡμεῖς δὲ ὁμοῖοι καὶ τότε 2

25 “ καὶ νῦν ἐσμέν, καὶ τοὺς ξυμμάχους, ἦν σωφρονῶμεν, οὐ

“ περιοψόμεθα ἀδικουμένους οὐδὲ μελλήσομεν τιμωρεῖν· οἱ

1. ταύτας] τὰς τε d.i. ταύτας τε e. 2. ἄς] ἂν d.i. ἡμῶν i. 6. ante καθ'

litteras duas vel tres deletas F. 8. τοὺς] om. i. τῆς] om. K.L.O.P.d.e.g.h.i.

10. δέ—ἐπ' om. B.E.F.H.g.h. δέ—ἰέναι] om. P. 12. γὰρ κράτιστα B.E.F.

H.V.c.f.g. 13. βουλευέσεσθε O. φοβερώτερα c. 14. ταῦτα e. στενε-

λαΐδας K. 15. ἐν] om. C.G. recepi ex A.B.E.F.H.V.f. habent Bekk. Haack.

Poppo. Goeller. 18. ἑαυτοὺς πολλὰ c.g. 19. οὐκ] om. O. 23. ἀντ']

om. e. 24. καὶ τότε ὁμοῖοι h. καὶ ὁμοῖοι τότε g. δὲ ὁμοῖοι τότε V. 25. ἦν]

εἰ K.e. σωφρονούμεν E.K. 26. οἱ δ' F.K.V. Haack. Poppo. Goell. Bekk.

οὐδ' C.I. vulgo οἷδ'.

- “σωφροσύνης πλεῖστον μετέχει, αἰσχύνης δὲ εἰνυχία,  
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 which it would be “ ἄς οἱ πατέρες τε ἡμῖν παρέδοσαν μελέτας  
 madness now to ha- “ καὶ αὐτοὶ διὰ παντὸς ὠφελούμενοι ἔχομεν,  
 zard, by going to war “ μὴ παρῶμεν, μηδ’ ἐπειχθέντες ἐν βραχεῖ  
 before they were tho- “ 5 roughly prepared. “ μορίῳ ἡμέρας περὶ πολλῶν σωμάτων καὶ  
 “ χρημάτων καὶ πόλεων καὶ δόξης βουλευσώμεν, ἀλλὰ καθ’  
 “ ἡσυχίαν. ἔξεστι δ’ ἡμῖν μᾶλλον ἐτέρων διὰ ἰσχύν. καὶ<sup>2</sup><sub>3</sub>  
 “ πρὸς τοὺς Ἀθηναίους πέμπετε μὲν περὶ τῆς Ποτιδαίας,  
 “ πέμπετε δὲ περὶ ὧν οἱ ξύμμαχοί φασιν ἀδικεῖσθαι, ἄλλως  
 10 “ τε καὶ ἐτοίμων ὄντων αὐτῶν δίκας δοῦναι· ἐπὶ δὲ τὸν  
 “ διδόντα οὐ πρότερον νόμιμον ὥς ἐπ’ ἀδικοῦντα ἰέναι.  
 “ παρασκευάζεσθε δὲ τὸν πόλεμον ἅμα. ταῦτα γὰρ καὶ<sup>4</sup><sub>5</sub>  
 “ κράτιστα βουλευσέσθε καὶ τοῖς ἐναντίοις φοβερῶτατα.”

Καὶ ὁ μὲν Ἀρχίδαμος τοιαῦτα εἶπε· παρελθὼν δὲ Σθενε- 6  
 15 λαΐδας τελευταῖος, εἰς τῶν ἐφόρων τότε ὢν, ἔλεξεν ἐν τοῖς  
 Λακεδαιμονίοις ὧδε.

LXXXVI. “ ΤΟΥΣ μὲν λόγους τοὺς πολλοὺς τῶν  
 “ Ἀθηναίων οὐ γινώσκω· ἐπαινέσαντες γὰρ πολλὰ ἑαυτοὺς  
 Sthenelaidas, one of “ οὐδαμοῦ ἀντεῖπον ὥς οὐκ ἀδικοῦσι τοὺς  
 20 the ephori, replies by “ ἡμετέρους ξυμμάχους καὶ τὴν Πελοπόν-  
 briefly dwelling on “ νησον· καίτοι εἰ πρὸς τοὺς Μήδους ἐγένοντο  
 the injuries sustained “ ἀγαθοὶ τότε, πρὸς δ’ ἡμᾶς κακοὶ νῦν, διπλα-  
 by the allies of Lace- “ σίας ζημίας ἄξιοί εἰσιν, ὅτι ἀντ’ ἀγαθῶν  
 daemon, which it con- “ κακοὶ γέγεννηνται. ἡμεῖς δὲ ὁμοῖοι καὶ τότε 2  
 cerned her honour to “ καὶ νῦν ἐσμέν, καὶ τοὺς ξυμμάχους, ἣν σωφρονῶμεν, οὐ  
 25 “ περιοψόμεθα ἀδικουμένους οὐδὲ μελλήσομεν τιμωρεῖν· οἱ

1. ταύτας] τὰς τε d.i. ταύτας τε e. 2. ἄς] ἂν d.i. ἡμῶν i. 6. ante καθ  
 litteras duas vel tres deletas F. 8. τοὺς] om. i. τῆς] om. K.L.O.P.d.e.g.h.i.  
 10. δέ—ἐπ’] om. B.E.F.H.g.h. δέ—ἰέναι] om. P. 12. γὰρ κράτιστα B.E.F.  
 H.V.c.f.g. 13. βουλευέσθε O. φοβερῶτερα c. 14. ταῦτα e. στενε-  
 λαΐδας K. 15. ἐν] om. C.G. recepi ex A.B.E.F.H.V.f. habent Bekk. Haack.  
 Porpo. Goeller. 18. ἑαυτοὺς πολλὰ c.g. 19. οὐκ] om. O. 23. ἀντ’]  
 om. e. 24. καὶ τότε ὁμοῖοι h. καὶ ὁμοῖοι τότε g. δὲ ὁμοῖοι τότε V. 25. ἣν]  
 εἰ K.e. σωφρονοῦμεν E.K. 26. οἱ δ’ F.K.V. Haack. Porpo. Goell. Bekk.  
 οὐδ’ C.I. vulgo οἷδ’.

SPARTA. A. C. 432. Olymp. 57. 1.

- 3 “δ’ οὐκέτι μέλλουσι κακῶς πάσχειν. ἄλλοις μὲν γὰρ χρή-  
 “ματά ἐστι πολλὰ καὶ νῆες καὶ ἵπποι, ἡμῖν δὲ ξύμμαχοι  
 “ἀγαθοὶ, οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστὶν, οὐδὲ δίκαις  
 “καὶ λόγοις διακριτέα μὴ λόγῳ καὶ αὐτοὺς βλαπτομένους,  
 4 “ἀλλὰ τιμωρητέα ἐν τάχει καὶ παντὶ σθένει. καὶ ὥς ἡμᾶς 5  
 “πρέπει βουλευέσθαι ἀδικουμένους μηδεὶς διδασκῶ, ἀλλὰ  
 “τοὺς μέλλοντας ἀδικεῖν μᾶλλον πρέπει πολὺν χρόνον βου-  
 5 “λεύεσθαι. ψηφίζεσθε οὖν, ὧ Λακεδαιμόνιοι, ἀξίως τῆς  
 “Σπάρτης τὸν πόλεμον, καὶ μήτε τοὺς Ἀθηναίους ἑάτε  
 “μείζους γίνεσθαι, μήτε τοὺς ξυμμάχους καταπροδιδῶμεν, 10  
 “ἀλλὰ ξὺν τοῖς θεοῖς ἐπίωμεν πρὸς τοὺς ἀδικούντας.”

- LXXXVII. Τοιαῦτα δὲ λέξας ἐπεψήφισεν αὐτὸς ἔφορος  
 2 ὧν ἐς τὴν ἐκκλησίαν τῶν Λακεδαιμονίων. ὁ δὲ (κρίνουσι  
 γὰρ βοῇ καὶ οὐ ψήφῳ) οὐκ ἔφη διαγιγνώσκειν  
 τὴν βοὴν ὑποτέρα μείζων, ἀλλὰ βουλόμενος 15  
 αὐτοὺς φανερώς ἀποδεικνυμένους τὴν γνώμην  
 ἐς τὸ πολεμεῖν μᾶλλον ὀρμῆσαι ἔλεξεν “ὅτῳ  
 “μὲν ὑμῶν, ὧ Λακεδαιμόνιοι, δοκοῦσι λελύσθαι αἱ σπονδαὶ  
 “καὶ οἱ Ἀθηναῖοι ἀδικεῖν, ἀναστήτω ἐς ἐκεῖνο τὸ χωρίον”  
 δείξας τι χωρίον αὐτοῖς, “ὅτῳ δὲ μὴ δοκοῦσιν, ἐς τὰ ἐπὶ 20  
 3 “θάτερα.” ἀναστάντες δὲ διέστησαν, καὶ πολλῶ πλείους  
 4 ἐγένοντο οἷς ἐδόκουν αἱ σπονδαὶ λελύσθαι. προσκαλέσαντές

2. πολλὰ] om. C.I.K.L.O.P.Q.e. 3. οὐδὲ] οὐ K. 6. προσήκει f. βουλευ-  
 σασθαι V. ἀδικουμένοις F. 8. ψηφίζεσθαι E. 11. πρὸς A.B.E.F.H.V.N.  
 g.h. Goell. Bekk. et uncis inclusum Poppo. κατὰ d.i. C.G. et vulgo ἐπὶ.  
 12. ταῦτα d. δὲ] om. C.G. addidi ex A.B.E.F.H.L.N.O.P.V.Q.h. δὴ c. δὲ  
 habent Bekk. Haack. Poppo. Goeller. 14. διαγιγνώσκειν V. 15. ποτέρα  
 C.G.I.K.e.i. 18. ὑμῶν] om. c.f. λελύσθαι δοκοῦσιν f.g.h. 20. τι] τὸ i.  
 δὲ μὴ] μὴ δὲ h. et pr. F.

4. διακριτέα—βλαπτομένους] Διακριτέα  
 having the same meaning as διακρίνειν  
 δει, the accusative case follows as if  
 there were really an infinitive mood.  
 So VIII. 65, 3. ὥς οὐτε μισθοφορητέον  
 εἴη ἄλλους. i. e. ὥς οὐτε δίοι ἄλλους  
 μισθοφορεῖν. Compare Matth. Gr. Gr.  
 §. 447. 4. Jelf, 613. obs. 5.

15. βουλόμενος—ὀρμῆσαι] Because as

those who clamoured for war were on  
 the popular side of the question, indi-  
 viduals might be afraid to incur the  
 odium of openly opposing the popular  
 wish. With regard to the great council  
 of the Spartans, and in what respects  
 the Spartan government was an olig-  
 archy, see the Essay at the end of the  
 volume.

SPARTA. A. C. 432. Olymp. 87. 1.

τε τοὺς ξυμμάχους εἶπον ὅτι σφίσι μὲν δοκοῖεν ἀδικεῖν οἱ Ἀθηναῖοι, βούλεσθαι δὲ καὶ τοὺς πάντας ξυμμάχους παρακαλέσαντες ψῆφον ἐπαγαγεῖν, ὅπως κοινῇ βουλευσάμενοι τὸν πόλεμον ποιῶνται, ἣν δοκῇ. καὶ οἱ μὲν ἀπεχώρησαν ἐπ' 5 οἶκον διαπραξάμενοι ταῦτα, καὶ οἱ Ἀθηναίων πρέσβεις ὕστερον ἐφ' ἅπερ ἦλθον χρηματίσαντες. ἡ δὲ διαγνώμη 6 αὕτη τῆς ἐκκλησίας, τοῦ τὰς σπονδὰς λελύσθαι, ἐγένετο ἐν τῷ τετάρτῳ ἔτει καὶ δεκάτῳ τῶν τριακοντουτίδων σπονδῶν προκεχωρηκυῶν, αἱ ἐγένοντο μετὰ τὰ Εὐβοϊκά.

10 LXXXVIII. Ἐψηφίσαντο δὲ οἱ Λακεδαιμόνιοι τὰς σπονδὰς λελύσθαι καὶ πολεμητέα εἶναι οὐ τοσοῦτον τῶν

Their real motive being a dread of the over-weening power of Athens.

ξυμμάχων πεισθέντες τοῖς λόγοις ὅσον φοβούμενοι τοὺς Ἀθηναίους μὴ ἐπὶ μείζον δυνηθῶσιν, ὁρῶντες αὐτοῖς τὰ πολλὰ τῆς Ἑλλάδος

15 ὑποχέρια ἦδη ὄντα. LXXXIX. οἱ γὰρ Ἀθηναῖοι τρόπῳ

Thucydides therefore interrupts his narrative to give a sketch of the origin and progress of the Athenian dominion, from the Per-

τοιῶδε ἦλθον ἐπὶ τὰ πράγματα ἐν οἷς ἠϋξήθησαν. ἐπειδὴ Μῆδοι ἀνεχώρησαν ἐκ τῆς 2 Εὐρώπης νικηθέντες καὶ ναυσὶ καὶ πεζῷ ὑπὸ Ἑλλήνων, καὶ οἱ καταφυγόντες αὐτῶν ταῖς

1. δοκοῖεν ἀδικεῖν] δοκοῖν G. δοκεῖν e. οἱ ἀθηναῖοι ἀδικεῖν K. d. 2. βουλευέσθαι E. F. βουλευέσθε H. ἄλλους ξυμμ. πάντας f. πάντας om. L. O. P. Q. 3. ἐπάγειν g. 4. δοκεῖ H. 5. ἀθηναῖοι P. 6. διάγνωσις c. f. γνώμη d. 8. τῷ] om. C. ἔτει καὶ δεκάτῳ A. B. E. g. h. Bekk. Goell. C. F. G. et vulgo καὶ δεκάτῳ ἔτει. τριακοντιδῶν P. b. 9. εὐβοϊκά G. Q. g. h. et corr. F. 11. πολεμητέα εἶναι] πολεμεῖν ἀθηναίοις Dionys. p. 834. 18. ὑπὸ] om. c.

6. χρηματίσαντες] Suidas v. χρηματίζασθαι hic Schol. exhibet. πραγματεύεσθαι Hesychio, ut hoc in loco. Dion. Halicarn. XI. 28. ἐκάθητο ἐπὶ τοῦ βόματος ΧΡΗΜΑΤΙΖΩΝ τε καὶ δικάζων τοῖς δεομένοις, et Jos. Ant. VIII. 12. 2. Demosth. ὁ δὲ τοῦτο ἐκ παντὸς τοῦ χρόνου ΕΠΡΑΓΜΑΤΕΥΕΤΟ. WASS.

12. φοβούμενοι τοὺς Ἀθηναίους] Compare chap. 23, 7.

17. ἐπειδὴ Μῆδοι κ. τ. λ.] This sketch of the affairs of Greece from the siege of Sestos to the beginning of the Peloponnesian war, is a regular continuation

of the history of Herodotus; and connects immediately with the 121st chapter of his last book. To follow the history in chronological order, a reader, after finishing Herodotus, should take up Thucydides at this 89th chapter, and read to the 117th inclusive: he should then go back to the 24th, and read on from thence to the 88th inclusive; after which he should proceed directly to the 118th. The digression about Pausanias and Themistocles, from chap. 128 to c. 138 inclusive, synchronizes with chapp. 95—98 of the general sketch.

ATHENS. A. C. 479. Olymp. 75. 2.

ian invasion to the  
beginning of the Pe-  
loponnesian war.

(Chapp. 89—118.)

a A. C. 479.

Olymp. 75. 2.

ναυσὶν ἐς Μυκάλην διεφθάρησαν, Λεωτυχίδης  
μὲν ὁ βασιλεὺς τῶν Λακεδαιμονίων, ὅσπερ  
ἡγεῖτο τῶν ἐν <sup>2</sup> Μυκάλῃ Ἑλλήνων, ἀπεχώρησεν  
ἐπ' οἴκου ἔχων τοὺς ἀπὸ Πελοποννήσου ξυμ-  
μάχους, οἱ δὲ Ἀθηναῖοι καὶ οἱ ἀπὸ Ἰωνίας καὶ Ἑλλησπόντου  
ξύμμαχοι ἤδη ἀφεστηκότες ἀπὸ βασιλείως ὑπομείναντες  
Σηστὸν ἐπολιόρκουν Μήδων ἐχόντων, καὶ ἐπιχειμάσαντες  
εἶλον αὐτὴν ἐκλιπόντων τῶν βαρβάρων, καὶ μετὰ τοῦτο  
ἀπέπλευσαν ἐξ Ἑλλησπόντου ὡς ἕκαστοι κατὰ πόλεις.  
3 He first relates how Ἀθηναίων δὲ τὸ κοινὸν, ἐπειδὴ αὐτοῖς οἱ βάρ- 10  
the walls of Athens  
were rebuilt after the  
defeat of Mardonius.  
89—92. βαροὶ ἐκ τῆς χώρας ἀπῆλθον, διεκομίζοντο  
εὐθὺς ὅθεν ὑπεξέθετο παῖδας καὶ γυναῖκας καὶ  
τὴν περιούσαν κατασκευὴν, καὶ τὴν πόλιν ἀνοικοδομεῖν  
παρεσκευάζοντο καὶ τὰ τείχη· τοῦ τε γὰρ περιβόλου βραχέα  
εἰστήκει, καὶ οἰκίαι αἱ μὲν πολλαὶ πεπτώκεσαν ὀλίγαι δὲ 15  
περιῆσαν, ἐν αἷς αὐτοὶ ἐσκήνησαν οἱ δυνατοὶ τῶν Περσῶν.  
XC. Λακεδαιμόνιοι δὲ αἰσθόμενοι τὸ μέλλον ἦλθον πρεσβεῖα,  
τὰ μὲν καὶ αὐτοὶ ἴδιον ἂν ὀρώντες μήτ' ἐκείνους μήτ' ἄλλον  
μηδένα τείχος ἔχοντα, τὸ δὲ πλεόν τῶν ξυμμάχων ἐξοτρυ-  
νόντων καὶ φοβουμένων τοῦ τε ναυτικοῦ αὐτῶν τὸ πλήθος, ὃ 20  
πρὶν οὐχ ὑπῆρχε, καὶ τὴν ἐς τὸν Μηδικὸν πόλεμον τόλμαν  
2 γεγομένην. ἡξίουں τε αὐτοὺς μὴ τειχίζειν, ἀλλὰ καὶ τῶν ἔξω  
Πελοποννήσου μᾶλλον ὅσοις ξυνειστήκει ξυγκαθελεῖν μετὰ

1. Λεωτύχης c. 2. ὅσπερ C.E. 4. ἐν πελοποννήσῳ C.I.K.b.e. et pr. G.  
5. τῆς ἰωνίας O. 6. ἀφεστηκότος e. ἀπὸ] τοῦ G.K.L.O.P.d.i. 8. ἐπὶ λι-  
πόντων G.K.L.O.P.Q. 12. καὶ ante γυναῖκας om. G.K.L.O.P. 15. ἐστήκει I.  
οἰκίαι F.H. αἱ om. E. πεπτώκεσαν A.B.E.F.H.V.g.h. Poppo. Goeller.  
Bekk. C. pr. G. et vulgo ἐπεπτώκεσαν. 16. ἐσκήνον G.L.O.P.Q.c.d.i. ἐσκή-  
νωσαν C.e. 17. πρεσβεῖα A.B.F.H.K.N.g. πρεσβεῖαν C. ἐς πρεσβεῖαν G.d.i. εἰς  
πρεσβεῖαν c.e. 18. μήτε vel μήτ' A.B.E.F.G.H.I.N.V.f.g.h. Poppo. Goell.  
C. pr. G. et vulgo μήποτ'. Post ἐκείνους hæc habet E. ἀτείχιστον γὰρ ᾤκουν οἱ  
λακεδαιμόνιοι τὴν πόλιν. μὴδ' H. et pr. F. 20. αὐτῶν] αὐτὸ c. om. V.  
21. πρὶν A.B.C.E.F.G.H.N.V.c.e.f.g.h. Poppo. Goeller. Bekk. vulgo πρῶην.  
23. ξυνειστήκει A.B.E. εἰστήκει C.F.c.d. Goell. Bekk. συνειστήκει G. [ξυν]ει-  
στήκει Poppo. συγκαθελεῖν d. ξυγκαθαβαλεῖν L.O.P.Q.

23. ξυνειστήκει.] Bekker and Göller preferable reading. But the walls of  
read εἰστήκει, which Poppo thinks the towns may properly be said ξυστῆναι,



σφῶν τοὺς περιβόλους, τὸ μὲν βουλόμενον καὶ ὑποπτον τῆς  
 γνώμης οὐ δηλοῦντες ἐς τοὺς Ἀθηναίους, ὥς δὲ τοῦ βαρ-  
 βάρου, εἰ αὖθις ἐπέλθοι, οὐκ ἂν ἔχοντος ἀπὸ ἐχυροῦ ποθὲν,  
 ὥσπερ νῦν ἐκ τῶν Θηβῶν, ὀρμᾶσθαι τὴν τε Πελοπόννησον  
 5 πᾶσιν ἔφασαν ἱκανὴν εἶναι ἀναχώρησιν τε καὶ ἀφορμὴν. οἱ 3  
 δ' Ἀθηναῖοι Θεμιστοκλέους γνώμῃ τοὺς μὲν Λακεδαιμονίους  
 ταῦτ' εἰπόντας, ἀποκρινάμενοι ὅτι πέμψουσιν ὥς αὐτοὺς  
 πρέσβεις περὶ ὧν λέγουσιν, εὐθὺς ἀπῆλλαξαν ἑαυτὸν δ'  
 ἐκέλευεν ἀποστέλλειν ὥς τάχιστα ὁ Θεμιστοκλῆς ἐς τὴν  
 10 Λακεδαίμονα, ἄλλους δὲ πρὸς ἑαυτῷ ἐλομένους πρέσβεις μὴ  
 εὐθὺς ἐκπέμπειν, ἀλλ' ἐπισχεῖν μέχρι τοσούτου ἕως ἂν τὸ  
 τεῖχος ἱκανὸν ἄρῳσιν ὥστε ἀπομάχεσθαι ἐκ τοῦ ἀναγκαιο-  
 τάτου ὕψους· τειχίζειν δὲ πάντας πανδημεὶ τοὺς ἐν τῇ πόλει  
 καὶ αὐτοὺς καὶ γυναικας καὶ παῖδας, φειδομένους μήτε ἰδίου  
 15 μήτε δημοσίου οἰκοδομήματος ὅθεν τις ὠφέλεια ἔσται ἐς τὸ  
 ἔργον, ἀλλὰ καθαιρουντας πάντα. καὶ ὁ μὲν ταῦτα διδάξας, 4  
 καὶ ὑπειπὼν τᾶλλα ὅτι αὐτὸς τάκεῖ πράξοι, ὥχετο. καὶ ἐς 5  
 τὴν Λακεδαίμονα ἐλθὼν οὐ προσήει πρὸς τὰς ἀρχὰς, ἀλλὰ  
 διῆγε καὶ προὔφασίζετο. καὶ ὁπότε τις αὐτὸν ἔροιτο τῶν ἐν 6

1. τὸ] τὸν K. 3. ὀχυροῦ K.d.e. 4. ὥσπερ ἐκ τῶν θ. νῦν c. 5. ἱκανὴν  
 εἶναι δ. τε καὶ δ. A.B.E.F.G.H.V.c.f.g. Porpo. Goell. Bekk. C. et vulgo δ. τε καὶ  
 δ. ἱκανὴν εἶναι. 6. μὲν] om. Q. 7. ὥς] ἐς K.i. 8. αὐτὸν F. 9. δ] om.  
 C.K.L.O.P.d.e. 11. τὸ τεῖχος ἱκανὸν A.B.C.E.F.G.H.L.O.P.Q.V.c.e.f.g.  
 Haack. Porpo. Goell. Bekk. vulgo ἱκανὸν τὸ τεῖχος. 12. ἀρῳσιν Bekk. vulgo  
 αἰρῳσιν. 15. ὠφέλεια Bekk. 16. καθαιρουντες F. πάντα] ταῦτα γρ. h.  
 17. τᾶλλα A.B. Bekk. τᾶλλα F.H.K.V.f.g. vulgo τὰ ἅλλα. πράξει c.d.f.  
 18. πρὸς] ἐς i. 19. προεφασίζετο F.H. προφασίζετο E. προφασίζετο Bekk.

i. e. "to stand or hold together," "to  
 "exist unruined," after mention had  
 just been made of the wall of Athens,  
 of which only some parts were left  
 standing, so that the περίβολος or en-  
 closure of the wall was not complete or  
 continuous, i. e. οὐ ξυνέστη.

1. τὸ μὲν βουλόμενον τῆς γνώμης] i. e.  
 τὴν βούλησιν. Compare III. 10, i. VI.  
 24, 2. VII. 68, i. Matthiæ Gr. Gr. §. 570.  
 Jelf, 436. γ. and the note on Thucyd. I.  
 36, i.

12. ἀρῳσιν] Bekker reads αἰρῳσιν, in  
 the aorist, instead of αἰρῳσιν: because

ἕως ἂν αἰρῳσιν cannot signify, "until  
 "they should have raised." It may  
 signify, "all the time that they were  
 "raising," but then μέχρι τοσούτου  
 seems to be less suitable than πάντα  
 τὸν χρόνον. I have therefore adopted  
 Bekker's correction.

ἐκ τοῦ ἀναγκαιοτάτου ὕψους] "The  
 "lowest height that would enable them  
 "to defend themselves with advantage:"  
 "the height which was barely neces-  
 "sary;" i. e. less than which would be  
 wholly useless.

τέλει ὄντων ὃ τι οὐκ ἐπέρχεται ἐπὶ τὸ κοινὸν, ἔφη τοὺς ζυμ-  
πρέσβεις ἀναμένειν, ἀσχολίας δέ τινος οὕσης αὐτοὺς ὑπο-  
λειφθῆναι, προσδέχεσθαι μέντοι ἐν ἰάχει ἤξειν καὶ θαυμάζειν  
ὡς οὕτω πάρισιν. XCI. οἱ δὲ ἀκούοντες τῷ μὲν Θεμιστο-  
κλεῖ ἐπείθοντο διὰ φιλίαν αὐτοῦ, τῶν δὲ ἄλλων ἀφικνουμένων  
καὶ σαφῶς κατηγορούντων ὅτι τειχίζεται τε καὶ ἤδη ὕψος  
λαμβάνει, οὐκ εἶχον ὅπως χρῆ ἀπιστήσαι. γνοὺς δὲ ἐκείνος  
κελεύει αὐτοὺς μὴ λόγοις μᾶλλον παράγεσθαι, ἢ πέμψαι  
σφῶν αὐτῶν ἄνδρας οἵτινες χρηστοὶ καὶ πιστῶς ἀπαγγελοῦσι  
3σκεψάμενοι. ἀποστέλλουσιν οὖν, καὶ περὶ αὐτῶν ὁ Θεμι-  
στοκλῆς τοῖς Ἀθηναίοις κρύφα πέμπει κελεύων ὡς ἥκιστα  
ἐπιφανῶς κατασχεῖν καὶ μὴ ἀφεῖναι πρὶν ἂν αὐτοὶ πάλιν

1. πρέσβεις h. 2. ὑποληφθῆναι G. 4. μὲν] om. L.O.P.Q.b.d. 6. τει-  
χίζει τε ἤδη καὶ d. ὕψος corr. G: πέρας K.L.O.P.Q.d.i. 8. αὐτοὺς] om. d.i.  
σφῶν αὐτῶν πέμψαι K. 9. οἵτινες O. χρηστοὶ] πιστοὶ K.i. πιστῶς] πως Q.  
ἀπαγγελοῦσι A.B.E.F.H.N.V.f.g. Porpo. Goell. Bekk. Suidas in παράγεσθαι.  
C.G. et vulgo ἀπαγγελοῦσι. 11. κρύφα τοῖς ἀθηναίοις h.

1. ὃ τι οὐκ] Aliquis fortasse διότι  
scribere hic malit, aut δι', ὃ, τι: at ego  
nihil magis istud ὅτι suspectum habeo,  
quam mox ὡς, in his θαυμάζειν ὡς οὕτω  
πάρισιν. STERN. Ὅτι pro διότι etiam  
in interrogatione poni, dudum ex Ho-  
mero, Herodoto, Aristophane, aliisque  
adnotarunt Viri docti. Quæri tamen  
potest, cur tam inconstanter modo ὅτι,  
modo ὃ, τι scribatur. Herodot. I. 47, 1.  
Ἐπειρωτόντας ὃ, τι ποίωεν τυγχάνοι ὁ  
Λυδῶν βασιλεὺς Κροῖσος. Ibid. III, 3.  
Εἶρετο προτέρη ὅτι μιν οὕτω προθύμως  
Ἄρταγος μετεπέμψατο. Et sic sæpe  
apud alios. Schol. Aristoph. ad Vesp.  
v. 22. scribit in ὃ, τι pro quare, abun-  
dare ὃ, Ἀττικῶς, nec aliud esse, quam  
τί. Τί autem dicitur per ellipsin τοῦ  
διὰ, quid, id est, propter quid. Itaque  
ex illius sententia, quum hanc signifi-  
cationem habet, semper scribendum est  
ὃ, τι. Διῆγε Thom. Magister, in διάγω  
exponit ἐβράδυνε. Interpres non male,  
rem trahebat. Vid. Suid. in διάγειν et  
διῆγε. Quæ hic Schol. de significatione  
verborum παρελθεῖν et ἐπελθεῖν scribit,  
etiam ap. Ulpian. ad Demosth. περὶ τῶν  
ἐν Χερρονήσῳ p. 58. et Suidam in παρελ-

θεῖν leguntur. Sed vid. hic Steph. ad  
Schol. add. quæ supr. ad cap. 73, 1.  
adnotantur. DUK. It is very easy to say  
that ὃ τι is put for διότι, yet although  
it might be good English to ask,  
"What this was done for?" it would  
not be English to ask, "What this  
"was done?" But ὃ τι is quod; and  
would be best translated in English,  
"When any one asked him about his  
"not coming before the government,"  
or, "as to his not coming;" literally,  
"When any one asked him as to that  
"he came not before the government."  
It is no wonder that, as Duker remarks,  
the same word should be sometimes  
written ὅτι, and sometimes ὃ, τι, for as  
I have observed before, it was only the  
practice of a later age to distinguish  
different senses of the same word by  
different accents, or different modes of  
writing; and where the two senses run  
so much into one another, as in the  
case of ὅτι and ὃ τι, it is not strange if  
the grammarians sometimes doubted  
which manner of writing they ought to  
follow.

κομισθῶσιν· ἤδη γὰρ καὶ ἦκον αὐτῷ οἱ ξυμπρέσβεις,  
 'Αβρώνυχός τε ὁ Λυσικλέους καὶ 'Αριστείδης ὁ Λυσιμάχου,  
 ἀγγέλλοντες ἔχειν ἱκανῶς τὸ τεῖχος· ἐφοβέιτο γὰρ μὴ οἱ  
 Λακεδαιμόνιοι σφᾶς, ὅποτε σαφῶς ἀκούσειαν, οὐκέτι ἀφῶσιν.  
 5 οἱ τε οὖν 'Αθηναῖοι τοὺς πρέσβεις ὥσπερ ἐπεστάλη κατείχον, 4  
 καὶ Θεμιστοκλῆς ἐπελθὼν τοῖς Λακεδαιμονίοις ἐνταῦθα δὴ  
 φανερώς εἶπεν, ὅτι ἡ μὲν πόλις σφῶν τετείχισται ἤδη ὥστε  
 ἱκανὴ εἶναι σῶζειν τοὺς ἐνοικοῦντας, εἰ δέ τι βούλονται  
 Λακεδαιμόνιοι ἢ οἱ ξύμμαχοι πρεσβεύεσθαι παρὰ σφᾶς, ὥς  
 10 πρὸς διαγιγνώσκοντας τὸ λοιπὸν ἰέναι τὰ τε σφίσιν αὐτοῖς  
 ξύμφορα καὶ τὰ κοινά. τὴν τε γὰρ πόλιν ὅτε ἐδόκει ἐκλιπεῖν 5  
 ἄμεινον εἶναι καὶ ἐς τὰς ναῦς ἐσβῆναι, ἄνευ ἐκείνων ἔφασαν  
 γνόντες τολμῆσαι, καὶ ὅσα αὐ μετ' ἐκείνων βουλευέσθαι,  
 οὐδενὸς ὕστεροι γνώμῃ φανῆναι. δοκεῖν οὖν σφίσι καὶ νῦν 6  
 15 ἄμεινον εἶναι τὴν ἑαυτῶν πόλιν τεῖχος ἔχειν, καὶ ἰδίᾳ τοῖς  
 πολίταις καὶ ἐς τοὺς πάντας ξυμμάχους ὠφελιμώτερον  
 ἔσεσθαι· οὐ γὰρ οἷόν τ' εἶναι μὴ ἀπὸ ἀντιπάλου παρασκευῆς  
 ὁμοίον τι ἢ ἴσον ἐς τὸ κοινὸν βουλευέσθαι. ἢ πάντας οὖν 7

2. ἀβρώνυχός A.B. Bekk. ἀβρώνυχός E.F.H. ἀβρώνυχός G.Q. ἀκρώνυχός g.  
 ἀβρώνυχός Poppo. Vulgo, et Herodot. VIII. 21. ἀβρώνυχός. sed ibi cod. Paris.  
 et Valla habent ἀβρώνυχός. 5. οὖν] om. P. ἐπεστάλκει Q. ἐπεστάλει c.  
 6. Articulum ante Θεμιστοκλῆς omisi cum A.B.E.F.H.V.c.f.g.h. om. Bekk. Goell.  
 uncis inclusit Poppo. δῆ] om. g. 7. σφῶν] αὐτῶν C.G.I.K.L.O.P.Q.  
 8. Post ἐνοικοῦντας C.G. habent ἐν αὐτῇ. omisi cum A.B.E.F.H.N.V.c.f.g.h. om.  
 Bekk. Poppo. Goell. 9. ἢ] om. N. καὶ V. πρεσβεύοντες C. πρεσβεύ-  
 οντας e. 10. πρὸς διαγ.] προδιαγ. B.K.P.h.i. ἰέναι F. 11. ξυμφέροντα  
 G.L.O.P.Q. 12. ἐς] om. K.N. ἐμβῆναι κ. ἄνευ] ἔξω L.O.P. 13. αὐ] ἂν i.  
 14. οὐδὲν E. ὕστερον A.B.C.E.F.I.K.c.h.i. γνώμῃ φανῆναι  
 corr. G. φανῆναι] δοῦναι K. δοκεῖ L.O.P. 15. αὐτῶν vel αὐτῶν L.O.P.Q.  
 τοὺς πολίτας F. 17. ἐπεσθαι f. μὴ ἀντιστ. παρασκ. οὐσης d.

13. ὅσα αὐ—βουλευέσθαι] The infinitive mood is not unfrequently used in language put indirectly into the mouth of another person. The verb ἔφασαν must be repeated. So again, II. 102, 7. λέγεται δὲ καὶ 'Αλκμαίωνι, ὅτε δὴ ἀλάσθαι αὐτὸν κ. τ. λ. i. e. ὅτε δὴ ἀλάσθαι αὐτὸν λέγεται.

16. ἐς τοὺς πάντας ξυμμάχους—βου-

λεύεσθαι] "And for the common interest of the allies it would be more expedient: for no one could enter heartily into the counsels of a confederacy unless he had as much at stake as the other members of it." Compare II. 44, 4. οὐ γὰρ οἷόν τε ἴσον τι ἢ δίκαιον βουλευέσθαι οἱ ἂν μὴ καὶ παῖδας ἐκ τοῦ ὁμοίου παραβαλλόμενοι κινδυνεύωσιν.

ἀτειχίστους ἔφη χρῆναι ξυμμαχεῖν, ἣ καὶ τάδε νομίζεν ὀρθῶς ἔχειν. XCII. οἱ δὲ Λακεδαιμόνιοι ἀκούσαντες ὀργὴν μὲν φανεράν οὐκ ἐποιοῦντο τοῖς Ἀθηναίοις (οὐδὲ γὰρ ἐπὶ κωλύμῃ ἀλλὰ γνώμῃ παραινέσει δῆθεν τῷ κοινῷ ἐπρεσβεύσαντο, ἅμα δὲ καὶ προσφιλεῖς ὄντες ἐν τῷ τότε διὰ τὴν ἐς τὸν 5 Μῆδον προθυμίαν τὰ μάλιστα αὐτοῖς ἐτύγχανον), τῆς μέντοι βουλήσεως ἁμαρτάνοντες ἀδήλως ἤχθοντο. οἳ τε πρέσβεις ἐκατέρων ἀπήλθον ἐπ' οἴκου ἀνεπικλήτως.

XCIII. Τούτῳ τῷ τρόπῳ οἱ Ἀθηναῖοι τὴν πόλιν ἐτείχισαν ἐν ὀλίγῳ χρόνῳ. καὶ δῆλη ἡ οἰκοδομία ἔτι καὶ νῦν ἐστὶν ὅτι 10

And also how Piræus was fortified, and the navy made the principal object of public attention — both according to the advice of Themistocles.

κατὰ σπουδὴν ἐγένετο· οἱ γὰρ θεμέλιοι παντοίων λίθων ὑπόκεινται καὶ οὐ ξυνειργασμένων ἔστιν ἡ, ἀλλ' ὥς ἕκαστοί ποτε προσέφερον, 3 πολλοί τε στήλαι ἀπὸ σημάτων καὶ λίθοι εἰργασμένοι ἐγκατελέγησαν. μείζων γὰρ ὁ 15 περίβολος πανταχῇ ἐξήχθη τῆς πόλεως, καὶ διὰ τοῦτο πάντα ὁμοίως κινούντες ἠπείγοντο. ἔπεισε δὲ καὶ τοῦ Πειραιῶς τὰ λοιπὰ ὁ Θεμιστοκλῆς οἰκοδομεῖν (ὑπῆρκετο δ' αὐτοῦ πρότερον ἐπὶ τῆς ἐκείνου ἀρχῆς ἥς κατ' ἐνιαυτὸν Ἀθηναῖους ἥρξε), νομίζων τό τε χωρίον καλὸν εἶναι, λιμένας ἔχον τρεῖς αὐτο- 20 φυεῖς, καὶ αὐτοὺς ναυτικούς γεγεννημένους μέγα προφέρειν ἐς

1. ξυμμαχεῖν] χεῖν g. 5. δέ] om. K. ἐς] πρὸς c.f. 6. Μῆδον] δῆμον I. τὰ sumpsi ab A.B.C.E.F.G.H.K.L.N.O.P.V.b.c.e.f.g.h.i. habent Bekk. Poppo. Goell. 7. ἁμαρτάνοντες γο. Q. 9. οἱ] om. C.K.L.O.P.Q.d.e. 13. ἀλλ' ὥς] ἄλλως C. ἕκαστον C.Q. 15. ἐγκατελέγησαν K. 16. ὁμοίως πάντα V. 17. ἐκείνου P.Q. ἠπείγοντο] ὑπῆγοντο e. ὁ θεμιστ. τὰ λοιπὰ V. 20. ἔχων E.

4. δῆθεν] "As they said." This word is used when the writer is stating the declarations or avowed sentiments of other persons; and wishes to remind the reader that he does not vouch for their sincerity, but merely repeats what they themselves professed to be true.

τῷ κοινῷ] ὑπὲρ τοῦ κοινού. Scholiast. Compare Matthiæ, Gr. Gr. §. 387. and the examples there stated. Others make the words τῷ κοινῷ depend on παραίνεσι, the verbal substantive go-

verning the case of its verb: "To give counsel to their state."

21. αὐτοὺς ναυτικούς γεγεννημένους κ.τ.λ.] "Their having become a naval people" would be a great help towards their "acquiring power." Literally, "they" "by having become a naval people." The adjective and participle form a more important part of the subject than the pronoun substantive; as in those Latin expressions where the passive participle precedes the substantive with

τὸ κτήσασθαι δύναμιν· τῆς γὰρ δὴ θαλάσσης πρῶτος ἐτόλ-  
μησεν εἰπεῖν ὡς ἀνθεκτέα ἐστὶ, καὶ τὴν ἀρχὴν εὐθὺς ξυγ-  
κατεσκεύαξε. καὶ ᾠκοδόμησαν τῇ ἐκείνου γνώμῃ τὸ πάχος 5  
τοῦ τείχους ὅπερ νῦν ἔτι δῆλόν ἐστι περὶ τὸν Πειραιᾶ· δύο  
γὰρ ἄμαξαι ἐναντία ἀλλήλαις τοὺς λίθους ἐπήγον. ἐντὸς δὲ 6  
οὔτε χαλιξ οὔτε πηλὸς ἦν, ἀλλὰ ξυνφοδομημένοι μεγάλοι

1. δῆ] om. Q. 4. παρὰ g. πειρεᾶ V. 5. ἐπήγον τοὺς λίθους K.Q.  
6. χάλιξ G.K.Q.h.i.

which it agrees, to shew that it is the more important word of the two; and where the Latin substantive becomes the genitive case in English, and the Latin participle may generally be best translated by one of our verbal substantives ending in "ing," as "Captum" "oppidum multum rebus nostris profuit." "The taking of the town was of "much use," &c.

Another interpretation, adopted by Poppo and Göller, makes τὸ χωρίον the subject of the clause, and understands the passage thus; "and that the place "would advance them greatly towards "acquiring power, when they were "become a naval people." νομίζων προ-  
φέρειν instead of ἂν προφέρειν, or of the future tense, may be defended from ch. 127, 1. νομίζοντες προχωρεῖν τὰ ἀπὸ τῶν Ἀθηναίων. And Poppo says that the conjunction τε in the former clause is out of its place, and that it should have been written, τὸ χωρίον καλὸν τε εἶναι. But as it is not so written, and as the passage affords not only a good sense, but, as I think, a better one according to the present order of the words, we are not justified in supposing that Thucydides meant anything different from what he has said. The word προφέρειν is also on this interpretation taken in an unusual sense; as it signifies in Thucydides, either "to bring "forward," in the sense of "mentioning," "appealing to," "exhibiting;" III. 59, 2. 64, 3. V. 17, 2. 26, 4. 31, 5. VII. 69, 2. or else "to excel or have an advance," in a neutral sense, as II. 89, 3. VII. 64, 2. 77, 2. But in I. 123, 1. it has exactly the meaning which I believe it to have in the present passage, i. e. "to be advanced," "to make progress,"

εἰ ἄρα πλοῦτος ὀλίγον προφέρειτε: whereas it never, so far as I remember, bears the active sense of *advancing* or *furthering* the progress of another.

2. εὐθὺς συγκατεσκεύαξε] Εὐθὺς signifies probably, "immediately after the "retreat of the Persians."

4. ὅπερ νῦν ἔτι δῆλόν ἐστι] The width of the wall might still be judged of from the foundations of it which were remaining when Thucydides wrote, although the wall itself had been destroyed by the Lacedæmonians at the end of the Peloponnesian war. Krüger, as quoted by Göller. More however than the foundations must have been remaining, for Thrasybulus and his followers retired from Piræus into Munychia, because the line of the walls of Piræus in their whole extent was too large for their small force to defend, μέγας ὁ κύκλος ὢν πολλῆς φυλακῆς εἰδοίκεται. Xenoph. Hellen. II. 4, 11. The destruction therefore could only have been partial, perhaps affecting chiefly the fortifications on the side of the sea.

δύο γὰρ ἄμαξαι—ἐπήγον] He means, I believe, that two carts continually meeting one another were passing along the wall; and that it was sufficiently broad to allow them to pass. Compare IV. 23, 2. δύοιν νεοῖν ἐναντίων τὴν νῆσον περιπλέοντες.

5. ἐντὸς δὲ οὔτε χαλιξ κ. τ. λ.] "On "the side of Munychia towards the "open sea, the remains are best pre-  
served. Here three or four courses "of masonry, both of walls and of "square towers, are in many places to "be seen; and there are several situa-  
tions where we still find the wall built "in the manner described by Thucy-

ATHENS. A. C. 478. Olymp. 75. 3.

λίθοι καὶ ἐν τομῇ ἐγγώνιοι, σιδήρῳ πρὸς ἀλλήλους τὰ ἔξωθεν  
 7 καὶ μολύβδῳ δεδεμένοι. τὸ δὲ ὕψος ἤμισυ μάλιστα ἐτελέσθη  
 8 οὐ διενοεῖτο. ἐβούλετο γὰρ τῷ μεγέθει καὶ τῷ παχεὶ ἀφι-  
 στάναι τὰς τῶν πολεμίων ἐπιβουλὰς, ἀνθρώπων τε ἐνόμιζεν  
 ὀλίγων καὶ τῶν ἀχρειοτάτων ἀρκέσειν τὴν φυλακὴν, τοὺς δ' 5  
 9 ἄλλους ἐς τὰς ναῦς ἐσβήσεσθαι. ταῖς γὰρ ναυσὶ μάλιστα  
 προσέκειτο, ἰδὼν, ὥς ἐμοὶ δοκεῖ, τῆς βασιλέως στρατιᾶς τὴν  
 κατὰ θάλασσαν ἔφοδον εὐπορωτέραν τῆς κατὰ γῆν οὖσαν·  
 τὸν τε Πειραιᾶ ὠφελιμώτερον ἐνόμιζε τῆς ἄνω πόλεως, καὶ  
 πολλάκις τοῖς Ἀθηναίοις παρήνει, ἣν ἄρα ποτὲ κατὰ γῆν 10  
 βιασθῶσι, καταβάντας ἐς αὐτὸν ταῖς ναυσὶ πρὸς ἅπαντας  
 10 ἀνθίστασθαι. Ἀθηναῖοι μὲν οὖν οὕτως ἐτειχίσθησαν καὶ  
 τᾶλλα κατεσκευάζοντο εὐθὺς μετὰ τὴν Μήδων ἀναχώρησιν.

XCIV. Πausanías δὲ ὁ Κλεομβρότου ἐκ Λακεδαιμόνος  
 στρατηγὸς τῶν Ἑλλήνων ἐξεπέμφθη μετὰ εἴκοσι νεῶν ἀπὸ 15  
 Πελοποννήσου· ξυνέπλεον δὲ καὶ Ἀθηναῖοι τριάκοντα ναυσὶ  
 2 καὶ τῶν ἄλλων ξυμμάχων πλῆθος. καὶ ἐστράτευσαν ἐς  
 Κύπρον καὶ αὐτῆς τὰ πολλὰ κατεστρέψαντο, καὶ ὕστερον ἐς

1. ἐντομῇ Poppo. Goell. 2. μολίβδῳ B.C.E.G.H.I.K.L.O.d.e.g.h.i.  
 3. ἐβούλετο b. 4. ἐπιβουλὰς A.B.C.E.F.G.H.I.N.V.d.e.f.g.h.i. Haack. Poppo.  
 Goell. Bekk. Vulgo ἐπιβολὰς. 10. γῆν om. e. τὴν γῆν b. 11. καταβάντες C.H.  
 I.K.i. ἐς om. V. ἀπάτας g. 12. ἀνθίστανται I. 13. τᾶλλα Bekk.

"dides; that is to say, not filled up in  
 "the middle with rubble, in the usual  
 "manner of the Greeks, but constructed  
 "throughout the whole thickness of  
 "squared stones, cramped together with  
 "metal." Leake's Topography of  
 Athens, p. 343. This then decides the  
 meaning of ἐγγώνιοι, which itself might  
 signify polygonal stones, as well as  
 quadrangular stones or parallelograms.  
 And it appears by the engravings given  
 in sir W. Gell's Argolis of the eastern  
 wall of Tiryns and the south wall of the  
 citadel of Mycenæ, that although both  
 of these are built of stones of irregular  
 forms, yet the stones of the latter only  
 are properly polygonal, being cut so as  
 to fit into each other; while in the wall  
 of Tiryns the masses of stone are quite

shapeless, and the interstices between  
 them are filled up with small stones, as  
 in the common walls of the north of  
 England. The stones of the walls at  
 Mycenæ then were ἐν τομῇ ἐγγώνιοι,  
 "cut into an angular form," (literally  
 "made angular in cutting;" comp. II.  
 76, 4. ἀπὸ τῆς τομῆς, "from the point  
 "where the stones had been cut,")  
 and so also are the stones of the walls  
 of Cossa or Cosa in Etruria. (See  
 Micali, Tavole, Tav. X.) But those of  
 the Piræus were not only angular, but  
 squared, like the later Greek and  
 Roman style; or like the walls of some  
 of the Etruscan towns, e. g. of Fiesulæ  
 and Volaterra.

7. προσέκειτο] Suidas, προσέκειτο,  
 προσείχε. Θουκυδ. d. Duk.

IONIA. A. C. 478. Olymp. 75. 3.

Βυζάντιον Μήδων ἐχόντων, καὶ ἐξεπολιόρκησαν ἐν τῇδε τῇ ἡγεμονίᾳ. XCV. ἥδη δὲ βιαίου ὄντος αὐτοῦ οἱ τε ἄλλοι

Owing to the unpopularity of Pausanias, the Asiatic Greeks and Islanders, and the 5 Greeks of the cities on the Thracian coast, Ἕλληνες ἤχθοντο, καὶ οὐχ ἥκιστα οἱ Ἴωνες καὶ ὅσοι ἀπὸ βασιλέως νεωστὶ ἠλευθέρωντο· φοιτῶντές τε πρὸς τοὺς Ἀθηναίους ἡξίουσαν αὐτοὺς ἡγεμόνας σφῶν γενέσθαι κατὰ τὸ ξυγ-

2. ἥδη om. P. δὲ] om. g. om. et Stephanus, novam periodum orsus ab illis ἐν τῇδε. Sic etiam Goeller. καὶ ante βιαίου omisi cum A.B.C.E.F.G.H.K.L. N.O.P.Q.c.d.e.f.h. om. Bekk. Haack. Popp. Goell. 5. τοὺς ἄλλους ἀθηναίους B.g.h 6. γίγνεσθαι vel γίνεσθαι C.I.K.L.O.P.Q.d.e.i.

1. ἐξεπολιόρκησαν ἐν τῇδε τῇ ἡγεμονίᾳ] Stephens and Göller connect the words ἐν τῇδε τῇ ἡγεμονίᾳ with the following chapter, omitting the conjunction δὲ after ἥδη. But I believe that Thucydides wished to express that Byzantium was taken during the term of Pausanias' command, although it was not till late in the year that the siege was begun, as the expedition to Cyprus had preceded it. After it was taken, Pausanias released the prisoners whom he had captured in it, and made his first proposal to Xerxes to betray the independence of Greece. The letter was taken to Susa, and an answer sent back to Pausanias while he was still in Byzantium; and after the arrival of this answer, his arrogance became so intolerable, that the Asiatic Greeks put themselves under the protection of Athens, and Pausanias was recalled by his government to give an account of his conduct. This apparently must have happened in the beginning of the year 477; and as Dorcis, whom the Spartans sent out to supersede Pausanias about the commencement of the season for military operations, could not prevail on the Asiatic Greeks to acknowledge him as their commander, the Athenian empire may fairly be said to have commenced in the year 477, which is the date fixed by Mr. Fynes Clinton in his *Fasti Hellenici*. Diodorus says that Pausanias was sent out as ναύαρχος; (book XI. 44.) and the command of the ναύαρχος at this period seems to have lasted ordinarily about two years; (see note on II. 80, 2.) so that Pausanias was recalled before the natural expira-

tion of his office, and had he fully cleared himself of the charges brought against him, he would have gone out again to resume it; which is intimated by the expression of Thucydides, c. 95, 6. ἐκείνον μὲν οὐκέτι ἐκπέμπουσιν ἄρχοντα; a needless thing to observe, if the period of his command had already expired; for the ναύαρχος could not be reappointed. (Xenoph. *Hellenic*. II. 1, 7.) I am inclined therefore to place the building of the walls of Athens and of Piræus, and also the command of Pausanias, the conquest of Cyprus, and the capture of Byzantium, in the year immediately following the battles of Platæa and Mycale, that is, A. C. 478.

6. κατὰ τὸ ξυγγενές] When the Ionians at the return of the Heraclidæ were driven out of Peloponnesus by the Achæians, (after the Achæians themselves had been dispossessed of Argolis and Laconia by the Dorians and Heraclidæ,) they sought an asylum at Athens, as the Athenians were themselves supposed to be of Ionian descent, and had formerly been called Ionians, and their country Ionia. Accordingly the exiled Ionians were admitted to reside at Athens as σύνοικοι, or fellow-inhabitants; that is to say, they were not citizens, nor could they possess land in the country, but enjoyed the protection of the laws, and maintained themselves by trade or by mechanical occupations. Some years afterwards the greater part of them migrated to Asia Minor, under the auspices however of a certain number of Athenian citizens, who were the leaders, ἡγεμόνες, of the colony, and who carried the sacred fire for the new



IONIA. A. C. 477. Olymp. 75. 4.

withdraw from the 2 Iacedaemonians, and choose the Athenians as the chiefs of their confederacy. γενὲς καὶ Πausanίαν μὴ ἐπιτρέπειν ἣν που βιάζηται. οἱ δὲ Ἀθηναῖοι ἐδέξαντό τε τοὺς λόγους, καὶ προσεῖχον τὴν γνώμην ὡς οὐ περιοφόμενοι τὰλλά τε καταστησόμενοι ἢ φαί- 3 νοιτο ἄριστα αὐτοῖς. ἐν τούτῳ δὲ οἱ Λακεδαιμόνιοι μετεπέμ- 5 ποντο Πausanίαν ἀνακρινούντες ὧν πέρι ἐπυνθάνοντο· καὶ γὰρ ἀδικία πολλὴ κατηγορεῖτο αὐτοῦ ὑπὸ τῶν Ἑλλήνων τῶν ἀφικνουμένων, καὶ τυραννίδος μᾶλλον ἐφαίνετο μίμησις ἢ 4 στρατηγία. ξυνέβη τε αὐτῷ καλεῖσθαι τε ἅμα καὶ τοὺς ξυμ- μάχους τῷ ἐκείνου ἔχθει παρ' Ἀθηναίους μετατάξασθαι πλὴν 10 5 τῶν ἀπὸ Πελοποννήσου στρατιωτῶν. ἐλθὼν δὲ ἐς Λακεδαί- μονα τῶν μὲν ἰδίᾳ πρὸς τινὰ ἀδικημάτων εὐθύνθη, τὰ δὲ μέγιστα ἀπολύεται μὴ ἀδικεῖν· κατηγορεῖτο δὲ αὐτοῦ οὐχ 6 ἥκιστα Μηδισμὸς καὶ ἐδόκει σαφέστατον εἶναι. καὶ ἐκείνον μὲν οὐκέτι ἐκπέμπουσιν ἄρχοντα, Δόρκιν δὲ καὶ ἄλλους τινὰς 15 μετ' αὐτοῦ στρατιὰν ἔχοντας οὐ πολλήν· οἷς οὐκέτι ἐφίεσαν 7 οἱ ξύμμαχοι τὴν ἡγεμονίαν. οἱ δὲ αἰσθόμενοι ἀπῆλθον, καὶ ἄλλους οὐκέτι ὕστερον ἐξέπεμψαν οἱ Λακεδαιμόνιοι, φοβού-

2. τε om. V. 3. τῇ γνώμῃ C.I.K.L.O.P.e. 4. καταστησόμενοι B.C.E.F.  
H.I.b.c.g. 7. αὐτοῦ πολλὴ κατηγορεῖτο V. 8. ἢ E. 10. ἔχθει L.O.Q.  
16. ἐφίεσαν H.L.O. 17. τὴν] om. C.G.K.d.e.i. ἐπῆλθον e. 18. ἐπεμψαν  
G.K.L.O.Q.

settlement from the fire in the pry-  
taneum of Athens, by which Athens  
became entitled to the appellation of  
mother state, μητρόπολις, to the Ionian  
colonies; and the Ionians therefore, ac-  
cording to the law of Greece, were  
accounted kinsmen, ξυγγενεῖς, of the  
Athenians. See Herodot. I. 146, 4. 147,  
2. Thucyd. I. 2, 6. Pausan. VII. 1. 2.  
7. ἀδικία πολλὴ κατηγορεῖτο αὐτοῦ]  
"Much criminality was imputed to  
"him." Thus κατεμπεῖν τί τις, "To  
"say any thing of another; to make  
"him the subject of some assertion or  
"statement." Καταγινώσκειν τί τις,  
"To think or impute in our judgment  
"any thing to another." Compare  
III. 45, 1. In this sense also κατα-  
φρονεῖν is sometimes used, as VIII. 8, 3,

καταψηφίζειν, as II. 53, 5. καταδικάζειν,  
V. 49, 2. and in Herodotus, VII. 146,  
2. κατακρίνειν with a dative case follow-  
ing. To these are opposed verbs com-  
pounded with ἀπό, which deny, and in  
a manner remove the thing spoken of  
from the subject, and make a separation  
between them. So ἀπομύναι, Herodot.  
II. 179, 2. ἀπολογεῖν, ἀποδικάζειν, Anti-  
phon, de Choreuta, p. 791. Reiske.  
ἀποκρίνεσθαι, Antiphon, ibid. p. 773.  
From usage however, κατηγορεῖν and  
other similar verbs are generally taken  
in a bad sense, so as to signify, "to  
"speak against," i. e. to accuse; "to  
"decide against," i. e. to condemn;  
"to think down upon," if I may so  
translate καταφρονεῖν, i. e. to despise.



SPARTA. A. C. 477. Olymp. 75. 4.

μενοι μὴ σφίσιν οἱ ἐξιόντες χείρους γίνωνται, ὅπερ καὶ ἐν  
 τῷ Πausanία ἐνείδον, ἀπαλλαξείοντες δὲ καὶ τοῦ Μηδικοῦ  
 πολέμου, καὶ τοὺς Ἀθηναίους νομίζοντες ἱκανοὺς ἐξηγεῖσθαι  
 καὶ σφίσιν ἐν τῷ τότε παρόντι ἐπιτηδείους. XCVI. παρα-  
 λαβόντες δὲ οἱ Ἀθηναῖοι τὴν ἡγεμονίαν τούτῳ  
 τῷ τρόπῳ ἐκόντων τῶν ξυμμάχων διὰ τὸ  
 Πausanίου μῖσος, ἔταξαν ἅς τε ἔδει παρέχειν  
 τῶν πόλεων χρήματα πρὸς τὸν βάρβαρον καὶ  
 ἅς ναῦς· πρόσχημα γὰρ ἦν ἀμύνεσθαι ὧν ἔπαθον δηοῦντας  
 τὴν βασιλέως χώραν. καὶ ἐλληνοταμίαι τότε πρῶτον Ἀθη-  
 ναίοις κατέστη ἀρχή, οἱ ἐδέχοντο τὸν φόρον· οὕτω γὰρ  
 ὠνομάσθη τῶν χρημάτων ἡ φορά. ἦν δ' ὁ πρῶτος φόρος  
 ταχθεὶς τετρακόσια τάλαντα καὶ ἐξήκοντα. ταμειῖον τε

1. οἱ] om. K.i. ὥσπερ O. ἐν] om. A. 2. εἶδον N.V. 6. ἐκόντων  
 τῶν ξ.] om. L.P.Q. 9. ἀμύνεσθαι A.B.E.F.N.O.V.d.g.h.i. Haack. Porro.  
 Goell. Bekk. C.G. et vulgo ἀμύνεσθαι. 10. τὴν τοῦ βασιλέως C.I.e. ἐλλη-  
 νοταμία E. 13. καὶ ταμειῖον g. ταμειῖον K.b. δὲ K.

6. ἐκόντων τῶν ξυμ.] Herodotus VII. 144. 5. ἅμα Ἑλλήνων τοῖσι βουλο-  
 μένοισι. WASS. Habet etiam Suidas in Ἑλληνοταμίαι. DUK.

10. ἐλληνοταμίαι] Vid. Suidam, Schol. et Thucyd. perperam exscribentem in Ἑλληνοταμίαι, et Harpocr. ead. voc. Confer Plutarch. Aristide 333. πεντα-  
 κοσίων καὶ ἐξήκοντα male Diodor. Vid. Nepotem in Aristide. WASS. De Ἑλ-  
 ληνοταμίαις habet etiam Andocides Orat. III. in fin. et Pollux VIII. 114. ubi vid.  
 Jungerman. Suidas in Ἑλληνοταμίαι hunc locum Thucydidis descripsit a  
 παραλαβόντες usque ad ἀρχή, omissis tantum verbis τούτῳ τῷ τρόπῳ· sed  
 perperam apud eum est, κατέστη τοῖς Ἀθηναίοις πρώτη ἀρχή. Ceterum, quia  
 φόρου nomen grave et odiosum erat Græcis, pro eo deinde cæpit dici σύν-  
 ταξίς. Harpocrat. in σύνταξίς, et Spanhem. ad Julian. Orat. I. p. 166. DUK.  
 For an account of these officers the reader may consult Boeckh's Public  
 Economy of Athens, b. ii. 7. p. 188. of the original, or p. 236. of the English  
 translation. They were not reappointed

after the restoration of the democracy by Thrasybulus.

13. ταμειῖον] ταμειῖον quidem non raro pro ærario publico legitur in prosæ Scriptoribus, ut Plutarch. Quæst. Rom. 41. et 42. Dion. Lib. LV. p. 565. Herodian. I. 6. et VII. 4. Sed hæc et alia hujusmodi loca suspecta esse possunt propter varietatem scripturæ in quibusdam. Ita, quod in Dion. Halic. p. 551. in Vulgatis est ταμειῖον, MS. Vat. habet ταμειῖον. Et in Excerptis ejusd. p. 747. Pacii Codex ταμειῖον pro ταμειῖον. In Plut. quoque quod l. d. est ταμειῖον, rursum in Publicolæ vita in Stephani Ed. et his, quæ post eam prodierunt, est ταμειῖον. Ταμειῖον pro cella penuaria est in Theophr. Char. C. IV. et Menandro ap. Harpocr. v. Κτησίον Διὸς, qui locus fortassis non eget emendatione. Nam ibi sermo est de cella promptuaria. Et sic Gloss. Ταμειῖον, τὸ ἰδιωτικόν, cellarium, cella, et, Ταμειῖον, τὸ δημόσιον, Fiscus, ærarium. Diodor. Sic. XI. 266. de hoc communi ærario Græcorum et conventibus in Delo, Εὐθύς οὖν ὁ μὲν Ἀριστείδης συνεβούλευσε

EION, &amp;c. A. C. 476. Olymp. 76.

Δῆλος ἦν αὐτοῖς, καὶ αἱ ξύνοδοι ἐς τὸ ἱερὸν ἐγίνοντο.

This part of Grecian history having been neglected or inaccurately written, Thucydides had an additional reason for giving a sketch of it, besides its relation to his own immediate subject, as showing how the power of Athens became so great as to drive the Lacedæmonians into a war.

XCVII. ἡγούμενοι δὲ αὐτονόμων τὸ πρῶτον τῶν ξυμμάχων καὶ ἀπὸ κοινῶν ξυνόδων βουλευόντων τοςάδε ἐπῆλθον πολέμφ τε καὶ διαχειρίσει πραγμάτων μεταξὺ τοῦδε τοῦ πολέμου καὶ τοῦ Μηδικοῦ, ἃ ἐγένετο πρὸς τε τὸν βάρβαρον αὐτοῖς καὶ πρὸς τοὺς σφετέρους ξυμμάχους νεωτερίζοντας καὶ Πελοποννησίων τοὺς αἰὲ προστυγχάνοντας ἐν ἐκάστῳ. ἔγραψα δὲ αὐτὰ καὶ τὴν ἐκβολὴν τοῦ λόγου ἐποιησάμην 10

διὰ τὸδε, ὅτι τοῖς πρὸ ἐμοῦ ἅπασιν ἐκλιπὲς τοῦτο ἦν τὸ χωρίον καὶ ἡ τὰ πρὸ τῶν Μηδικῶν Ἑλληνικὰ ξυνετίθεσαν ἡ αὐτὰ τὰ Μηδικὰ τούτων δὲ ὅσπερ καὶ ἦψατο ἐν τῇ Ἀττικῇ ξυγγραφῇ Ἑλλάνικος, βραχέως τε καὶ τοῖς χρόνοις οὐκ ἀκριβῶς ἐπεμνήσθη. ἅμα δὲ καὶ τῆς ἀρχῆς ἀπόδειξιν 15 ἔχει τῆς τῶν Ἀθηναίων, ἐν οἷῳ τρόπῳ κατέστη.

XCVIII. Πρῶτον μὲν Ἡϊόνα τὴν ἐπὶ Στρυμόνι Μήδων ἐχόντων πολιορκία εἶλον καὶ ἡνδραπόδισαν, Κίμωνος τοῦ Μιλτιάδου στρατηγοῦντος. ἔπειτα Σκῦρον τὴν ἐν τῷ Αἰγαίῳ νῆσον, ἣν ᾤκουν Δόλοπες, 20

A. C. 476.  
Olymp. 76.

The Athenians were at

1. δῆλον I. καὶ αἱ ἐξ.] A.B.E.F.H.L.N.O.V. qui mox σύνοδοι. c.f.g.h. Haack. Porpo. Goell. Bekk. καὶ οἱ ξ. Q. C.G. et vulgo omittunt articulum. 5. διαχειρήσει A.B.I.N.O.V.f.g.h.i. τοῦ] om. Q. 10. ἐσβολὴν K. 11. ἐκλιπὲς E. το χωρίον τοῦτο ἦν Dionys. p. 836. τοῦτο τὸ χωρίον K. τοῦτο ἦν χωρίον I. ἦν τοῦτο V. 12. ξυνετίθεσαν B.e.g.h. 13. ὅσπερ L. ὥσπερ Dionys. 17. στρύμμοι Q.g.h.i. 19. σκῦρον B. vulgo σκύρον.

τοῖς συμμαχοῖς ἅπασι, κοινὴν ἄγουσι σύνοδον ἀποδείξει τὴν Δῆλον κοινὴν ταμίαν. Videndum etiam, an huc pertineant verba Etymol. M. Σύνοδος, ἡ ἐκ πολλῶν συναγωγὴ ἐπὶ τινὶ ὡς Θουκυδίδης, αἱ σύνοδοι ἐπὶ τὸ ἱερὸν ἡγόνοντο. DUK.

11. τὸ χωρίον] Compare the later technical sense of the word τόπος in Aristotle and others. So the Romans use "locus," and "campus." The few fragments which have been preserved

to us, chiefly by Harpocration, from the Attic History, ἡ Ἀρθίς, of Hellanicus, may be found in Sturz's Collection of his Remains, Leipzig, 1826.

17. Ἡϊόνα τὴν ἐπὶ Στρυμόνι] This was the place which was so desperately defended by Boges. See Herodot. VII. 107. It is called "Eion on the Strymon," to distinguish it from "Eion by Thrace," a Mendæan colony, which is mentioned IV. 7.

NAXOS, &c. A. C. 466. Olymp. 78. 3.

first moderate and popular, but soon became arbitrary and oppressive to their allies, and drove them to revolt.

a A. C. 466.

5 Olymp. 78. 3.

ἡνδραποδίσαν καὶ ᾤκισαν αὐτοί. πρὸς δὲ 3  
Καρυστίους αὐτοῖς ἄνευ τῶν ἄλλων Εὐβοέων  
πόλεμος ἐγένετο, καὶ χρόνῳ ξυνέβησαν καθ'  
ὁμολογίαν. Ἡ Ναξίους δὲ ἀποστᾶσι μετὰ ταῦτα 4  
ἐπολέμησαν καὶ πολιορκίᾳ παρεστήσαντο,  
πρώτῃ τε αὕτη πόλις ξυμμαχίς παρὰ τὸ καθεστηκὸς ἐδου-  
λώθη, ἔπειτα δὲ καὶ τῶν ἄλλων ὡς ἐκάστη ξυνέβη.

XCIX. αἰτίαι δὲ ἄλλαι τε ἦσαν τῶν ἀπο-  
στάσεων καὶ μέγισται αἱ τῶν φόρων καὶ νεῶν  
ἐκδείαι, καὶ λειποστράτιον εἶ τῷ ἐγένετο· οἱ  
γὰρ Ἀθηναῖοι ἀκριβῶς ἔπρασσον καὶ λυπηροὶ  
ἦσαν, οὐκ εἰωθόσιν οὐδὲ βουλομένοις ταλαι-  
πωρεῖν προσάγοντες τὰς ἀνάγκας. ἦσαν δὲ 2  
πῶς καὶ ἄλλως οἱ Ἀθηναῖοι οὐκέτι ὁμοίως ἐν

Or, by allowing them to compound for their personal service in war by a payment in money, were enabled to maintain their navy, and thus keep the allies in subjection at the expense of the allies themselves.

1. ἡνδραποδίσαντο G. ᾤκισαν F.H.Q. post δὲ omisi καὶ cum A.B.C.E.  
F.G.H.K.L.N.O.V.b.c.d.e.f.g.h.i om. Haack. Poppo. Goell. Bekk. 2. καρ-  
υστίους Q. 6. καθεστηκός] εἰκὸς e. 7. δὲ] δὴ O. ὡς] ὧν O. ἐκάστη E.F.  
10. ἐνδείαι K.L.O.d.i. τῷ] τι L.O.P.Q. 13. προσάγοντες A.B.F.G.H.K.  
c.d.f.g.h.i. Haack. 14. ἐν] om. L.O.P.

1. ᾤκισαν] Non dubito, quin ᾤκισαν, non ᾤκισαν scribendum sit. ΣΤΕΡΗ. Nihil mutandum videtur. Diodor. Sicul. XI. 272. Σκύρον δὲ, Πελασγῶν ἐνοικούντων καὶ Δολοπῶν, ἐξεπολιόρκησε· καὶ κτίστην Ἀθηναῖον καταστήσας, κατεκληροῦνχσε τὴν χώραν. Corn. Nep. Cim. II. Scyrum — vacuefecit; sessores veteres urbe insulaque eiecit: agros civibus divisit. Hoc est, quod Thucydides dicit, Σκύρον ᾤκισαν Athenienses, duce Cimone. Duk.

10. ἐκδείαι] Altera interpretatio Scholiastæ, ἀπολείψεις, ἀτέλειαι huic loco convenit. "Ενδεία, inopia, penuria, hic locum non habet. "Εκδεία autem est, quum quis non totum solvit, quam reliquationem vocant. Vid. Suid. in ἐκδεία, Vales. ad Harpocrat. h. v. et Salmas. de Mod. Usur. p. 713. Cur Steph. et Port. verterint ejurationes tributorum et navium, non intelligo. Valla sequutus est alteram scripturam: nam vertit tributorum penuria naviumque. De λειπο-

στρατίῳ Poll. VIII. 40. Herodoto V. 27, 3. est λειποστρατία. Vid. Thom. Mag. in λειποτάξιον. Duk. Compare Demosth. against Zenothemis, p. 890. Reiske. Τὴν γεγωνίαν ἐκδειαν οὐκ ἀποδώσειν, "Not to make good the previous deficiency or falling short in his "payments."

11. ἔπρασσον] "They exacted;" "dealt," in a sort of technical sense of the word. See VIII. 5, 3, 5. Herodot. I. 106, 1. III. 58, 4.

12. οὐκ εἰωθόσι—τὰς ἀνάγκας] Compare the account of the indolence and effeminacy of the Ionians given by Herodotus, VI. 12. Τὰς ἀνάγκας: this term appears to have signified peculiarly "torture used to extort confession." Compare Herodotus, I. 116, 6, 7. and III. 130, 2. where he expresses the same thing by the words μάστιγας τε καὶ κέντρα. From thence it was used generally to denote any kind of compulsion.

ASIA. A. C. 466. Olymp. 78. 3.

ἡδονῇ ἄρχοντες, καὶ οὔτε ξυνεστράτευον ἀπὸ τοῦ ἴσου ράδιόν 3 τε προσάγεσθαι ἦν αὐτοῖς τοὺς ἀφισταμένους. ὧν αὐτοὶ αἵτιοι ἐγένοντο οἱ ξύμμαχοι· διὰ γὰρ τὴν ἀπόκνησιν ταύτην τῶν στρατειῶν οἱ πλείους αὐτῶν, ἵνα μὴ ἀπ' οἴκου ὦσι, χρήματα ἐτάξαντο ἀντὶ τῶν νεῶν τὸ ἱκνούμενον ἀνάλωμα 5 φέρειν, καὶ τοῖς μὲν Ἀθηναίοις ἠϋξέτο τὸ ναυτικὸν ἀπὸ τῆς δαπάνης ἣν ἐκείνοι ξυμφέροισιν, αὐτοὶ δὲ ὅποτε ἀποσταίεν, ἀπαράσκευοι καὶ ἄπειροι ἐς τὸν πόλεμον καθίσταντο.

C. Ἐγένετο δὲ μετὰ ταῦτα καὶ ἡ ἐπ' Εὐρυμέδοντι ποταμῷ ἐν Παμφυλίᾳ πεζομαχία καὶ ναυμαχία Ἀθηναίων καὶ τῶν 10 ξυμμάχων πρὸς Μήδους, καὶ ἐνίκων τῇ αὐτῇ ἡμέρᾳ ἀμφοτέρω Ἀθηναῖοι Κίμωνος τοῦ Μιλτιάδου στρατηγούντος, καὶ εἶλον τριήρεις Φοινίκων καὶ διέφθειραν τὰς πάσας ἐς τὰς 15 διακοσίας. χρόνῳ τε ὕστερον ξυνέβη Θασίους αὐτῶν ἀποστῆναι, διενεχθέντας περὶ τῶν ἐν τῇ

A. C. 466.

Olymp. 78. 3.

Various exploits of the Athenian confederacy. Battles of the Eurymedon.

A. C. 465.

Olymp. 78. 4.

2 Revolt of Thasos. Attempt to colonise Amphipolis.

2. δὲ ἦν αὐτοῖς προσάγεσθαι c. 3. οἱ] om. B. ταύτην] om. g. 4. ἀποικοὶ E. ἀπ' οἴκου Poppo. Goell. 5. τὸ] om. b. 8. ἄπειροι A.B.C.E.F.H.V.c.f.g.h. Poppo. Goell. Bekk. G. et ceteri ἄποροι. 9. ἐπ'] ὑπ' Q. 10. καὶ ναυμαχία] om. e. 14. ἐς τὰς διακοσίας] A.B.C.V.g.h. E.F.G. et vulgo omittunt articulum. om. Goell. in ed. 2. unciis inclusit Poppo, qui in ed. minore om. 15. τε A.B. E.F.H.N.V.f.g. Poppo. Bekk. C.G. et ceteri δέ. θασίους g. 16. τῶν ἐν] om. P. ἐν τῇ] om. C.I.K.d.e.i. et pr. G.

9. ἐγένετο—διακοσίας] Dion. Halic. p. 142. WASS.

ἐπ' Εὐρυμέδοντι ποταμῷ] "The river "Eurymedon (at its mouth) is 420 feet "wide, and from 12 to 15 feet deep "inside the curved bar which extends "across its mouth. On this bar the "conflict of the stream, with the swell "rolled in from the sea, generally produces a violent surf; and it is so "shallow, as to be impassable to boats "that draw more than one foot of water. " \* \* \* Broad swampy plains extend "for some miles behind the belt of "sand-hills which skirt the shore, "groups of low hills succeed, and the "mountains lie far inland. These plains "are evidently alluvial, and very low; "and though covered with coarse grass, "and supporting numerous herds of

"cattle, have every mark of being over- "flowed in winter." *Beaufort's Carmania*, p. 135, 137. Such being the nature of the surrounding country, it is easy to conceive that the courses of the rivers must have undergone great alterations, and that a bar may have now accumulated where formerly the light vessels of the ancients could enter without difficulty.

14. τὰς πάσας ἐς τὰς διακοσίας] "Amounting in all to two hundred;" that is, that the whole number of ships taken and destroyed was two hundred, not that the whole fleet consisted of no more. Compare VIII. 21. and Viger, c. III. sect. 10. not. 87. and Hermann. ad Viger. not. 94. Whether the article should be kept or omitted before *διακοσίας* seems hard to say. But *ἐς* does

THASOS. A. C. 465. Olym. 78. 4.

ἀντιπέρας Θράκη ἐμπορίων καὶ τοῦ μετάλλου ἃ ἐνέμοντο.  
καὶ ναυσὶ μὲν ἐπὶ Θάσον πλεύσαντες οἱ Ἀθηναῖοι ναυμαχίᾳ<sup>3</sup>  
ἐκράτησαν καὶ ἐς τὴν γῆν ἀπέβησαν· ἐπὶ δὲ Στρυμόνα  
πέμψαντες μυρίους οἰκήτορας αὐτῶν καὶ τῶν ξυμμάχων ὑπὸ  
5 τοὺς αὐτοὺς χρόνους, ὥς οἰκιοῦντες τὰς τότε καλουμένας  
Ἐννέα ὁδοὺς νῦν δὲ Ἀμφίπολιν, τῶν μὲν Ἐννέα ὁδῶν αὐτοὶ  
ἐκράτησαν ἃς εἶχον Ἡδωνοὶ, προελθόντες δὲ τῆς Θράκης ἐς  
μεσόγειαν διεφθάρησαν ἐν Δραβήσκῳ τῇ Ἡδωνικῇ ὑπὸ τῶν  
Θρακῶν ξυμπάντων, οἷς πολέμιον ἦν τὸ χωρίον αἱ Ἐννέα  
10 ὁδοὶ κτιζόμενον. CI. Θάσιοι δὲ νικηθέντες μάχαις καὶ

The Thasians solicit aid from Lacedæmon; but the Lacedæmonians are prevented from sending it by the great earthquake of  
πολιορκούμενοι Λακεδαιμονίους ἐπεκαλοῦντο καὶ ἐπαμῦναι ἐκέλευον ἐσβαλόντας ἐς τὴν Ἀττικήν. οἱ δὲ ὑπέσχοιντο μὲν κρύφα τῶν<sup>2</sup> Ἀθηναίων καὶ ἔμελλον, διεκωλύθησαν δὲ ὑπὸ

1. ἀντιπέραν I. θράκης I.d.i. 2. θάσον P.Q.g. θάσον A. Dionysius Periegeta 523. ὡγγίη τε θάσος Δημήτερος ἀκτῆ. 3. στρυμόνα G.L.g.h.i.  
4. ὑπὸ τοὺς αὐτοὺς χρόνους] om. f. 5. οἰκιοῦντες A.B.C.E.G.H.K.L.O.Q.g. Porpo. Goeller. Bekk. F. et ceteri οἰκειοῦντες. 7. ἡδωνοὶ et mox ἡδωνικῇ F. προελθόντας d.h.i. προσελθόντες L.O.P. 8. διέφθειραν C. δραβίσκῳ C.f. δραμήσκῳ B. δραμίσκῳ g.h. ἡδωνικῇ L. 10. μάχῃ C.G.K.L.O.P.Q.d.e.i.  
12. ἐπαμῦναι A.C.E.F.L. Porpo. Goell. Bekk. ἐπαμῦναι B.H.K.c.g.h.i. pr. G. et vulgo ἐπαμύνειν. 14. ἔμελλον] ἐκέλευον e.

not seem to me to be equivalent to "circiter," as Blume quoted by Götter appears to understand it; but rather to signify "as many as," "to the number of." And the number of ships taken and destroyed in a battle may be ascertained with tolerable accuracy. I have followed Bekker therefore in retaining the article.

1. καὶ τοῦ μετάλλου] See Herodot. VI. 46, 2, 3. 47, 1, 2.

8. ἐν Δραβήσκῳ] This perhaps, like Doriscus, is the name both of a plain and a fortress or strong-hold of the natives in the plain. So the names of the dales and glens in the north of England and in Scotland apply equally to the whole valley and to the village or collection of houses which surround the church, and form the principal habitation in it. Drabescus is near the

Strymon, and from thence eastward the plain extends with a gradual ascent as far as Philippi, which place stood on a line of high country, forming what might be called the extreme boundary of the valley of the Strymon. See Appian, Civil Wars, IV. 105.

ὑπὸ τῶν Θρακῶν ξυμπάντων] Porpo needlessly proposes to read ξυμπαντες. It was natural that all the Thracian tribes of that part of Thrace should combine to destroy a colony attempting to settle itself in such an advantageous situation as Amphipolis; especially as this was the second attempt made by the Greeks to establish themselves in this spot, and the former attempt, under Aristagoras of Miletus, had been already defeated by the efforts of the natives. Herodot. V. 126, 2.

LACONIA. A. C. 464. Olymp. 79.

Sparta, and the revolt of the Helots.

A. C. 464.

Olymp. 79.

## 3 Thasus surrenders.

A. C. 463.

Olymp. 79. 2.

τοῦ γενομένου σεισμοῦ, ἐν ᾧ καὶ οἱ Εἰλωτες αὐτοῖς καὶ τῶν περιοίκων Θουριάται τε καὶ Αἰθαιῆς ἐς Ἰθώμην ἀπέστησαν. πλείστοι δὲ τῶν Εἰλώτων ἐγένοντο οἱ τῶν παλαιῶν Μεσσηνίων τότε δουλωθέντων ἀπόγονοι ἢ καὶ Μεσσήνιοι ἐκλήθησαν οἱ πάντες. πρὸς μὲν οὖν τοὺς ἐν Ἰθώμῃ πόλεμος καθειστήκει Λακεδαιμονίοις, Θάσιοι δὲ τρίτῳ ἔτει πολιορκού-

1. εἰλωτες et mox εἰλώτων F. 2. παροίκων C.E.I.K.L.O.P.Q.c.d.e.i.  
3. εἰθείς I. αἰθνεῖς A.B.V. αἰθνεῖς K. αἰθαιῖς Tusanus. Αἰθαιῆς Porpo. Goell.  
Vulgo, et Bekk. Αἰθνεῖς. ἐς] ἐπ' G.K.L.O.Q.d.e. δὲ καὶ τῶν K. 4. μεσσηνίων F.H.K.L.N.O.d.e.g. Sic μεσσήνιοι II. 9, 5. H.L.O.g. II. 25, 5. B.L.O.Q. g. VII. 57, 8. D. μεσσηνίων H.K.L.O.d.i. II. 102, 1. C.L.O.P.Q.e. III. 75, 1. L.O.d.e. III. 88, 5. L.O.P.d.e. μεσσηνίου III. 81, 2. E.K.L.O.P.d. μεσσηνί III. 90, 4. K.L.O.Q.d.e. VI. 50, 1. et 74, 1. vulgata. 5. δουλωθέντων τότε G.L.O.P.Q. τότε om. b. ἢ] οἱ K.i. 6. οὖν] om. A.B.E.F.H.V.g.h. et pr. G.

1. οἱ Εἰλωτες αὐτοῖς ἀπέστησαν] "They experienced a revolt of the "Helots." Compare I. 6, 3. II. 101, 5. III. 98, 1. and Duker's notes on VII. 19, 5. 39.

2. τῶν περιοίκων] The *περιοῖκοι* of Laconia were to the Dorian conquerors, or Spartans, exactly what the Saxons were to the Normans in the reign of William the Conqueror; and what they might have long continued to be, had not the domestic quarrels for the duchy of Normandy, and the wars with France, obliged the Conqueror's immediate successors to conciliate their English subjects. The *περιοῖκοι* were the old Achaian inhabitants of Laconia, who, after the Dorian conquest, submitted to the invaders on certain conditions, by which they retained their private rights of citizenship, and also the right of voting in the public assembly. These rights however were forfeited after an unsuccessful attempt to shake off the Dorian yoke, and from henceforward they were treated as subjects rather than citizens, being eligible indeed to military commands, but with no voice in the public assembly, and of course being disqualified for the offices of ephor, or of elder, or senator. They remained in this dependent condition down to the time of Augustus Cæsar, who, on their making an appeal to his interference, gave them the full enjoy-

ment of civil rights, and deprived the Spartans of their exclusive ascendancy. The reader may find this and other information on the subject of the *περιοῖκοι* in Herodotus, VI. 58, 4, 5. IX. 11, 5. (with Valckenaer's note,) 28, 29. Thucydides, III. 16, 2. IV. 8, 1. 53, 2. VIII. 6, 4. 22, 1. Xenophon, Hellenics, III. 3, 6. Strabo, VIII. 5, 4. Pausanias, III. 21. Müller, Dorians, II. p. 21, &c. 191. The name *περιοῖκοι*, like *σύν-οικοι* and *μέτοικοι*, denoted a body of people locally connected with the state, but not being citizens of it, or at least not enjoying the complete rights of citizenship. See Appendix II.

3. Αἰθαιῆς] Αἰθνεῖς. Non ita gentile ab Αἰθαία secundum Stephanum Byzant. formari debet, neque ita apud Thucydidem legisse videtur. Quis autem veram servaverit lectionem tute ipse judicabis. Huds. Sicut hujus populi ignorat Cellar. p. 767. urbs Αἰθαία Stephano, qui Philochorum exscribit. Apud eum Αἰθαία, et inde gentile Αἰθαιεύς. Suidas Αἰθες, ἰθυκόν. Antiqui omnes, quam Græci quam Latini, hac in re plane silent. De secessionem vide. Pausan. Meas. IX. Gr. mox δὲ καὶ τῶν Εἰλ. sed præcedit. WASS.

5. τότε δουλωθέντων] "Illo tempore, h. e. insigni, noto omnibus, ut docet Wolf. ad Demosth. Leptin. p. 264. Ed. pr. GÖLLER. See also the notes on IV. 46, 1. and VIII. 62, 3.

LACONIA. A. C. 461. Olymp. 79. 4.

μενοι ὡμολόγησαν Ἀθηναίοις τεῖχος τε καθελόντες καὶ ναῦς  
παραδόντες, χρήματά τε ὅσα ἔδει ἀποδοῦναι αὐτίκα ταξά-  
μενοι καὶ τὸ λοιπὸν φέρειν, τὴν τε ἥπειρον καὶ τὸ μέταλλον  
ἀφέντες. CII. Λακεδαιμόνιοι δὲ, ὡς αὐτοῖς πρὸς τοὺς ἐν

5 Ἰθώμῃ ἐμῆκύνετο ὁ πόλεμος, ἄλλους τε ἐπε-  
καλέσαντο ξυμμάχους καὶ Ἀθηναίους· οἱ δ'  
ἦλθον Κίμωνος στρατηγοῦντος πλήθει οὐκ  
ὀλίγῳ. μάλιστα δ' αὐτοὺς ἐπεκαλέσαντο ὅτι 2  
τειχομαχεῖν ἐδόκουν δυνατοὶ εἶναι, τοῖς δὲ  
πολιορκίας μακρᾶς καθεστηκυίας τούτου ἐνδεᾶ  
ἐφαίνετο· βία γὰρ ἂν εἶλον τὸ χωρίον. καὶ 3  
διαφορὰ ἐκ ταύτης τῆς στρατείας πρῶτον  
Λακεδαιμονίοις καὶ Ἀθηναίοις φανερὰ ἐγένετο.

οἱ γὰρ Λακεδαιμόνιοι, ἐπειδὴ τὸ χωρίον βία οὐχ ἠλίσκετο, 4  
15 δείσαντες τῶν Ἀθηναίων τὸ τολμηρὸν καὶ τὴν νεωτεροποιίαν,  
καὶ ἄλλοφύλους ἅμα ἠγησάμενοι, μή τι, ἣν παραμείνωσιν,  
ὑπὸ τῶν ἐν Ἰθώμῃ πεισθέντες νεωτερίσωσι, μόνους τῶν ξυμ-  
μάχων ἀπέπεμψαν, τὴν μὲν ὑποψίαν οὐ δηλοῦντες, εἰπόντες  
δὲ ὅτι οὐδὲν προσδέονται αὐτῶν ἔτι. οἱ δ' Ἀθηναῖοι ἔγνωσαν 5  
20 οὐκ ἐπὶ τῷ βελτίονι λόγῳ ἀποπεμπόμενοι, ἀλλὰ τινος  
ὑπόπτου γενομένου· καὶ δεινὸν ποιησάμενοι καὶ οὐκ ἀξιώ-

1. τε] om. i. 2. παραδοῦναι L.P. 5. ὁ πόλεμος] om. f. 8. ἐκαλέσαντο K.  
9. τοῖς] τῆς I.K.L.N.O.P.Q.V.c.f.g.h.i. Haack. Poppo. 11. εἶχοντο χωρείαν f.  
14. τὸ χωρίον] om. d.i. 15. δῆσαντες h. δεισάντων g. 16. παραμείνωσιν P.  
17. νεωτεροποιήσωσι C.G. 18. μὲν οὖν ὑποψίαν d.i. οὐ] μὴ d.i. 19. οἱ]  
οὐ C. ἔγνωσαν] om. A.B.F.g.h. 21. οὐκ] om. G.K.

9. τειχομαχεῖν ἐδ. δ.] Compare Herodot. IX. 70, 2—4.

10. τούτου ἐνδεᾶ ἐφαίνετο] Τούτου, τοῦ τειχομαχεῖν, τῆς τέχνης, δηλονότι. Scholiast. "This quality of skill seemed to be deficient; for else they would have taken the place by assault." The plural ἐνδεᾶ, "Things seemed to be deficient in skill," resembles the use of the plural, II. 98, 2. ἐπειδὴ αὐτῷ ἐτοῖμα ἦν. See other instances there quoted. The reading τῆς δὲ πολιορκίας is preferred by Haack and Poppo, because

the article seems to be required; while on the other hand τοῖς δὲ, referring to the Lacedæmonians, is naturally inserted to denote the change of the subject, the last words of the preceding clause having related to the Athenians. And the omission of the article here seems to confirm, and be confirmed by, the similar omission of it, I. 10, 2. οὐτε ξυνοικισθείσης πόλεως.

20. ἐπὶ τῷ βελτίονι λόγῳ] "Upon the more creditable reason that was assigned."



LAGONIA. A. C. 433. Olymp. 81. 2.

σαντες ὑπὸ Λακεδαιμονίων τοῦτο παθεῖν, εὐθὺς ἐπειδὴ  
 ἀνεχώρησαν, ἀφέντες τὴν γενομένην ἐπὶ τῷ Μήδῳ ξύμμα-  
 χίαν πρὸς αὐτοὺς, Ἀργείοις τοῖς ἐκείνων πολεμίοις ξύμμαχοι  
 ἐγένοντο, καὶ πρὸς Θεσσαλοὺς ἅμα ἀμφοτέροις οἱ αὐτοὶ  
 ὄρκοι καὶ ξύμμαχία κατέστη. CIII. οἱ δ' ἐν Ἰθώμῃ δεκάτῳ 5  
 ἔτει, ὥς οὐκέτι ἐδύναντο ἀντέχειν, ξυνέβησαν  
 πρὸς τοὺς Λακεδαιμονίους ἐφ' ᾧ τε ἐξίασιν ἐκ  
 Πελοποννήσου ὑπόσπονδοι καὶ μηδέποτε ἐπι-  
 βήσονται αὐτῆς· ἣν δέ τις ἀλίσκηται, τοῦ  
 λαβόντος εἶναι δούλον. ἣν δέ τι καὶ χρηστή- 10  
 ριον τοῖς Λακεδαιμονίοις Πυθικὸν πρὸ τοῦ, τὸν  
 ἱκέτην τοῦ Διὸς τοῦ Ἰθωμήτα ἀφίεναι. ἐξήλθον  
 δὲ αὐτοὶ καὶ παῖδες καὶ γυναῖκες, καὶ αὐτοὺς Ἀθηναῖοι δεξά-  
 μενοι κατ' ἔχθος ἤδη τὸ Λακεδαιμονίων ἐς Ναύπακτον κατῴ-  
 κισαν, ἣν ἔτυχον ἡρηκότες νεωστὶ Λοκρῶν τῶν Ὀζολῶν 15  
 4 ἐχόντων. προσεχώρησαν δὲ καὶ Μεγαρῆς Ἀθηναίοις ἐς  
 ξύμμαχίαν Λακεδαιμονίων ἀποστάντες, ὅτι αὐτοὺς Κορίνθιοι  
 περὶ γῆς ὄρων πολέμῳ κατεῖχον· καὶ ἔσχον Ἀθηναῖοι  
 Μέγαρα καὶ Πηγάς, καὶ τὰ μακρὰ τείχη φθοδόμησαν Μεγα-  
 ρεῦσι τὰ ἀπὸ τῆς πόλεως ἐς Νίσαιαν, καὶ ἐφρούρουν αὐτοί. 20  
 5 καὶ Κορινθίοις μὲν οὐχ ἥκιστα ἀπὸ τούδε τὸ σφοδρὸν μῖσος  
 ἦρξατο πρῶτον ἐς Ἀθηναίους γενέσθαι.

2. ἐπὶ] ἐν N.V. ἐπὶ τῷ μῆδῳ γενομένην G. Μήδῳ] δημῷ e. 5. ὄρκοι]  
 om. b. καὶ] om. g. 7. τε] om. C.G.d. 8. μηκέτι G.K.L.O.P.Q.1.  
 9. αὐτῆς] οὗτοι K. αὐτῇ pr. G. 12. τοῦ Διὸς] om. G.K. Ἰθωμήτου O.V.  
 13. οἱ ἀθηναῖοι C. 14. τὸ] τῶν K.d.g. 15. εἰρηκότες B. 17. αὐτοῖς c.f.  
 18. εἶχαν C.

7. ἐφ' ᾧ τε ἐξίασιν] "On condition  
 "of their emigrating." Compare ch.  
 113. 4. 126. 11. The fuller form occurs  
 in Herodotus, III. 83. 3. ἐπὶ τοῦτῳ δὲ  
 ὑπεξίσταμαι τῆς ἀρχῆς, ἐπ' ᾧ τε ὑπ' οὐ-  
 δενὸς ὑμῶν ἄρξομαι. and VII. 158. 5.  
 ἐπὶ λόγῳ τοιῷδε, — ἐπ' ᾧ στρατηγὸς ἔσο-  
 μαί. "They made peace on terms,  
 "upon or according to which they  
 were to emigrate from Peloponnesus."

Sometimes the infinitive mood follows  
 the expression ἐφ' ᾧ τε, as in Plato,  
 Apolog. p. 29. C. and other places  
 quoted by Kühner, Gr. Gr. §. 828. Jelf,  
 867. 2.

21. τὸ σφοδρὸν μῖσος] "That violent  
 "and notorious hatred which they bore  
 "towards the Athenians." For the  
 fact itself, compare chap. 42. 2.



EGYPT. A. C. 460. Olymp. 80.

CIV. Ἰνάρως δὲ ὁ Ψαμμητίχου, Λίβυς βασιλεὺς Λιβύων τῶν πρὸς Αἰγύπτῳ, ὁρμώμενος ἐκ Μαρίας τῆς ὑπὲρ Φάρου πόλεως ἀπέστησεν Αἰγύπτου τὰ πλέω ἀπὸ βασιλείως Ἀρταξέρξου, καὶ αὐτὸς ἄρχων γενόμενος Ἀθηναίους ἐπηγάγετο. οἱ δὲ (ἔτυχον<sup>2</sup> γὰρ ἐς Κύπρον στρατευόμενοι ναυσὶ διακοσίαις αὐτῶν τε καὶ τῶν ξυμμάχων) ἦλθον ἀπολιπόντες τὴν Κύπρον, καὶ ἀναπλεύσαντες ἀπὸ θαλάσσης ἐς τὸν Νεῖλον, τοῦ τε ποταμοῦ κρατοῦντες καὶ τῆς Μέρφιδος τῶν δύο μερῶν, 10 πρὸς τὸ τρίτον μέρος ὃ καλεῖται Λευκὸν τεῖχος ἐπολέμουν

1. Ἰνάρως L.O. Ἰναρος F.H.Q. Ψαμμητίχου B.F.G.H.I.K.N.e.g. Porpo. Bekk. Ψαμματίχου d. Ψαμμητίχου V. A.C.E. et vulgo Ψαμμητίχου. Λίβυς βασιλεὺς] om. d. βασιλ. Λιβύων] Λιβύων βασιλεὺς G. 2. αἰγύπτου e. μαρίας E.f. 3. Αἰγύπτου] om. C.g. ἀπ' αἰγύπτου c.f. 4. Ἀρταξέρξου C.E.c. Bekk. Sed vid. Schweighæuser. var. lect. ad Herodot. VI. 43. Ἀρταξέρξου A.B. F.G. Porpo. et Goell. ed. 2. 6. γὰρ] om. L. 8. ἀπὸ τῆς θαλάσσης K. ἐπὶ θαλάσσης g.

1. Ἰνάρως, &c.] De defectione Ægyptiorum a Persarum rege vide Diodorum Siculum, l. 11. p. 279. Ed. Steph. Huns. Ctesias cap. 32. Lydium vocat perperam. Vid. Herodot. III. 12, 6. 15, 3. VII. 7, 3. et Cl. Montefalconii Palæograph. II. 4. WASS.

4. Ἀρταξέρξου] For the spelling of the word, in which I think that Bekker is wrong, see also Bähr's note on Herodotus, VI. 98, 3. and Donaldson's new Cratylus, p. 195. The Hebrew version of the name is also in favour of the common spelling, Artaxerxes, rather than of Artoxerxes. See Gesenius in voce.

6. ἐς Κύπρον στρατευόμενοι] It is to these transactions that the well-known inscription in the museum at the Louvre refers; an inscription containing the names of the Athenian citizens who died in battle in the course of one year in Cyprus, in Egypt, in Phœnicia, amongst the Haliensians, at Ægina, and at Megara. According to Boeckh, Corpus Inscriptt. p. II. class. 3. inscript. 165, we are to understand not the natural but the civil year, that is, the third year of the 80th Olympiad, in which Bion was archon, extending from the summer solstice of the year B. C. 458, to the summer of the year 457.

Yet the funeral ceremonies in honour of those who had fallen in the first year of the Peloponnesian war, were performed in the winter; that is, at the close of the natural year, but in the middle of the civil year. And it is very possible that the men stated in the inscription to have been killed at Megara, were not lost in the famous battles described by Thucydides, but in some earlier and unnoticed skirmishes; for ever since the occupation of Megara by the Athenians, it is likely that the Corinthians would be continually sending out plundering parties into the Megarid, which would naturally lead to engagements with the Athenians.

10. ὃ καλεῖται Λευκὸν τεῖχος] The white castle at Memphis was the head quarter of the Persian troops in Egypt; and from hence were sent the detachments which protected the southern and eastern frontiers, and whose respective stations were the island of Elephantine and Pelusium. In the time of Herodotus the whole Persian force in Egypt, including both the native Persians and the troops of the subject provinces, was computed at 120,000 men; but perhaps their numbers were increased after the revolt of Inaros. Compare Herodot. II. 30, 5. III. 91, 4.

MEGARA, &amp;c. A. C. 457. Olymp. 80. 4.

ἐνῆσαν δὲ αὐτόθι Περσῶν καὶ Μήδων οἱ καταφυγόντες καὶ Αἰγυπτίων οἱ μὴ ξυναποστάντες.

CV. Ἀθηναῖοις δὲ ναυσὶν ἀποβάσιν ἐς Ἀλῖας πρὸς Κορινθίους καὶ Ἐπιδαυρίους μάχη ἐγένετο, καὶ ἐνίκων Κορίνθιοι.

2 Various hostilities between Athens and the Peloponnesians. *Æ-* 3 gina is besieged by the Athenians; and the Corinthians, to effect a diversion in its favour, enter the territory of Megara : καὶ ὕστερον Ἀθηναῖοι ἐναυμάχησαν ἐπὶ Κε- 5 κρυφαλείᾳ Πελοποννησίων ναυσὶ, καὶ ἐνίκων Ἀθηναῖοι. πολέμου δὲ καταστάντος πρὸς Αἰγυπῆτας Ἀθηναῖοις μετὰ ταῦτα ναυμαχία γίνεταί ἐπ' Αἰγίῃ μεγάλῃ Ἀθηναίων καὶ Αἰγυπηνῶν, καὶ οἱ ξύμμαχοι ἐκατέροις παρῇ- 10 σαν, καὶ ἐνίκων Ἀθηναῖοι, καὶ ναῦς ἐβδομήκοντα λαβόντες αὐτῶν ἐς τὴν γῆν ἀπέβησαν καὶ ἐπολιόρκουν, Λεωκράτους 4 τοῦ Στροΐβου στρατηγούντος. ἔπειτα Πελοποννήσιοι ἀμύ-

2. αἰγυπτίων] ἀθηναίων F. of] om. g. μὴ] om. G.L.O. 3. Ἀλῖας Poppo. et Goell. ed. 2. vulgo Ἀλίας. 5. καὶ] om. f. κεκρυφαλείᾳ K.L.O. P.Q.e. κρυφαλείᾳ d. 6. ναυσὶ] om. G. 8. αἰγυπῆτας e. qui ita solet. 9. μεγάλῃ] om. d. 12. λεοκράτους E.

3. ἐς Ἀλῖας] Such is the true form of this word which Poppo has restored, and which is fully confirmed by the inscription above alluded to, where it is written ΕΝΑΛΙΕΥΣΙΝ. It is the name of a people who seem to have occupied the coast of Argolis from Hermione round the Scyllæan promontory to the neighbourhood of Træzen, and who probably lived only in scattered villages, so that they are spoken of as forming a tribe, not a city; like the Ætolian tribes, and those of ancient Gaul in the time of Cæsar, before the name of the people was transferred to the town or city to which they migrated from their several villages when society was in a more advanced state. The plural name of the people, Ἀλίων, is also used by Xenophon, Hellenic. VI. 2, 3. and is joined by him to the names of towns, Træzen, Epidaurus, Hermione, &c. as if even in his time they lived in villages with no common city. And as such Strabo also mentions them at a much later period: τὴν παραλίαν ἔχουσιν Ἀλῖες λεγόμενοι, θαλαττοῦργοί τινας ἄνδρες. VIII. 6, 12. Possibly the same people

are spoken of by Herodotus, in a passage of remarkable obscurity, VII. 137. 3. ὅς εἰλε Ἀλίας τοὺς ἐκ Τίρυνθος, where the word should perhaps be written with a capital letter Ἀλίας. They were probably the περίοικοι of the Dorian Argives; the remains of the old inhabitants who still occupied the extreme point of Argolis, and maintained themselves by fishing, and perhaps by piracy.

5. Κεκρυφαλείᾳ] Cum Ar. C. scribit Diodor. p. 282. d. κεκρυφαλία male. Κε- κρυφάλιον est reticulum muliebne, unde ad retis et stomachi cavitatem transfer- tur. Vid. Aristot. Hist. An. II. [17, 9.] ult. Hesych. Schol. Nicandri p. 30. Aldin. Unus, opinor, Plinius hanc insulam agnoscit. Κεκρυφαλία etiam cum Diodoro Aristides I. 269. WASS. Præter Plinium H. N. 4, 12. princ. etiam Schol. ad h. l. Thucyd. et alii apud Stephanum insulam esse dixerunt. Locum Aristidis descripsit Photius in Biblioth. qui itidem habet Κεκρυφαλία. Adnotavit Harduin. ad Plin. Errorem Stephani in Historia observant ad eum Interpretes. DUK.

MEGARA, &amp;c. A. C. 457. Olymp. 80. 4.

νειν βουλόμενοι Αἰγινήταις ἐς μὲν τὴν Αἴγιναν τριακοσίους  
 ὀπλίτας πρότερον Κορινθίων καὶ Ἐπιδαυρίων ἐπικούρους  
 διεβίβασαν, τὰ δὲ ἄκρα τῆς Γερανείας κατέλαβον καὶ ἐς τὴν  
 5 Μεγαρίδα κατέβησαν Κορίνθιοι μετὰ τῶν  
 A. C. 457. Olymp. 80. 4.  
 5 ξυμμάχων, νομίζοντες ἀδυνάτους ἔσεσθαι Ἀ-  
 θηναίους βοηθεῖν τοῖς Μεγαρεῦσιν ἐν τε Αἰγίνῃ ἀπούσης  
 στρατιᾶς πολλῆς καὶ ἐν Αἰγύπτῳ· ἣν δὲ καὶ βοηθῶσιν, ἀπ’  
 Αἰγίνης ἀναστήσεσθαι αὐτούς. οἱ δὲ Ἀθηναῖοι τὸ μὲν πρὸς 5  
 Αἰγίνῃ στράτευμα οὐκ ἐκίνησαν, τῶν δ’ ἐκ τῆς πόλεως  
 10 ὑπολοίπων οἳ τε πρεσβύτατοι καὶ οἱ νεώτατοι ἀφικνούνται  
 ἐς τὰ Μέγαρα Μυρωνίδου στρατηγούontos. καὶ μάχης γενο- 6  
 μένης ἰσορρόπου πρὸς Κορινθίους διεκρίθησαν ἀπ’ ἀλλήλων,  
 καὶ ἐνόμισαν αὐτοὶ ἑκάτεροι οὐκ ἔλασσον ἔχειν ἐν τῷ ἔργῳ.  
 καὶ οἱ μὲν Ἀθηναῖοι (ἐκράτησαν γὰρ ὅμως μᾶλλον) ἀπελ- 7  
 15 θόντων Κορινθίων τροπαῖον ἔστησαν· οἱ δὲ Κορίνθιοι  
 κακζόμενοι ὑπὸ τῶν ἐν τῇ πόλει πρεσβυτέρων, καὶ παρα-  
 σκευασάμενοι ἡμέρας ὕστερον δώδεκα μάλιστα, ἐλθόντες  
 ἀνθίστασαν τροπαῖον καὶ αὐτοὶ ὡς νικήσαντες. καὶ οἱ 8  
 Ἀθηναῖοι ἐκβοηθήσαντες ἐκ τῶν Μεγάρων τοὺς τε τὸ τρο-  
 20 παῖον ἰστάντας διαφθείρουσι καὶ τοῖς ἄλλοις ξυμβαλόντες  
 ἐκράτησαν. CVI. οἱ δὲ νικώμενοι ὑπεχώρουν, καὶ τι αὐτῶν  
 μέρος οὐκ ὀλίγον προσβιασθέν καὶ διαμαρτὸν  
 τῆς ὁδοῦ ἐσέπεσεν ἔξ του χωρίου ἰδιώτου, ᾧ  
 ἔτυχεν ὄρυγμα μέγα περιεῖργον καὶ οὐκ ἦν

where they are defeat-  
 ed, and a large part of  
 their army cut off by  
 the Athenians under  
 Myronides.

3. γερανείας C.F.G. γερανίας A.B.E. qui nusquam aliter. sic etiam Poppo.  
 Bekk. 6. τοῖς Μεγαρεῦσιν] αὐτοῖς G. τε] τῇ F.K.N. 7. καὶ] om. e.  
 βοηθᾶσιν] φοβηθῶσιν C.E.e. 9. ἐνίκησαν I. 11. ἰσορρόπου γενομένης O.  
 13. καὶ om. V. ἑκαστοὶ c. ἔλαττον f. 14. ὅμως μᾶλλον om. pr. G. 15. τῶν  
 Κορ. Bekk. 16. κομζόμενοι d.i. 17. ὕστερον] om. h. 18. ὡς δὴθεν νική-  
 σαντες g. 19. ἐκβοηθήσαντες A.B.E.F.H.L.N.O.P.V.h. Poppo. Goell. Bekk.  
 C.G. et vulgo ἐκβοήσαντες. τὸ] om. G.L.O.P.Q. 20. ξυμβάλλοντες C.  
 21. καὶ αὐτῶν τι K.N. καὶ τοι αὐτῶν τι G.d.g.h.i. καὶ τι αὐτῶν τι B.E.F.V.c.  
 23. ἐπέπεσεν O. του] τι K.N.c.

13. ἐνόμισαν αὐτοὶ ἑκάτεροι κ. τ. λ.] “selves respectively not to have the  
 Compare VII. 34, 6. ὡς αὐτοὺς ἑκατέρους “worst of it.”  
 ἀξιοῦν νικᾶν. “They thought them-

CORINTH, &amp;c. A. C. 457. Olymp. 80. 4.

2 ἔξοδος. οἱ δὲ Ἀθηναῖοι γνόντες κατὰ πρόσωπόν τε εἶργον τοῖς ὀπλίταις καὶ περιστήσαντες κύκλῳ τοὺς ψιλούς κατέλευσαν πάντας τοὺς ἐσελθόντας, καὶ πάθος μέγα τοῦτο 3 Κορινθίοις ἐγένετο. τὸ δὲ πλῆθος ἀπεχώρησεν αὐτοῖς τῆς στρατιᾶς ἐπ' οἴκου. 5

CVII. Ἦρξαντο δὲ κατὰ τοὺς χρόνους τούτους καὶ τὰ μακρὰ τεῖχη ἐς θάλασσαν Ἀθηναῖοι οἰκοδομεῖν, τό τε 2 Φαληρόνδε καὶ τὸ ἐς Πειραιᾶ. καὶ Φωκέων στρατευσάντων ἐς Δωριᾶς, τὴν Λακεδαιμονίων μητρόπολιν, Βοιὸν καὶ Κυτίνιον καὶ Ἐρινεὸν, 10 καὶ ἐλόντων ἐν τῶν πολισμάτων τούτων, οἱ Λακεδαιμόνιοι Νικομήδους τοῦ Κλεομβρότου ὑπὲρ Πλειστοάνακτος τοῦ Πausaniou βασιλέως νέου ὄντος ἔτι ἡγουμένου ἐβοήθησαν τοῖς Δωριεῦσιν ἐαυτῶν τε πεντακοσίοις καὶ χιλίοις 15 ὀπλίταις καὶ τῶν ξυμμάχων μυρίοις, καὶ τοὺς Φωκέας ὁμολογίᾳ ἀναγκάσαντες ἀποδοῦναι τὴν πόλιν ἀπε- 3 χώρουν πάλιν. καὶ κατὰ θάλασσαν μὲν αὐτοὺς, διὰ τοῦ Κρισαίου κόλπου εἰ βούλουτο περαιοῦσθαι, Ἀθηναῖοι ναυσὶ περιπλεύσαντες ἐμελλον κωλύσειν· διὰ δὲ τῆς Γερανείας οὐκ 20 ἀσφαλὲς ἐφαίνετο αὐτοῖς, Ἀθηναίων ἐχόντων Μεγαρα καὶ 4 Πηγάς, πορεύεσθαι. δύσοδός τε γὰρ ἡ Γεράνεια καὶ ἐφρουρεῖτο αἰεὶ ὑπὸ Ἀθηναίων· καὶ τότε ἡσθάνοντο αὐτοὺς μέλ- 5 λοντας καὶ ταύτῃ κωλύσειν. ἔδοξε δ' αὐτοῖς ἐν Βοιωτοῖς

1. τε] om. g. 1. εἶργον F. 2. κατέλευσαν A.B.E. 3. τοῦτο μέγα V.c.d.e.f. 4. ante Κορινθίοις omisi articulum cum A.B.C.F.G.H.N.V.c.f.g. om. Porpo. Goell. Bekk. ἀπεχώρησαν g. 7. ἐς θάλασσαν ἀθηναῖοι A.B.E.F.H.V.c.f.g.h. Porpo. Goell. Bekk. οἱ ἀθηναῖοι ἐς θάλασσαν K. ἀθηναῖοι ἐς θάλασσαν C.G. et vulgo. 9. τὴν] τῶν K. 10. βυδὸν E.F.H. βιὸν Q. σκυτίνιον A.V.g. κτίνιον I. 12. κλεομβρότου g. 14. ἔτι ὄντος f. 17. ἀναγκάσαντες ὁμολογίᾳ f. 18. θάλατταν f. 19. κρισαίου A.B.C.E.F.G.I.g. Porpo. Goeller. Bekk. vulgo κρισσαίου. 20. κωλύειν A.E.F.H.N.V. γερανίας A.B. et mox γερανία. Infra 4, 70, 1. γερανία A.B.F.H.b.f. sic etiam Bekk. 21. ἀσφαλῶς K. αὐτοῖς ἐφαίνετο C. 22. τε] om. i. γὰρ αἰεὶ ἡ L.O.P. γὰρ om. B. 24. ταῦτα G.

ΒΟΙΩΤΙΑ, &amp;c. A. C. 456. Olymp. 81.

περιμείνασι σκέψασθαι ὅτῳ τρόπῳ ἀσφαλέστατα διαπορεύ-  
 σονται. τὸ δέ τι καὶ ἄνδρες τῶν Ἀθηναίων ἐπήγον αὐτοὺς  
 κρύφα, ἐλπίσαντες δὴμόν τε καταπαύσειν καὶ τὰ μακρὰ  
 τεῖχη οἰκοδομοῦμενα. ἐβοήθησαν δὲ ἐπ' αὐτοὺς οἱ Ἀθηναῖοι 7  
 5 πανδημεὶ καὶ Ἀργείων χίλιοι καὶ τῶν ἄλλων ξυμμάχων ὡς  
 ἕκαστοι· ξύμπαντες δὲ ἐγένοντο τετρακισχίλιοι καὶ μύριοι.  
 νομίσαντες δὲ ἀπορεῖν ὕπῃ διέλθωσιν ἐπεστράτευσαν αὐτοῖς, 8  
 καί τι καὶ τοῦ δήμου καταλύσεως ὑποψία. ἦλθον δὲ καὶ 9  
 Θεσσαλῶν ἱππῆς τοῖς Ἀθηναίοις κατὰ τὸ ξυμμαχικόν,  
 10 οἱ μετέστησαν ἐν τῷ ἔργῳ παρὰ τοὺς Λακεδαιμονίους.  
 CVIII. γενομένης δὲ μάχης ἐν Τανάγρα τῆς Βοιωτίας  
 ἐνίκων Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι, καὶ φόνος ἐγένετο  
 ἀμφοτέρων πολὺς. καὶ Λακεδαιμόνιοι μὲν ἐς 1  
 τὴν Μεγαρίδα ἐλθόντες καὶ δενδροτομήσαντες  
 15 πάλιν ἀπῆλθον ἐπ' οἴκου διὰ Γερανείας καὶ  
 ἰσθμοῦ· Ἀθηναῖοι δὲ δευτέρα καὶ ἐξηκοστῇ  
 ἡμέρᾳ μετὰ τὴν μάχην ἐστράτευσαν ἐς Βιω-  
 τοὺς Μυρωνίδου στρατηγούντος, καὶ μάχῃ ἐν  
 Οἰνοφύτοις τοὺς Βιωτοὺς νικήσαντες τῆς τε  
 20 χώρας ἐκράτησαν τῆς Βοιωτίας καὶ Φωκίδος,  
 καὶ Ταναγραίων τὸ τεῖχος περιεῖλον, καὶ Λοκρῶν τῶν  
 Ὀπουντίων ἑκατὸν ἄνδρας ὁμήρους τοὺς πλουσιωτάτους

1. οἴφ. e. . 2. τὸ δ' ἔτι A.B.K.  
 ἐπ. αὐτοῖς] ἐπήγον αὐτοὺς τῶν ἀθ. C.  
 om. e. . ἐλπ. τὸν δῆμον V.c.d.  
 ἐπεστράτευσαν C.b. 8. τι] τοι A.B.K.g.h.i.  
 quod inferebatur ἦν, omisi cum A.B.C.E.F.G.H.I.K.N.V.b.c.d.e.f.g.h.i. om.  
 Bekk. Haack. Poppo. Goell. qui et ὑποψία dederunt. 9. κατὰ τὸ ξυμμ. τ.  
 ἀθην. V. 10. κατέστησαν L. 11. δὲ τῆς μάχης C. 12. οἱ Λακεδαιμόνιοι  
 K.d. 15. ἐπῆλθον V. διὰ τε τῆς γερανείας καὶ τοῦ ἰσθμοῦ e. 16. ἐξη-  
 κοστῇ] εἰκοστῇ B.h. 19. τοὺς] om. C.G.L.O.P.

ἄνδρες τὴν δημοκρατίαν E. τῶν Ἀθ.  
 Ἀθηναίων] αἰγιναίων I. 3. κρύφα]  
 τε] om. d. 7. ὅποι correctus g.  
 ὑποψία A.B. vulgo ὑποψία,  
 9. κατὰ τὸ ξυμμ. τ.  
 12. οἱ Λακεδαιμόνιοι  
 διὰ τε τῆς γερανείας καὶ τοῦ ἰσθμοῦ e.  
 16. ἐξη-  
 κοστῇ] εἰκοστῇ B.h. 19. τοὺς] om. C.G.L.O.P.

21. Λοκρῶν—ἑκατὸν ἄνδρας] The num-  
 ber has reference probably, as Göller  
 thinks, to the hundred families or  
 houses of the Locrians, which formed

in old times the ruling body in the  
 nation. See Polybius XII. 5. 7. and  
 Schweighæuser's note.

EGYPT. A. C. 455. Olymp. 81. 2.

ἔλαβον, τά τε τείχη τὰ ἑαυτῶν τὰ μακρὰ ἐπετέλεσαν.  
 3 ὡμολόγησαν δὲ καὶ Αἰγινῆται μετὰ ταῦτα τοῖς Ἀθηναίοις,  
 τείχη τε περιελόντες καὶ ναῦς παραδόντες φόρον τε ταξά-  
 4 μνοι ἐς τὸν ἔπειτα χρόνον. καὶ Πελοπόννησον  
 περιέπλευσαν Ἀθηναῖοι Τολμίδου τοῦ Τολ- 5  
 μαίου στρατηγούντος, καὶ τὸ νεώριον τὸ Λακεδαιμονίων  
 ἐνέπρησαν, καὶ Χαλκίδα Κορινθίων πόλιν εἶλον, καὶ Σικυω-  
 νίους ἐν ἀποβάσει τῆς γῆς μάχῃ ἐκράτησαν.

CIX. Οἱ δὲ ἐν τῇ Αἰγύπτῳ Ἀθηναῖοι καὶ οἱ ξύμμαχοι  
 2 ἐπέμενον, καὶ αὐτοῖς πολλαὶ ἰδέαι πολέμων κατέστησαν. τὸ 10  
 μὲν γὰρ πρῶτον ἐκράτουν τῆς Αἰγύπτου  
 Ἀθηναῖοι, καὶ βασιλεὺς πέμπει ἐς Λακεδαί-  
 μονα Μεγάβαζον ἄνδρα Πέρσῃν χρήματα  
 ἔχοντα, ὅπως ἐς τὴν Ἀττικὴν ἐσβαλεῖν πει-  
 σθέντων τῶν Πελοποννησίων ἀπ' Αἰγύπτου 15  
 3 ἀπαγάγοι Ἀθηναίους. ὥς δὲ αὐτῷ οὐ προὔχῳρει καὶ τὰ  
 χρήματα ἄλλως ἀναλοῦτο, ὁ μὲν Μεγάβαζος καὶ τὰ λοιπὰ  
 τῶν χρημάτων πάλιν ἐς τὴν Ἀσίαν ἐκομίσθη, Μεγάβυζον  
 δὲ τὸν Ζωπύρου πέμπει ἄνδρα Πέρσῃν μετὰ στρατιᾶς  
 πολλῆς· ὃς ἀφικόμενος κατὰ γῆν τοὺς τε Αἰγυπτίους καὶ 20

1. τὰ ante ἑαυτῶν om. C.G.I.L.O.P.Q.e. μικρὰ P. ἐπετέλεσαν A.B.E.F.G.  
 H.K.N.V.c.h.i. Haack. Poppo. Goell. Bekk. ἐπετέλῃσαν f.g. C. et vulgo  
 ἀπετέλεσαν. 2. καὶ αἰγινῆται A.B.E.F.G.H.K.N.V.c.f.g.h. Poppo. Goell. Bekk.  
 C. et vulgo καὶ οἱ αἰγινῆται. 3. τε] om. C.K.d.e. 4. περιέπλευσαν πελοπόν-  
 νησον Q. πελοπόννησον παρέπλευσαν K. 5. τοῦ Τολμαίου] om. C. post  
 στρατηγούντος ponunt G.L.Ü.e. 6. τὸ om. E. τὸ λακεδαιμονίων A.B.F.K.V.f.g.h.  
 Poppo. Goell. Bekk. ceteri τῶν λακεδαιμονίων. 7. πόλιν] om. C. εἶχον K.  
 σικυωνίων K. 9. οἱ ante ξύμμαχοι om. g. 10. ἐπέμενον A.B.E.F.H.K.V.  
 c.f.g.h.i. Poppo. Goell. Bekk. ἔτι ἔμενον C. ἔτι ἐπόμενοι Q. G. et vulgo ἔτι  
 ἐπέμενον. 11. γὰρ] om. i. 12. ἀθηναῖοι A.B.E.F.G.H.K.N.V.c.f.g.h.i. Poppo.  
 Goell. Bekk. ceteri οἱ ἀθηναῖοι. 15. τῶν] om. C.f. ἀπ' A.B.C.E.F.G.H.K.  
 L.N.O.P.Q.V.c.f.g.h.i. Poppo. Goell. Bekk. vulgo καὶ ἀπ'. 16. προὔχῳρει V.  
 προὔχῳρει Bekk. 17. τὰ λοιπὰ χρήματα V. 18. ἐκομίσθη A.B.E.F.H.K.N.  
 V.c.e.g.h.i. Poppo. Goell. Bekk. C.G. et ceteri ἀνεκομίσθη. μεγάβυζον A.B.C.  
 E.G.H.K. Poppo. Goell. Bekk. vulgo μεγάβαζον. 20. τὴν γῆν e. τε] om.  
 B.E.F.H.K.N.V.c.f.g.h.i. Poppo.

17. ἄλλως] "Otherwise than for any  
 "good:" i. e. "in vain." Such is the  
 sense of the word ἑτεροῦς, in the com-  
 pound verbs ἑτεροδιδασκαλέω, ἑτερο-

δοξέω, as used by later writers.

18. Μεγάβυζον τὸν Ζωπύρου] Compare  
 Herod. III. 160, 4.

EGYPT. A. C. 435. Olymp. 81. 2.

τοὺς ξυμμάχους μάχῃ ἐκράτησε, καὶ ἐκ τῆς Μέμφιδος ἐξήλασε τοὺς Ἑλληνας, καὶ τέλος ἐς Προσωπίτιδα τὴν νῆσον κατέκλησε, καὶ ἐπολιόρκει ἐν αὐτῇ ἐνιαυτὸν καὶ ἐξ μῆνας, μέχρι οὗ ξηράνας τὴν διώρυχα καὶ παρατρέψας ἄλλη στὸ ὕδωρ τὰς τε ναῦς ἐπὶ τοῦ ξηροῦ ἐποίησε καὶ τῆς νήσου τὰ πολλὰ ἤπειρον, καὶ διαβὰς εἶλε τὴν νῆσον περὶ.

A. C. 435.

Olymp. 81. 2.

CX. οὕτω μὲν τὰ τῶν Ἑλλήνων πράγματα ἐφθάρη, ἐξ ἔτη πολεμήσαντα· καὶ ὀλίγοι ἀπὸ πολλῶν πορευόμενοι διὰ τῆς Λιβύης ἐς Κυρήνην ἐσώθησαν, 10 οἱ δὲ πλείστοι ἀπώλοντο. Αἴγυπτος δὲ πάλιν ὑπὸ βασιλείᾳ ἐγένετο πλὴν Ἀμυρταίου τοῦ ἐν τοῖς ἔλεσι βασιλέως· τοῦτον α

2. ἐξέλασε V. προσωπίδα g. 3. κατέκλησε E. Poppo. Goell. Bekk. vulgo κατέκλεισε. ἐξ μῆνας B.C.E.F.G.H.L.O.P.Q.V.c.e.g. Haack. Poppo. Bekk.

A. et vulgo, Goeller. μῆνας ἐξ. 4. μέχρις E.G. 5. τοῦ om. g. 6. ἤπειρον G. ἤπειρον e. 8. διεφθάρη c.f. 9. ἐσώθησαν A.C.E.F.G.H.N.Q.V.c.e.f.g.h. Poppo. Goell. Bekk. B. et vulgo διεσώθησαν. 10. βασιλεία A.B.C.F.G.H.I.V.g. Poppo. Goell. Bekk. βασιλέως K.L.N.O.c. vulgo βασιλεί.

10. οἱ δὲ πλείστοι ἀπώλοντο] Here again the truth is corrupted by Diodorus, or rather by the authors whom he was unwise enough to follow; for they represent the Athenians as capitulating with the Persians, and consenting to evacuate Egypt; and the Persians, terrified at the valour shewn by their enemies, were too happy to allow them to retreat without molestation. And so, says Diodorus, οἱ Ἀθηναῖοι διὰ τὴν ἰδίαν ἀρετὴν τυχόντες τῆς σωτηρίας ἀπῆλθον ἐκ τῆς Αἰγύπτου, καὶ διὰ τῆς Λιβύης εἰς Κυρήνην ἀπελθόντες ἐσώθησαν παραδόξως εἰς τὴν πατρίδα. XI. 77.

11. πλὴν Ἀμυρταίου] It is a strange confusion which has made some persons identify this Amyrtæus with Amyrtæus the Saite, who, according to Manetho, revolted from the Persians in the reign of Darius Nothus, and reigned for six years, being reckoned as the single king of the 28th dynasty of Egyptian sovereigns. See Eusebius, Chronic. p. 17, 55. Ed. Scaliger. Now to say nothing of chronological objections, it appears distinctly from Herodotus that the Amyrtæus of whom Thucydides speaks was reduced to submission and probably put to death by the Persians; and that his son Pausiris

was invested with his father's government, the government namely of the fen district of the Delta, by the mere favour of the conquerors. III. 15, 3. Whereas Amyrtæus the Saite was succeeded by four successive Egyptian kings, who constitute the 29th dynasty, and who ruled whilst Egypt was still in a state of revolt; nor did the Persians recover their dominion of the country till the reign of Ochus, nearly sixty years after the death of Amyrtæus. I may notice that the king of Egypt whom Cambyses conquered, and whom Herodotus calls Psammenitus, is called by Ctesias Amyrtæus, and farther that he and his father Amasis came from the district of Sais. Ctesias apud Photium, p. 37. Ed. Bekker. and Herodot. II. 172, 1. III. 16. 1. It may be suspected then that the Amyrtæus of Sais, who reigned over all Egypt when the country revolted from Persia in the time of Darius Nothus, either was or pretended to be a descendant of the last native king who reigned before the Persian conquest; and the Amyrtæus of Thucydides may perhaps have advanced the same claim, which would account for their both bearing the same name.

ἐν τοῖς ἔλεσι] Quæ palustria etiam

EGYPT. A.C. 455. Olymp. 81. 2.

δὲ διὰ μέγεθος τε τοῦ ἔλους οὐκ ἐδύναντο ἐλεῖν, καὶ ἅμα  
 3 μαχιμώτατοί εἰσι τῶν Αἰγυπτίων οἱ ἔλειοι. Ἰνάρως δὲ ὁ  
 Λιβύων βασιλεὺς, ὃς τὰ πάντα ἔπραξε περὶ τῆς Αἰγύπτου,  
 4 προδοσίᾳ ληφθεὶς ἀνεσταυρώθη. ἐκ δὲ τῶν Ἀθηνῶν καὶ τῆς  
 ἄλλης ξυμμαχίδος πεντήκοντα τριῆρεις διά- 5  
 as also of a second ex-  
 pedition which was sent  
 to relieve it.  
 δοχοὶ πλέουσai ἐς Αἴγυπτον ἔσχον κατὰ τὸ  
 Μενδῆσιον κέρας, οὐκ εἰδότες τῶν γεγεννημένων  
 οὐδέν· καὶ αὐτοῖς ἐκ τε γῆς ἐπιπεσόντες πεζοὶ καὶ ἐκ  
 θαλάσσης Φοινίκων ναυτικὸν διέφθειραν τὰς πολλὰς τῶν  
 5 νεῶν, αἱ δ' ἐλάσσους διέφυγον πάλιν. τὰ μὲν κατὰ τὴν 10  
 μεγάλην στρατείαν Ἀθηναίων καὶ τῶν ξυμμάχων ἐς Αἴ-  
 γυπτον οὕτως ἐτελεύτησεν.

1. ἐδύναντο c.d. 2. ἔλειο E.G. 3. ἰνάρως V. 4. λιβύων A.B.C.E.  
 F.G.L.N.O.V.c.e.f.g.i. Haack. Porpo. Goell. Bekk. 5. ὁ λυβίων K. 6. ψαμμητίχου  
 λιβύς βασιλεὺς λιβύων d.i. 7. ὁ τῶν λυβίων Q. 8. ὁ τῶν λυβίων. 9. 4. προ-  
 δοσίας h. 10. ἀθηναίων E.G. Porpo. Goeller. 11. γεγονότων C.G.I.O.P.Q.e.  
 12. ὑποπεσόντες B. 13. πεζοὶ πολλοὶ καὶ ἐκ θαλάττης f. 14. ἀθηναίων καὶ A.B.C.  
 E.F.G.H.K.L.N.O.P.V.h.c.g.h.i. Haack. Porpo. Goell. Bekk. 15. ἀθηναίων τε καὶ  
 ceteri. 16. ἐς Αἴγυπτον om. pr. G. 17. ἐτελεύτησαν O.

vocantur alias *βουκόλια*. v. Scalig. ad Euseb. p. 101. Commemorantur τὰ τοῦ Νεῖλου ἔλη, et τὰ κατ' Αἴγυπτον ἔλη. Hes. in Σάρειν, inter Tanicum et Pelusi-  
 acum ostia. v. Strab. XVII. p. 1151. 54. Vocatur quoque inferior Ægypti pars Ἐλος inclusa Bolbitino et Seben-  
 nityco ostiis. Quæ regio insularis h. l. intelligenda videtur. GOTTL.

1. διὰ μέγεθος τοῦ ἔλους] Such tracts of marsh or fen land are common in imperfectly civilized countries, where no pains are taken to confine the rivers within their banks, or to carry off the wet of the soil by drainage. And particular spots which happened to rise a little above the general level, were in these districts actual islands, and afforded frequently a secure asylum to a vanquished party, when avoiding the pursuit of their enemies. Such was the situation of Ely, and of many other places in the counties of Cambridge, Huntingdon, Lincoln, and Northamp-  
 ton; which on account of their security were often chosen for the sites of monasteries. Such also was Athelney

in Somersetshire, so famous as the reported scene of Alfred's retreat, when the Danes were overrunning his kingdom.

6. ἔσχον] "Put in to shore," "brought to;" i. e. "stopped their course." Compare III. 33, 1. 34, 1. παραπλέον δὲ πάλιν ἔσχε καὶ ἐς Νότιον.

κατὰ τὸ Μενδῆσιον κέρας] There can be no doubt that κέρας signifies "a branch or arm of the Nile." Comp. Pindar, Fragm. 84. or, as quoted by Strabo, XVII. 1, 19. ἔσχατον Νεῖλου κέρας. Compare too the well known story of the horn, κέρας, of the Achelous, which, being broken off, became the horn of plenty, i. e. the river was banked out from a channel or branch which it had formerly occupied, and the land thus recovered was brought into cultivation, and became exceedingly productive. Haack understands the word to denote the projection or swelling of the coast of Egypt beyond the adjacent countries, caused by the alluvion at the mouths of the Nile. But this is unquestionably erroneous.



THESSALY, SICYON, &c. A. C. 454. Olymp. 81. 3.

CXI. Ἐκ δὲ Θεσσαλίας Ὁρέστης ὁ Ἐχεκρατίδου υἱὸς τοῦ Θεσσαλῶν βασιλέως φεύγων ἔπεισεν Ἀθηναίους ἐαυτὸν καταγεῖν· καὶ παραλαβόντες Βοιωτοὺς καὶ Φωκέας ὄντας ξυμμάχους Ἀθηναῖοι ἐστράτευσαν τῆς Θεσσαλίας ἐπὶ Φάρσαλον. καὶ τῆς μὲν γῆς ἐκράτουν ὅσα μὴ προϊόντες πολὺ ἐκ τῶν ὕπλων (οἱ γὰρ ἰππῆς τῶν Θεσσαλῶν εἶργον), τὴν δὲ πόλιν οὐχ εἶλον, οὐδ' ἄλλο προὔχῳρει αὐτοῖς οὐδὲν ὦν ἔνεκα ἐστράτευσαν, ἀλλ' ἀπεχώρησαν πάλιν Ὁρέστην ἔχοντες ἄπρακτοι. μετὰ δὲ ταῦτα οὐ 3

2. ἀθηναίους V. αὐτὸν c.f. 3. παραλ. βοιωτοὺς A.B.C.F.G.H.L.N.O.V. c.e.f.g.h. Haack. Poppo. Goell. Bekk. ceteri παραλ. τοὺς βοιωτοὺς. 4. ξυμμ. ἀθηναῖοι A.B.E.F.H.K.N.V.c.f.g.h.i. Haack. Poppo. Goell. Bekk. C.G. et vulgo ξυμμ. οἱ ἀθηναῖοι 6. ὅσα G. ὅσων L.O.P. ὅσον I. 9. προὔχῳρει Bekk. 10. ἄπρακτον C.L. δὴ L.Q.

1. Ὁρέστης ὁ Ἐχεκρατίδου υἱός] This was probably the grandson of Antiochus, whose wealth and greatness were celebrated by Simonides, and who is mentioned as the son of another Eche-  
cratidas. Schol. Theocrit. Id. XVI. v. 34. Apparently the family was connected with the Aleuadæ of Larisa. The Aleuadæ are called by Herodotus "kings of Thessaly," VII. 6, 3, and he applies the same title to Cineas, who came to help the Pisistratidæ against Sparta: V. 63, 4. They were probably Tagi, as Jason of Phææ was afterwards; chosen to command the whole Thessalian nation in war; but not, strictly speaking, kings of it. Thus an Etruscan Lucumo was from time to time appointed to conduct the military operations of the whole Etruscan nation; and then he also is called king, though the ordinary government in Etruria as in Thessaly was aristocratical, and not monarchical. But these appointments of Tagi appear to have ceased with the Orestes here mentioned: it seemed too great a power to give to any single individual; and thus through the Peloponnesian war we read only of generals of the several cities of Thessaly, (Thucyd. II. 22, 4, 5.) and of several persons belonging to the great families holding the government in their respective

states. (IV. 78, 3.) At the end of the war, Lycophron of Phææ attempted to make himself Tagus or king of all Thessaly: (Xenoph. Hellen. II. 3, 4.) and Jason a few years later actually accomplished the same object; as did Alexander of Phææ after Jason's death. (Xenoph. Hellen. VI. 1, 8. VI. 4, 35.) See a good sketch of Thessalian affairs in Wachsmuth, Hellen. Alterth. I. 2. §. 60. p. 106. and another in C. F. Hermann's Political Antiquities of Greece, §. 178. I have borrowed from these the reference to the Scholiast on Theocritus.

6. ὅσα μὴ] Compare IV. 16, 1. φυλάσσειν δὲ τὴν νῆσον Ἀθηναίους, ὅσα μὴ ἀποβαίνοντας. i. e. "As far as was consistent with their not landing upon it." And so in the present passage, "As far as the command of the country was compatible with their not stirring to any distance from the place where their spears and shields were piled." ὅσα μὴ, like ὅτι μὴ, ἄνε, οἶα, &c. has grown by usage into a complete adverb, so as to have lost all the grammatical construction which ὅσα would require as an adjective. Its original construction would be, "They were masters of the country in as many points as they could be masters of it, not stirring to any distance from their camp."

CYPRUS. A. C. 450. Olymp. 82. 3.

πολλῷ ὕστερον χίλιοι Ἀθηναίων ἐπὶ τὰς ναῦς τὰς ἐν Πηγαῖς ἐπιβάντες (εἶχον δ' αὐτοὶ τὰς Πηγὰς) παρέπλευσαν ἐς Σικυῶνα Περικλέους τοῦ Ξανθίππου στρατηγούντος, καὶ ἀποβάντες Σικυωνίων τοὺς προσμίζαντας μάχῃ ἐκράτησαν. 4 καὶ εὐθὺς παραλαβόντες Ἀχαιοὺς καὶ διαπλεύσαντες πέραν 5 τῆς Ἀκαρνανίας ἐς Οἰνιάδας ἐστράτευσαν καὶ ἐπολιόρ- κουν, οὐ μέντοι εἰλόν γε, ἀλλ' ἀπεχώρησαν ἐπ' οἶκου. CXII. ὕστερον δὲ διαλιπόντων ἐτῶν τριῶν σπονδαὶ γίνον- 2 ται Πελοποννησίοις καὶ Ἀθηναίοις πενταετείς. καὶ Ἑλλη- νικοῦ μὲν πολέμου ἔσχον οἱ Ἀθηναῖοι, ἐς δὲ 10 Κύπρον ἐστρατεύοντο ναυσὶ διακοσίαις αὐτῶν τε καὶ τῶν ξυμμάχων Κίμωνος στρατηγούντος. καὶ ἐξήκοντα μὲν νῆες ἐς Αἴγυπτον ἀπ' αὐτῶν 3 ἐπλευσαν, Ἀμυρταίου μεταπέμποντος τοῦ ἐν τοῖς ἔλεσι 4 βασιλέως, αἱ δὲ ἄλλαι Κίτιον ἐπολιόρκουν. Κίμωνος δὲ 15 ἀποθανόντος καὶ λιμοῦ γενομένου ἀπεχώρησαν ἀπὸ Κιτίου καὶ πλεύσαντες ὑπὲρ Σαλαμῖνος τῆς ἐν Κύπρῳ Φοινίξι καὶ Κίλιξι ἐναυμάχησαν καὶ ἐπέξο- μάχησαν ἅμα, καὶ νικήσαντες ἀμφότερα ἀπεχώρησαν ἐπ' οἶκου, καὶ αἱ ἐξ Αἰγύπτου νῆες πάλιν αἱ ἐλθούσαι μετ' 20 5 αὐτῶν. Λακεδαιμόνιοι δὲ μετὰ ταῦτα τὸν ἱερὸν καλούμενον

1. τὰς ante ἐν om. C.e. 7. ἀπεχίρησαν E. 9. καὶ πελοποννησίοις F.  
10. πόλεμον A.E. ἐπέσχον Parisinus aliquis. ol] om. g.h. 12. τε] om. c.  
13. ἐς αἴγυπτον post ἐπλευσαν habet V. 15. κίτιον B.g.h. et mox κιτίου.  
18. τῆς ἐν] τοῖς d. φοινίξι καὶ κίλιξι A.B.E.F.G.H.K.L.V.c.f.g.h.i. Poppo.  
Goell. Bekk. φοινίξι καὶ κυπρίοις καὶ κίλιξι C. et ceteri. 20. αἱ] om. L.O.P.Q.  
αἱ ἐλθούσαι] διελθούσαι C. 21. αὐτοῦ pr. G.

14. τοῦ ἐν τ. ἑλ. βασιλέως] See chap. 110, 1, 2. Herod. II. 140.

17. ὑπὲρ Σαλαμῖνος] "Off Salamis;" a corresponding expression to μετέωρος, which denotes a ship "off from the land," and to ἀνάγειν, which also expresses the carrying a vessel out to sea from the land. Compare VIII. 95, 5. ναυμάχησαντες ὑπὲρ τοῦ λιμένος; and I. 137, 4. ἀπὸ θαλάσσης ὑπὲρ τοῦ στρατοπέ-

δου. This manner of speaking is derived from the apparent elevation of the horizon line of the sea above the shore, so that vessels seem ascending as they go further away from the land. Milton had been struck with the same idea; Paradise Lost, II. 636.

As when far off at sea a fleet descried  
Hangs in the clouds, &c.

ΒΕΟΤΙΑ. Α. C. 447. Olym. 83. 2.

πόλεμον ἐστράτευσαν, καὶ κρατήσαντες τοῦ ἐν Δελφοῖς  
 ἱεροῦ παρέδωσαν Δελφοῖς· καὶ αὐθις ὕστερον Ἀθηναῖοι  
 ἀποχωρησάντων αὐτῶν στρατεύσαντες καὶ κρατήσαντες  
 παρέδωσαν Φωκεῦσι. CXIII. καὶ χρόνου ἐγγενομένου μετὰ  
 3 ταῦτα Ἀθηναῖοι, Βοιωτῶν τῶν φευγόντων  
 ἐχόντων Ὀρχομενὸν καὶ Χαιρώνειαν καὶ ἄλλ'  
 ἅττα χωρία τῆς Βοιωτίας, ἐστράτευσαν ἐαυτῶν  
 μὲν χιλίοις ὀπλίταις τῶν δὲ ξυμμάχων ὡς ἐκάστοις ἐπὶ τὰ  
 χωρία ταῦτα πολέμα ὄντα, Τολμίδου τοῦ Τολμαίου στρα-  
 10 τηγούντος. καὶ Χαιρώνειαν ἐλόντες [καὶ ἀν- 2  
 Olym. 83. 2. δραποδίσαντες] ἀπεχώρουν, φυλακὴν κατα-  
 στήσαντες. πορευομένοις δὲ αὐτοῖς ἐν Κορωνείᾳ ἐπιτίθενται 3  
 οἱ τε ἐκ τῆς Ὀρχομενοῦ φυγάδες Βοιωτῶν καὶ Λοκροὶ μετ'  
 αὐτῶν καὶ Εὐβοέων φυγάδες καὶ ὅσοι τῆς αὐτῆς γνῶμης  
 15 ἦσαν· καὶ μάχῃ κρατήσαντες τοὺς μὲν διέφθειραν τῶν  
 Ἀθηναίων τοὺς δὲ ζῶντας ἔλαβον. καὶ τὴν Βοιωτίαν 4  
 ἐξέλιπον Ἀθηναῖοι πᾶσαν, σπονδὰς ποιησάμενοι ἐφ' ᾧ τοὺς  
 ἄνδρας κομιοῦνται. καὶ οἱ φεύγοντες Βοιωτῶν κατελθόντες 5  
 καὶ οἱ ἄλλοι πάντες αὐτόνομοι πάλιν ἐγένοντο.

1. ἐστράτευσαν] ἐπολέμησαν L.O.P.Q. 4. ἐγγενομένου N.V. 5. τῶν] om. d.f.  
 6. ἐχόντων] om. b. χαιρώνειαν L.O.Q. χειρώνειαν V 9. τολμίδου g. 10. χειρώ-  
 νειαν L.O.P.Q. χειρώνειαν H. ἐλόντες καὶ] om. b. καὶ ἀνδραποδίσαντες]  
 om. A.B.E.F.H.K.N.V.d.f.h. om. Porro. Goell. uncis inclusit Bekk. 11. ἀπεχώ-  
 ρουν φυλακὴν καταστήσαντες] om. E.H. in margine ponit F. 13. βοιωτοὶ g.  
 14. αὐτῆς] αὐτῶν g. 15. τῶν ἀθηναίων τοὺς μὲν διέφθειραν f. διέφθειραν]  
 ἐκράτησαν B. τῶν] om. B. 18. φευγόντες E.

2. παρέδωσαν Δελφοῖς] Because the noble families of the Delphians, in whose hands was the sole management of the temple and oracle, were of Dorian origin. See note on V. 18, 2.

15. διέφθειραν] Inter quos et ipse Tolmides. Diodor. XII. 293. d. In eo proelio cecidit Alcibiadis pater. Plato 435. Isocrat. p. 352. ed. Steph. (508. ed. Bekk.) WASS.

19. οἱ ἄλλοι πάντες] He means by these words to describe the Locrian exiles, and some also from Phocis; for Phocis and Locria, as well as Boeotia, were lost to Athens by the battle of

Coronea, and we find them at the beginning of the Peloponnesian war ranked amongst the states of the Lacedæmonian confederacy. Now as the commons of Phocis were always well affected to the Athenians, (III. 95, 1.) such a revolution could only have been owing to the return of the exiles of the aristocratical party, and the consequent ascendancy of the aristocratical interest. Possibly too the Eubæan exiles were allowed to return at the same time to Eubæa; and their intrigues may have produced the revolt of that island, which took place soon afterwards.

EUBÆA. A. C. 445. Olymp. 83. 3.

CXIV. Μετὰ δὲ ταῦτα οὐ πολλῶ ὕστερον Εὐβοία ἀπέστη  
 ἀπὸ Ἀθηναίων, καὶ ἐς αὐτὴν διαβεβηκότος ἤδη Περικλέους  
 στρατιᾷ Ἀθηναίων ἡγγέλθη αὐτῷ ὅτι Μέγαρα  
 ἀφέστηκε καὶ Πελοποννήσιοι μέλλουσιν ἐμβα-  
 λεῖν ἐς τὴν Ἀττικὴν καὶ οἱ φρουροὶ Ἀθηναίων 5  
 διεφθαρμένοι εἰσὶν ὑπὸ Μεγαρέων, πλὴν ὅσοι  
 ἐς Νίσαιαν ἀπέφυγον. ἐπαγαγόμενοι δὲ Κοριν-  
 θίους καὶ Σικυνώϊους καὶ Ἐπιδαυρίους ἀπέ-  
 3 στησαν οἱ Μεγαρῆς. ὁ δὲ Περικλῆς πάλιν κατὰ τάχος  
 4 ἐκόμιζε τὴν στρατιὰν ἐκ τῆς Εὐβοίας. καὶ μετὰ τοῦτο οἱ 10  
 Πελοποννήσιοι τῆς Ἀττικῆς ἐς Ἐλευσίνα καὶ Θρίωζε ἐμβα-  
 λόντες ἐδήωσαν Πλειστοάνακτος τοῦ Πανσανίου βασιλέως  
 Λακεδαιμονίων ἡγουμένου, καὶ τὸ πλεόν οὐκέτι προελθόντες  
 5 ἀπεχώρησαν ἐπ' οἴκου. καὶ Ἀθηναῖοι πάλιν ἐς Εὐβοίαν  
 διαβάντες Περικλέους στρατηγούontos κατεστρέψαντο πᾶσαν, 15  
 καὶ τὴν μὲν ἄλλην ὁμολογία κατεστήσαντο, Ἑστιαῖας δὲ

2. ταύτην B.F.N.V. τὴν E. 3. στρατιὰν E. ἀθηναίων ὡς ἡγγέλθη g.h.  
 4. ἐμβαλεῖν A.B.E.F.H.N.O.V.g. Poppo. Goeller. Bekk. C.G. et vulgo ἐσβαλ-  
 λειν. 6. ὑπὸ] ἀπὸ G.I.e. 7. ἔφυγον g. ἐπαγόμενοι C.G.I.K.L.O.P.Q.d.e.g.  
 11. ἔλευσίαν K. θρίωζε F. 13. προσελθόντες A.F.H.N.V. 14. καὶ οἱ ἀθη-  
 ναῖοι Q. 16. κατέστησαν Dionys. p. 846. παρεστήσαντο O. ἑστιαίας F.

5. φρουροὶ Ἀθηναίων] See chap. 103, 4.  
 6. διεφθαρμένοι] Hujus victoriæ cau-  
 sa Apollinis λυχνόφουρον imaginem pos-  
 uerunt Delphis, ut narrat Plutarchus  
 in lib. de Oraculis Pythiæ. Palmer.  
 HUDS.

11. Ἐλευσίνα] See II. 21, 1.  
 12. Πλειστοάνακτος] See V. 16, 3.  
 13. Περικλέους στρατηγούontos] Diod.  
 XI. p. 482. qui Nostrum ante oculos  
 habuit, de hac re ita: Περικλῆς δὲ αἰρε-  
 θείς στρατηγὸς ἐστράτευσεν ἐπὶ τὴν Εὐ-  
 βοίαν μετὰ δυνάμεως ἀξιολόγου, καὶ τὴν  
 μὲν πόλιν τῶν Ἑστιαίων ἔλων κατὰ κρά-  
 τος, ἐξέκτισε τοὺς Ἑστιαίους ἐκ τῆς πα-  
 τρίδος. Cf. Plut. in Pericl. c. 23. T. I.  
 p. 637. E Pausania Eliac. p. 172. ap-  
 parent, accidisse hanc rem Olymp.  
 LXXXIII. a. 3. Wessel. ad Diod. l. c.  
 Ante Jovis simulacrum Olympiæ erec-  
 tum columnam æneam posuerunt, cui

conditiones pacis tricennalis inscriptæ  
 sunt. GOTTL.

κατεστρέψαντο] Vid. Aristoph. Nub.  
 213. WASS.

16. κατέστησαντο] "Composuerunt."  
 "They settled the rest of the island by  
 treaty, but the Histians they ejected  
 "from their territory, and appropriated  
 "it to themselves." Compare III. 35, 2.  
 καθίστατο τὰ περὶ τὴν Μυτιλήην. Παρε-  
 στήσαντο, which Duker thinks more  
 agreeable to the usual style of Thucy-  
 dides, would be out of place after κατε-  
 στρέψαντο. They did not recover the  
 island by treaty, but by arms; then  
 when it was reduced, it was mostly  
 brought into a settled state by renew-  
 ing something like the former terms of  
 its alliance with Athens. So in the  
 great Latin war, U. C. 417, the Ro-  
 mans, according to their own account,

EUBŒA. A. C. 445. Olymp. 83. 3.

ἐξοικίσαντες αὐτοὶ τὴν γῆν ἔσχον. CXV. ἀναχωρήσαντες  
 δὲ ἀπὸ Εὐβοίας οὐ πολλῶ ὕστερον σπονδὰς  
 ἐποίησαντο πρὸς Λακεδαιμονίους καὶ τοὺς  
 ξυμμάχους τριακοντούεις, ἀποδόντες Νίσαιαν  
 καὶ Πηγὰς καὶ Τροιζῆνα καὶ Ἀχαιάν· ταῦτα  
 γὰρ εἶχον Ἀθηναῖοι Πελοποννησίων.

A. C. 445. May.  
 Olymp. 83. 3.

Thirty years' peace con-  
 cluded between the A-  
 thenians and Pelopon-  
 nians.

5

1. ἐξοικίσαντες C.N. 2. οὐ om. G.L.O.Q. 5. καὶ πηγὰς καὶ τροιζῆνα  
 καὶ ἀχαιάν A.B.C.E.F.G.H.L.O.P.Q.V.c.d.e.f.g.h.i. Haack. Porpo. Goell. Bekk.  
 ceteri καὶ ἀχαιάν καὶ πηγὰς καὶ τροιζῆνα. Palmerius χαλκίδα reponerebat pro illo  
 ἀχαιάν. τροιζῆνα B.E. 6. οἱ ἀθηναῖοι K.

first conquered the Latins by arms, and obliged them to submit at discretion, "Latium omne subegere;" and afterwards settled them permanently by granting to many of their states the rights of citizenship; while towards others severities were exercised similar to those shewn by the Athenians to the inhabitants of Histiea. See Livy VIII. 13. 14.

5. Ἀχαιάν] There can be no reasonable doubt that Thucydides here means to speak of the country of Achaia in Peloponnesus; which, as is evident from the 111th chapter, §. 4. was at the time of the signing of this treaty in alliance with Athens. The connection was natural, as the Achaians were alienated from Lacedæmon by difference of race as well as of government, and would be glad therefore to obtain the protection of Athens. Their ancestors had been expelled from Laconia and Argolis by the Dorians; and the twelve states which composed the Achaian nation were all enjoying a democratical government. And it was a natural object with the Lacedæmonians to break off the Athenian alliance with Achaia, as at a later period they were so anxious to prevent, and afterwards to destroy as soon as possible, a similar connection between Athens and Argos. The same motives would also lead them to put an end to the alliance between Athens and Trœzen, which also appears to have subsisted previously to the thirty years' peace. Göller, in his second edition, persists in holding the opinion that by Achaia is meant not the country in Peloponnesus, but some unknown town

which the Athenians had taken in the course of the war. His reasons are, first, because the other three places mentioned are towns, not countries; and secondly, because Cleon, he thinks, could never have asked the Lacedæmonians (IV. 21, 4.) to give back to Athens the country of Achaia; as it was an independent state, over which Sparta could have had no controul. He also says that the expression ἀποδοῦναι Ἀχαιάν is inapplicable to a country which did not belong to Lacedæmon. But the explanation is to be found in the words, ταῦτα γὰρ εἶχον Ἀθηναῖοι Πελοποννησίων. Sparta looked upon Peloponnesus as a country with which the Athenians had no concern, and in which they could not establish themselves without interfering with her old supremacy. She therefore called upon Athens to give up every thing which she had in Peloponnesus; and a country united with Athens by the tie of a dependent alliance was virtually become a part of the Athenian dominion; so that to renounce such an alliance was like ceding a part of her own territory. Besides, it is very probable that the Athenians had actually occupied fortresses in the Achaian territory, as they did afterwards at Epidaurus, (V. 80, 3.) and at Eretria in Eubœa; (VIII. 95, 6.) or had taken hostages from the Achaians as pledges of their fidelity; in either of which cases the giving up the fortresses or hostages might well be called giving up Achaia. And Cleon demanded that Lacedæmon should withdraw her protection from Achaia and Trœzen, and sanction their alliance

SAMOS. A. C. 440. Olymp. 85. 1.

2 Ἐκτὼ δὲ ἔτει Σαμίους καὶ Μιλησίοις πόλεμος ἐγένετο περὶ  
 Πριήνης, καὶ οἱ Μιλήσιοι ἐλασσούμενοι τῷ πολέμῳ παρ'  
 3 Ἀθηναίους ἐλθόντες κατεβίων τῶν Σαμίων. ξυνεπελαμβά-  
 A. C. 440. Ol. 85. νοντο δὲ καὶ ἐξ αὐτῆς τῆς Σάμου ἄνδρες  
 Five years afterwards ιδιωῶται νεωτερίσαι βουλόμενοι τὴν πολιτείαν. 5  
 a war between Miletus  
 4 and Samos leads to the πλεύσαντες οὖν Ἀθηναῖοι ἐς Σάμον ναυσὶ  
 the revolt of Samos from τεσσαράκοντα δημοκρατίαν κατέστησαν, καὶ  
 Athens; in which the ὁμήρους ἔλαβον τῶν Σαμίων πεντήκοντα μὲν  
 Byzantians join. παῖδας ἴσους δὲ ἄνδρας, καὶ κατέθεντο ἐς Λῆμνον, καὶ  
 5 φρουρὰν ἐγκαταλιπόντες ἀνεχώρησαν. τῶν δὲ Σαμίων (ἦσαν 10  
 γὰρ τινες οἱ οὐχ ὑπέμενον ἀλλ' ἐφυγον ἐς τὴν ἡπειρον)  
 ξυνθέμενοι τῶν ἐν τῇ πόλει τοῖς δυνατωτάτοις καὶ Πισ-  
 σούθῃ τῷ Ὑστάσπου ξυμμαχίαν, ὃς εἶχε Σάρδεις τότε,  
 ἐπικούρους τε συλλέξαντες ἐς ἐπτακοσίους διέβησαν ὑπὸ  
 νύκτα ἐς τὴν Σάμον, καὶ πρῶτον μὲν τῷ δήμῳ ἐπανεστήσαν 15  
 καὶ ἐκράτησαν τῶν πλείστων, ἔπειτα τοὺς ὁμήρους κλέψαντες  
 ἐκ Λήμνου τοὺς αὐτῶν ἀπέστησαν, καὶ τοὺς φρουροὺς τοὺς  
 Ἀθηναίων καὶ τοὺς ἄρχοντας οἱ ἦσαν παρὰ σφίσιν ἐξέ-  
 δωσαν Πισσούθῃ, ἐπὶ τε Μίλητον εὐθὺς παρεσκευάζοντο

3. ξυνεπελάβοντο C.G.I.L.O.Q.e. ξυνεπελαμβάνοντο V. 11. ὑπέμενον A.B.  
 E.F.H.K.c.f. Poppo. Goell. Bekk. ὑπέμεινον h.i. C.G. et vulgo ὑπέμειναν.  
 13. ὑστασπον E. 14. συλλέξαντες B.C.F.Q.V.g.h. ἐς] om. A.B.K.g.h.  
 ὡς P. ὑπὸ τὴν νύκτα g. 16. ἐκκλέψαντες C.G.I.L.O.P. ἐκκλέψαντος αὐτοῖς  
 τοὺς ὁμήρους Πισσούθῃ Diodor. 12. p. 495. 17. τοὺς ἀθηναίων A.B.C.E.F.  
 H.c. Poppo. Goeller. Bekk. G. et vulgo τῶν ἀθηναίων. 18. ἐξεδόθησαν C.  
 19. παρεσκευάσαντο c. ἐσκευάζοντο μετ' αὐτοῦ e. παρεσκευάζοντο μετ' αὐτοῦ G.L.  
 O.F. παρεσκευάζοντο μετ' αὐτοῦ C.I.

with Athens, which, if Lacedæmon did not interfere, the Athenians could have immediately compelled, even supposing that the Achæians would have been unwilling to join them without compulsion. So at the end of the second Samnite war, the Samnites were required to give up Lucania; that is, to give back the Lucanian hostages, and to withdraw their garrisons from the towns; and then the Roman party naturally gained the ascendancy, and Lu-

cania became in a short time the ally of Rome.

I may add, that Mr. Thirlwall seems to entertain no doubt that the Achæia here spoken of by Thucydides is the country commonly known by that name. See Hist. of Greece, vol. III. p. 43.

10. τῶν δὲ Σαμίων κ. τ. λ.] See note on ch. 72, 2. The words οἱ φυγάδες must be supplied from τινες οἱ ἔφυγον. "But the Samian exiles, (for there were some who had gone into exile,) &c."

SAMOS. A. C. 440. Olymp. 85. 1.

στρατεύειν. Ξυναπέστησαν δὲ αὐτοῖς καὶ Βυζάντιοι. 6  
 CXVI. Ἀθηναῖοι δὲ ὡς ᾔσθοντο, πλεύσαντες ναυσὶν ἐξή-  
 κοντα ἐπὶ Σάμου ταῖς μὲν ἑκκαίδεκα τῶν νεῶν οὐκ ἐχρήσαντο  
 (ἔτυχον γὰρ αἱ μὲν ἐπὶ Καρίας ἐς προσκοπὴν  
 τῶν Φοινισσῶν νεῶν οἰχόμεναι, αἱ δ' ἐπὶ Χίου  
 καὶ Λέσβου περιαγγέλλουσαι βοηθεῖν), τεσσα-  
 ράκοντα δὲ ναυσὶ καὶ τέσσαρσι Περικλέους δεκάτου αὐτοῦ

Pericles sent against  
 Samos. He defeats  
 them, and forms the  
 siege of the town.

4. προσκοπὴν B. 5. οἰχόμεναι V. 6. καὶ λέσβου] om. A.B. περιαγγέλλουσαι E.  
 περιαγγελοῦσαι i. παραγγέλλουσαι K. 7. αὐτοῦ] om. C.E.

3. ταῖς μὲν ἑκκαίδεκα] The use of the article with adjectives of number is one of the remarkable peculiarities of the Greek language; not indeed in such passages as VII. 25. 1. where the whole number of twelve ships having been first mentioned, and one of these being then spoken of separately, the rest are designated as "the eleven;" αἱ ἑνδεκά; in these instances its use is sufficiently intelligible; but in others, such as the passage in the text, the article is prefixed to parts of whole numbers, although they had not been definitely pointed out by the prior mention of the other parts of the numbers. Thus, (I. 116, 1.) after saying that the Samian fleet consisted of seventy ships, Thucydides adds, "of which the twenty" "were troop ships," although no mention had been made of the other fifty, to entitle these to the appellation of "the twenty." Göller explains this last passage thus, "Pugnam commiserunt cum navibus 70, quæ præter viginti erant triremes, hæ autem viginti στρατιώτιδες erant." And he compares VIII. 39, 3. περιτυχόντες ναυσὶ δέκα τὰς τρεῖς λαμβάνουσι. The rule then would seem to be, that the predicating of any thing as to any one part of a number, implies that the opposite to it may be predicated of the remainder, and thus the number is divided into two distinct parts, each of which is clearly defined, and may therefore have the article affixed to it. Thus we can understand the use of the article in such an expression: "fifty" "ships, the half of which were troop ships." For the mention of the one half defines exactly the remaining part

of the number, and thus we have the number 50 divided into its two halves. So when Thucydides says, "seventy ships, of which the twenty were troop ships;" the mention of the one part of a given number defines of course the remainder of it; and thus the seventy ships are divided into two distinct parts, the twenty of them which were troop ships, and the fifty which were not. But if the amount of the whole number had not been previously stated, then we should less expect to find the article used with any one part of it, because that one part would not then equally imply the precise magnitude of the other. Yet even then I can conceive that it may be used, for though the other number is unknown as to its exact amount, yet it is conceived as a distinct part; that is, as the whole of the original number minus the number specified, or the remainder, after that specified number has been deducted. But still if the relation of the remainder to the part specified was neither expressed nor implied, so that we could not guess whether it were greater or less than that part, then I think the article would not be used, because then the part specified would not really be conceived distinctly, for we should not in any degree perceive its relation to the whole, or to the remaining part. And if the article be found under such circumstances, it must be explained on some different principle.

7. Περικλέους etc.] Strabo l. 14. narrat, Athenienses, misso Pericle prætore et una Sophocle poetâ, rebellantes Samios obsidione gravi afflxisse. HUDS.

στρατηγοῦντος ἐναυμάχησαν πρὸς Τραγία τῇ νήσῳ Σαμίων  
 ναυσὶν ἐβδομήκοντα, ὧν ἦσαν αἱ εἴκοσι στρατιώτιδες· ἔτυχον  
 δὲ αἱ πᾶσαι ἀπὸ Μιλήτου πλέουσai· καὶ ἐνίκων Ἀθηναῖοι.  
 2 ὕστερον δὲ αὐτοῖς ἐβοήθησαν ἐκ τῶν Ἀθηνῶν νῆες τεσσα-  
 ράκοντα καὶ Χίων καὶ Λεσβίων πέντε καὶ εἴκοσι, καὶ ἀπο- 5  
 βάντες καὶ κρατοῦντες τῷ πεζῷ ἐπολιόρκουν τρισὶ τείχεσι  
 3 τὴν πόλιν, καὶ ἐκ θαλάσσης ἅμα. Περικλῆς δὲ λαβὼν  
 ἐξήκοντα ναῦς ἀπὸ τῶν ἐφορμουσῶν ὄρχετο κατὰ τάχος ἐπὶ  
 Καύνου καὶ Καρίας, ἐσαγγελθέντων ὅτι Φοίνισσαι νῆες ἐπ'  
 αὐτοὺς πλέουσιν· ὄρχετο γὰρ καὶ ἐκ τῆς Σάμου πέντε ναυσὶ 10  
 Στησαγόρας καὶ ἄλλοι ἐπὶ τὰς Φοινίσσας. CXVII. ἐν  
 τούτῳ δὲ οἱ Σάμιοι ἐξαπιναίως ἔκπλουν ποιη-  
 σάμενοι ἀφράκτῳ τῷ στρατοπέδῳ ἐπιπεσόντες  
 τὰς τε προφυλακίδας ναῦς διέφθειραν καὶ ναυ-  
 μαχοῦντες τὰς ἀνταναγομένας ἐνίκησαν, καὶ 15  
 τῆς θαλάσσης τῆς καθ' ἑαυτοὺς ἐκράτησαν  
 ἡμέρας περὶ τεσσαρασκαίδεκα, καὶ ἐσεκομίσαντο καὶ ἐξεκο-  
 2 μίσαντο ἃ ἐβούλonto. ἐλθόντος δὲ Περικλέους πάλιν ταῖς

The arrival of rein-  
 forcements from Athens  
 drives the Samians to  
 submit, and to give up  
 all their fleet to the  
 Athenians. The Hy-  
 xantians submit also.

1. Τραγία] στρατιῇ g. στραγία K. στρατηγία V. 3. δὲ] γὰρ K. i. αἱ]  
 om. O. Q. c. 5. ἀποβάντες καὶ A. B. E. F. H. K. V. c. f. g. Haack. Poppo. Goell.  
 Bekk. C. G. et ceteri ἀποβάντες ἐς τὴν γῆν καί. 6. πεζῷ τάγματι ἐπολιόρκουν H.  
 9. ἐπ'] καὶ ἐπ' g. ἐς K. ἐπ' αὐτῷ V. 10. καὶ ante ἐκ om. L. O. e. i. 11. σταση-  
 γόρας K. 13. ἐπισπεσόντες g. 15. ἀνταγομένας A. B. F. N. ἀνταγογομένας H.  
 ἀνυγομένας V. 17. τέσσαρας καὶ δέκα vel τεσσαρασκαίδεκα A. B. E. F. H. K. L. N.  
 O. g. h. i. Haack. Poppo. Goeller. Bekk. C. G. et vulgo τεσσαρεσκαίδεκα.

Confer omnino Plutarchum p. 167. γε-  
 νομένης δὲ καρτερᾶς ναυμαχίας περὶ νή-  
 στον, ἣν Τραγίας καλοῦσι. Libri Pliniani  
 habent Ægeas, unde Harduinus Tra-  
 gias. At forte apud Plutarch. et Plin.  
 rescribendum Τραγίαν, Tragiam. WASS.

8. ἐπὶ Καύνου καὶ Καρίας] "He  
 sailed towards Caunus and Caria,"  
 towards Caunus as the spot where he  
 especially expected to fall in with the  
 enemy; but also towards Caria ge-  
 nerally, because he could not be cer-  
 tain at what particular place he might  
 find them.

9. ἐσαγγελθέντων ὅτι Φοίνισσαι νῆες—  
 πλέουσιν] A confused sentence, which

should rather have run, ἐσαγγελθέντος  
 ὅτι—πλέουσιν, or ἐσαγγελθείσων—κῆν,  
 ὅτι πλέουσιν.

11. ἐπὶ τὰς Φοινίσσας] "Went after  
 the Phœnician fleet;" i. e. went to  
 bring it up to the aid of the Samians.

13. ἀφράκτῳ τῷ στρατοπέδῳ] This  
 refers to the naval camp pitched on the  
 sea-shore, which was the constant ac-  
 companiment of all the naval expedi-  
 tions of the Greeks. For as their ships  
 were totally unprovided with accom-  
 modations for the men to eat or sleep  
 on board, they were accustomed in all  
 their operations to have a camp with a  
 regular market established on shore,



SAMOS. A. C. 440. Olymp. 85. 1.

ναυσὶ κατεκλήσθησαν. καὶ ἐκ τῶν Ἀθηνῶν ὕστερον προσε-  
 βόηθησαν τεσσαράκοντα μὲν αἱ μετὰ Θουκυδίδου καὶ Ἀγνώ-  
 νος καὶ Φορμίωνος νῆες, εἴκοσι δὲ αἱ μετὰ Τληπολέμου καὶ  
 Ἀντικλέους, ἐκ δὲ Χίου καὶ Λέσβου τριάκοντα. καὶ ναυμα-  
 4 χίαν μὲν τινα βραχεῖαν ἐποιήσαντο οἱ Σάμιοι, ἀδύνατοι δὲ  
 ὄντες ἀντισχεῖν ἐξεπολιορκήθησαν ἐνάτῳ μηνὶ καὶ προσε-  
 χώρησαν ὁμολογίᾳ, τεῖχος τε καθελόντες καὶ ὁμήρους δόντες  
 καὶ ναῦς παραδόντες, καὶ χρήματα τὰ ἀναλωθέντα κατὰ  
 χρόνους ταξάμενοι ἀποδοῦναι. ξυνέβησαν δὲ καὶ Βυζάντιοις  
 10 ὥσπερ καὶ πρότερον ὑπήκοοι εἶναι.

CXVIII. Μετὰ ταῦτα δὲ ἤδη γίγνεται οὐ πολλοῖς ἔτεσιν  
 ὕστερον τὰ προειρημένα, τά τε Κερκυραῖκὰ καὶ τὰ Ποτιδαί-  
 ατικά καὶ ὅσα πρόφασις τοῦδε τοῦ πολέμου  
 κατέστη. ταῦτα δὲ ξύμπαντα ὅσα ἔπραξαν οἱ Ἕλλη-  
 15 νες πρὸς τε ἀλλήλους καὶ τὸν βάρβαρον, ἐγένετο ἐν ἔτεσι πεντήκοντα μάλιστα μεταξὺ  
 τῆς Ξέρξου ἀναχωρήσεως καὶ τῆς ἀρχῆς τοῦδε  
 τοῦ πολέμου· ἐν οἷς Ἀθηναῖοι τὴν τε ἀρχὴν

The thread of the his-  
 tory is resumed from  
 chap. 88.

15 After having decided  
 upon war, the Lace-  
 demonians consult the  
 oracle at Delphi, and  
 receive a favourable  
 answer.

1. κατεκλήσθησαν C.E. A.B. pr. G. et ceteri κατεκλείσθησαν, vel cum F. κατε-  
 κλείθησαν. ἀθηναίων P. 2. μὲν] om. L.O.P. 3. αἱ] om. C.G.L.O.P.e.  
 σκληπολέμου E. 8. τὰ] om. e. ταξάμενοι κατὰ χρόνους C.G.L.O.P.Q.e. 11. δὲ  
 ταῦτα B.g.h. οὐ] ἐν c. ὕστερον ἔτεσι V. 13. πρόφασις τοῦδε A.B.C.E.F.  
 G.H.I.K.L.N.O.P.V.c.g.h.i. Haack. Poppo. Goeller. Bekk. vulgo πρόφασις  
 μεταξύ τοῦδε. 15. ἄλλους P. καὶ πρὸς τὸν Dionys. 17. τῆς ξέρξου A.B.  
 E.F.H.K.N.V.c.f.g.h. Haack. Poppo. Goeller. Bekk. C.G. et ceteri τῆς τε ξέρξου.  
 18. οἱ ἀθηναῖοι C.G.L.O.e. cum Dionysio.

where the men passed their time when not actually on duty, and where they ordinarily took their meals and passed the nights. The ships were drawn up on the beach in front of this camp, and the fleet was protected against surprise by having a certain number of ships moored afloat and ready manned, which lay off the camp as a sort of look-out or guard; and sometimes also a stockade was made in the sea in front of the ships drawn up on the beach, or they were defended by a palisade, or some similar fortification, raised on the shore itself. These precautions the Athenians at Samos appear to have neglected from

over-confidence, so that when the look-out ships were taken, the enemy might land and attack the ships drawn up on the shore, without being opposed by any artificial defences. The Athenians therefore had no other resource but to launch their ships in haste, and endeavour to meet them before they could land; and this being done in confusion, and the ships being launched and brought into action separately or in small parties, they were successively overpowered and defeated. Compare IV. 9, 1. VII. 25, 5. 38, 2, 3. 53, 1.

2. μετὰ Θουκυδίδου] It is a very doubtful point who this Thucydides

SPARTA. A. C. 432. Olymp. 87. 1.

ἐγκρατεστέραν κατεστήσαντο καὶ αὐτοὶ ἐπὶ μέγα ἐχώρησαν  
δυνάμεως, οἱ δὲ Λακεδαιμόνιοι αἰσθόμενοι οὔτε ἐκώλουν εἰ  
μὴ ἐπὶ βραχὺ, ἡσύχαζον τε τὸ πλεόν τοῦ χρόνου, ὄντες μὲν  
καὶ πρὸ τοῦ μὴ ταχεῖς ἵεναι ἐς τοὺς πολέμους, εἰ μὴ ἀναγκά-  
ζοντο, τὸ δέ τι καὶ πολέμοις οἰκείοις ἐξειργόμενοι, πρὶν δὴ ἡς  
δύναμις τῶν Ἀθηναίων σαφῶς ἦρετο καὶ τῆς ξυμμαχίας  
3 αὐτῶν ἦπτοντο. τότε δὲ οὐκέτι ἀνασχετὸν ἐποιοῦντο, ἀλλ'  
ἐπιχειρητέα ἐδόκει εἶναι πάσῃ προθυμίᾳ καὶ καθαιρετέα ἡ  
4 ἰσχύς, ἣν δύνωνται, ἀραμένοις τόνδε τὸν πόλεμον. αὐτοῖς

A. C. 432.  
Olymp. 87. 1.

μὲν οὖν τοῖς Λακεδαιμονίοις διέγνωστο λελύ- 10  
σθαι τε τὰς σπονδὰς καὶ τοὺς Ἀθηναίους  
ἀδικεῖν, πέμψαντες δὲ ἐς Δελφοὺς ἐπηρώτων τὸν θεὸν εἰ  
πολεμοῦσιν ἄμεινον ἔσται· ὁ δὲ ἀνείλεν αὐτοῖς, ὡς λέγεται,  
κατὰ κράτος πολεμοῦσι νίκην ἔσεσθαι, καὶ αὐτὸς ἔφη ξυλλή-  
ψεσθαι καὶ παρακαλούμενος καὶ ἄκλητος. CXIX. αὐθις δὲ 15

They then assemble  
2 their allies, and pro-  
pose to them the ques-  
tion of immediate war.  
The Corinthians speak  
strongly in favour of  
going to war.

τοὺς ξυμμάχους παρακαλέσαντες ψῆφον ἐβού-  
λονται ἐπαγαγεῖν εἰ χρὴ πολεμεῖν. καὶ ἐλθόν-  
των τῶν πρέσβειων ἀπὸ τῆς ξυμμαχίας καὶ  
ξυνόδου γενομένης οἱ τε ἄλλοι εἶπον ἃ ἐβού-  
λονται, κατηγοροῦντες οἱ πλείους τῶν Ἀθηναίων 20

1. ἐγκρατεστάτην O. ἐπὶ] om H. 2. οὐδέ K. 3. ἡσύχαζοντες, omitta τε,  
Dionysius. τὸ] τὸν F.L.O.Q. 4. εἰ] ἦν C.G.I.L.O.P.Q.e. ἀναγκάζονται  
C.G.I.L.O.Q.e. 5. τι] τοι i. πολέμοις L.P. 6. τῆς] om. K.  
8. εἶναι ἐδόκει K.i. 9. αἰραμένοις E. idem αἰρασθαι I. 125, 3. ἦρτο 130, 1.  
ἀραμένοις δὲ τόνδε C.G.L.O.Q. 10. οὖν] om. L.O. 11. τε] om. K.L.V.  
d.e.f.g.h. 14. συλλήψεσθε Q. 16. ξυμμάχους A.B.C.b.c.h.i. Poppo. Goeller.  
Bekk. vulgo συμμάχους. 19. συνόδου C.

was. That he was the historian him-  
self seems highly improbable, not only  
because he would most likely have  
given some hint of his presence, but  
because we might then have expected a  
somewhat fuller account of the siege.  
On the other hand, the son of Melesias  
had been ostracized less than two years  
before. Yet it seems easier to suppose  
that the term of his exile had been  
abridged, than that the officer men-  
tioned on this occasion was a person  
otherwise unknown. Thirwall, Hist.  
Gr. vol. III. p. 53. note 1.

3. ὄντες—μὴ ταχεῖς] "In μὴ hære-  
"mus," says Poppo, nor does it seem  
easy to explain the use of it according  
to the present reading, without sup-  
posing that it was inserted rather than  
οὐ, to avoid the close recurrence of the  
same syllables, πρὸ τοῦ οὐ. But it may  
be a corrupt reading of the later copy-  
ists who lived at an age when the cor-  
rect distinction between οὐ καὶ μὴ had  
been long since neglected; and if οὐ  
had been omitted in any MS., from  
having been overlooked owing to the  
same syllable immediately preceding it

SPARTA. A. C. 432. Olymp. 87. 1.

καὶ τὸν πόλεμον ἀξιοῦντες γενέσθαι, καὶ οἱ Κορίνθιοι δεη-  
θέντες μὲν καὶ κατὰ πόλεις πρότερον ἐκάστων ἰδία ὥστε  
ψηφίσασθαι τὸν πόλεμον, δεδιότες περὶ τῇ Ποτιδαίᾳ μὴ  
προδιαφθαρῇ, παρόντες δὲ καὶ τότε καὶ τελευταῖοι ἐπελθόντες  
5 ἔλεγον τοιάδε.

CXX. “ΤΟΥΣ μὲν Λακεδαιμονίους, ὧ ἄνδρες ξύμμαχοι,  
“οὐκ ἂν ἔτι αἰτιασαίμεθα ὥς οὐ καὶ αὐτοὶ ἐψηφισμένοι τὸν  
SPEECH of the “πόλεμόν εἰσι καὶ ἡμᾶς ἐς τοῦτο νῦν ξυνή-  
CORINTHIANS. “γαγον. χρὴ γὰρ τοὺς ἡγεμόνας τὰ ἴδια ἐξ<sup>2</sup>  
(120—124.) “ἴσου νέμοντας τὰ κοινὰ προσκοπεῖν, ὥσπερ  
10 The ambition of A- “καὶ ἐν ἄλλοις ἐκ πάντων προτιμῶνται. ἡμῶν 3  
thens is dangerous to “δὲ ὅσοι μὲν Ἀθηναίοις ἤδη ἐνηλλάγησαν,  
every state alike, nor “οὐχὶ διδαχῆς δέονται ὥστε φυλάξασθαι αὐ-  
should the Peloponne- “τούς· τοὺς δὲ τὴν μεσόγειαν μᾶλλον καὶ μὴ  
sians, through an ex- “ἐν πόρῳ κατωκημένους εἰδέναι χρὴ ὅτι, τοῖς  
cessive desire of re-  
maining at peace, for-  
feited the enjoyments of  
peace for ever.

15

1. γίγνεσθαι C.I.L.O.Q.e. 3. ψηφ. τὸν πόλεμον A.B.C.F.G.H.K.L.N.O.  
P.V.c.f.g.h.i. Haack. Poppo. Goell. Bekk. vulgo ψηφ. πόλεμον. 4. διαφθαρῇ  
G.L.O.P.g. 7. ἔτι] om. G.L.N.O.P.V.i. οὐ] om. i. 8. ὑμᾶς C.G.  
10. ὥστε L.O.Q. 11. ἐκ πάντων] om. C. 14. τοὺς] τὴν B. τὴν μεσό-  
γαιαν P. ἐν τῇ μεσογείᾳ Dionysius. 15. πόρῳ κατωκημένους] πόντῳ κατωκισμέ-  
νους d. cum Tusano.

in πρὸ τοῦ, the next copyist who per-  
ceived that the sense required a nega-  
tive would have, in all probability, in-  
serted μὴ. Otherwise some such word  
as οἷοι before μὴ ταχεῖς ἵεναι seems re-  
quired by the general custom of the  
language.

8. καὶ ἡμᾶς ἐς τοῦτο νῦν ξυνήγαγον]  
Here, as in many other places, there is  
a confusion from the construction re-  
ferring rather to the sense than to the  
words of the preceding part of the sen-  
tence. Ὡς οὐ, following αἰτιασαίμεθα,  
gives exactly the same meaning as if it  
had been written καὶ γὰρ αὐτοὶ ἐψη-  
φισμένοι—εἰσι, καὶ—νῦν ξυνήγαγον,  
“We cannot blame them for not hav-  
“ing voted for war themselves, and for  
“not now calling us together; for they  
“have done both the one and the  
“other.” The γὰρ in the succeeding  
words, χρὴ γὰρ τοὺς ἡγεμόνας, refers to  
a suppressed sentence: “We cannot  
“now blame them; but had they acted  
“differently, we should have had a

“right to blame them; for those who  
“command others should provide for  
“the welfare of others.” Τὰ ἴδια ἐξ  
ἴσου νέμοντας, “Dealing or disposing  
“one’s private affairs;” i. e. “con-  
“ducting, administering.” So in He-  
rodotus, I. 59, 7. V. 29, 3. 92, 5. &c.  
νέμειν τὴν πόλιν; and in Thucyd. I. 71,  
1. VI. 16, 4. νέμειν τὸ ἴσον.

12. ἐνηλλάγησαν] “Have been in-  
“volved or engaged with the Atheni-  
“ans.” It is applied properly to things  
exchanged between merchants in the  
course of trade; and thence applied to  
the dealings and intercourse of men.  
Poppo justly observes, with regard to  
the voice of this word, Prolegomena,  
T. I. p. 192. “Medium formas quibus  
“caret, si quando iis opus sit, ex pas-  
“sivo recipere;” so that ἐνηλλάγησαν  
is rather to be considered as having a  
middle signification, than, as Dionysius  
thought, an active one.

15. ἐν πόρῳ κατωκημένους] Compare  
V. 99. VI. 48.

SPARTA. A. C. 432. Olymp. 87. 1.

- “κάτω ἤν μὴ ἀμύνωσι, χαλεπωτέραν ἔξουσι τὴν κατακο-  
 “μιδὴν τῶν ὠραίων καὶ πάλιν ἀντίληψιν ὧν ἡ θάλασσα τῇ  
 “ἡπείρῳ δίδωσι, καὶ τῶν νῦν λεγομένων μὴ κακοὺς κριτὰς  
 “ὥς μὴ προσηκόντων εἶναι, προσδέχσθαι δέ ποτε, εἰ τὰ  
 “κάτω προείντο, κἂν μέχρι σφῶν τὸ δεινὸν προελθεῖν, καὶ 5  
 4 “περὶ αὐτῶν οὐχ ἥσσον νῦν βουλευέσθαι. διόπερ καὶ μὴ  
 “ὀκνεῖν δεῖ αὐτοὺς τὸν πόλεμον ἀντ’ εἰρήνης μεταλαμβάνειν.  
 5 “ἀνδρῶν γὰρ σωφρόνων μὲν ἐστίν, εἰ μὴ ἀδικοῖντο, ἡσυ-  
 “χάζειν, ἀγαθῶν δὲ ἀδικουμένους ἐκ μὲν εἰρήνης πολεμεῖν,  
 “εὖ δὲ παρασχὼν ἐκ πολέμου πάλιν ξυμβῆναι, καὶ μήτε 10  
 “τῇ κατὰ πόλεμον εὐτυχίᾳ ἐπαίρεσθαι μήτε τῷ ἡσυχίᾳ  
 6 “τῆς εἰρήνης ἡδόμενον ἀδικεῖσθαι. ὃ τε γὰρ διὰ τὴν  
 “ἡδονὴν ὀκνῶν τάχιστ’ ἂν ἀφαιρεθείη τῆς ῥαστώνης τὸ  
 “τερπνὸν δι’ ὅπερ ὀκνεῖ, εἰ ἡσυχάζοι, ὃ τε ἐν πολέμῳ  
 “εὐτυχίᾳ πλεονάζων οὐκ ἐντεθύμηται θράσει ἀπίστῳ ἐπαι- 15  
 7 “ρόμενος. πολλὰ γὰρ κακῶς γνωσθέντα ἀβουλοτέρων τῶν  
 “ἐναντίων τυχόντων κατωρθώθη, καὶ ἔτι πλέω ἂ καλῶς

1. ἀνακομιδὴν L.O.P.Q.

πρόοιτο. κἂν] καὶ h.

5. πρόειντο G.I.L.O.Q.d.g.h. προοίτο E. vulgo

βούλεσθαι O. 8. μὲν] om. K. 11. ἡσυχίᾳ

A.B.E.F.H.K.N.V.c.f.g. Haack. Poppo. Goeller. Bekk. C.G. et vulgo ἡσυχῶ.

12. ἡδόμενοι I. 14. ἡσυχάζει d.i. 16. ἀβουλοτέρων] κακοβουλοτέρων ἀβουλοτέρων E.

17. τυχόντων A.B.E.F.G.H.K.V.c.f.h.i. Poppo. Bekk. C.G. et ceteri cum Haack.

Goell. τυχόντα. πλείω A.B.E.G.H.K.N.V.g.h.i. Poppo. Goeller. Bekk. C. et

vulgo πλείω. δ] τὰ Stobæus. om. C.G.L.O.P.e.g.

1. τὴν κατακομιδὴν] “The carrying  
 “their corn down to the sea-coast for  
 “exportation.” Compare the treatise  
 which goes under Xenophon’s name,  
 De Repub. Atheniens. II. §. 3. οὐ γάρ  
 ἐστὶ πόλις οὐδεμία, ἥτις οὐ δεῖται εἰσά-  
 γεσθαι τι ἢ ἐξάγεσθαι ταῦτα τοῖνυν οὐκ  
 ἐστὶ αὐτῇ, ἐὰν μὴ ὑπήκοος ᾖ τῶν ἀρχόν-  
 των τῆς θαλάσσης.

3. κακοὺς κριτὰς] Careless, inattentive  
 judges, from feeling their own interest  
 not to be involved in their judgment.  
 Compare Aristot. Rhetoric. I. 1, 10.  
 ἡττόν ἐστι κακοῦργον ἢ δημηγορία δικο-  
 λογίας, κ. τ. λ.

5. προείντο] This is Bekker’s reading  
 in his edition of 1832, and I have fol-  
 lowed it, as thinking it safest in points  
 of this sort to defer to his authority.  
 It is well known that the forms in

οῖντο, with the accent on the ante-  
 penultima as in barytone verbs, e. g.  
 τύπτοιτο, are said to be peculiarly  
 Attic; and according to this Bekker  
 might seem to have done wrong in  
 preferring προείντο to προοίτο. But  
 Buttman considers it as a doubtful  
 question “how many of these are  
 “really the genuine Attic forms, or  
 “have been introduced from the later  
 “language into those copies of the old  
 “writers which were revised by the  
 “grammarians of that later period.”  
 Ausfürliche Griech. Sprachlehre, §. 107.  
 Anmerk. 35. not. Bekker it seems  
 thinks that the latter is the true state  
 of the case, and I know no one whose  
 judgment is entitled in such a matter  
 to more respect.

17. τυχόντων] Compare I. 32, 3.

SPARTA. A.C. 432. Olymp. 67. 1.

“δοκοῦντα βουλευθῆναι ἐς τὸνναντίον αἰσχροῦς περιέστη.  
“ἐνθυμείται γὰρ οὐδεὶς ὁμοῖα τῇ πίστει καὶ ἔργῳ ἐπέξερ- 8  
“χεται, ἀλλὰ μετ’ ἀσφαλείας μὲν δοξάζομεν, μετὰ δέους δὲ  
“ἐν τῷ ἔργῳ ἐλλείπομεν. CXXI. ἡμεῖς δὲ νῦν καὶ ἀδικοῦ-

5

Their prospects of success, if they go to war, are encouraging. Practice will enable them to rival the Athenians in naval skill, and their evident common interest in the war will induce them to furnish liberal supplies of money for carrying it on.

“μενοι τὸν πόλεμον ἐγείρομεν καὶ ἱκανὰ  
“ἔχοντες ἐγκλήματα, καὶ ὅταν ἀμυνώμεθα  
“Ἀθηναίους καταθησόμεθα αὐτὸν ἐν καιρῷ.  
“κατὰ πολλὰ δὲ ἡμᾶς εἰκὸς ἐπικρατῆσαι, 1  
“πρῶτον μὲν πλήθει προὔχοντας καὶ ἐμπειρία  
“πολεμικῇ, ἔπειτα ὁμοίως πάντας ἐς τὰ  
“παραγγελλόμενα ἰόντας. ναυτικόν τε, ᾧ 3  
“ἰσχύουσιν, ἀπὸ τῆς ὑπαρχούσης τε ἐκάστοις  
“οὐσίας ἐξαρτυσόμεθα καὶ ἀπὸ τῶν ἐν Δελφοῖς καὶ  
“Ὀλυμπίᾳ χρημάτων· δάνεισμα γὰρ ποιησάμενοι ὑπολαβεῖν

10

15

20

“οἰοί τ’ ἐσμέν μισθῷ μείζονι τοὺς ξένους αὐτῶν ναυβάτας.  
“ὠνητὴ γὰρ Ἀθηναίων ἡ δύναμις μᾶλλον ἢ οἰκεία· ἡ δὲ 4  
“ἡμετέρα ἦσσαν ἂν τοῦτο πάθοι, τοῖς σώμασι τὸ πλεόν  
“ἰσχύουσα ἢ τοῖς χρήμασι. μᾶ τε νίκη ναυμαχίας κατὰ τὸ 5  
“εἰκὸς ἀλίσκονται· εἰ δ’ ἀντίσχοιεν, μελετήσομεν καὶ ἡμεῖς  
“ἐν πλεόνι χρόνῳ τὰ ναυτικά, καὶ ὅταν τὴν ἐπιστήμην ἐς τὸ

1. τὸνναντίον καὶ αἰσχροῦς K.i. 2. γὰρ] δὲ Q. ὁμοῖα de conjectura Reiskii  
Goell. 8. ἡμᾶς] om. d. ἐπικρατῆσειν correctus G. 9. προὔχ. Bekk.  
11. τε] δὲ B.d. 12. ἰσχύουσιν L.O. τε] om. L.O.Q. ἐκάστης O.P.i.  
13. ἐξαρτυσόμεθα A.B.E.F.K.c.g. καὶ ἐν Ὀλυμπίᾳ d. καὶ Ὀλυμπιάσιν V. γρ.  
A.B.F.; F. quidem addito ὡς Ἀθηναίων. 15. ἐσμέν] om. A.B.F. 16. ἀθη-  
ναίοις f. ἢ] om. L.O.P. ante ἀθηναίων ponunt C.G.d.e. 17. πάθοι τοῦτο V.  
τῷ] om. d.i. 20. πλεόνι f.

τετύχηκε ἄλογον, which exactly corresponds to τυχόντων ἀβουλοτέρων, the participles *ὄν* and *ὄντων* being in both cases omitted. See Kühner, Gr. Gr. §. 664. anm. 1. Jelf, 694. obs. 1.

2. ἐνθυμείται γὰρ οὐδεὶς κ. τ. λ.] The order seems to me to be, οὐδεὶς γὰρ ἐνθυμείται τῇ πίστει καὶ ἔργῳ ἐπέξε-  
“χεται ὁμοῖα. “What we speculate on  
“in our expectations, and what we ac-  
“complish in our practice, are wholly  
“different from each other;” i. e. as  
it is explained in the following line.

“Fear, when we come to the execu-  
“tion, spoils what we had projected in  
“the midst of security.” Göller now  
reads ὁμοῖα, and translates it, “eādem  
“animi fiducia.” The order of the  
words is, I think, decidedly against  
this, and the interpretation of the com-  
mon reading, which has been given  
above, seems to me quite satisfactory.

10. ὁμοίως πάντας ἐς τὰ παραγγελλό-  
μενα ἰόντας] Compare II. 11, 10. καλλι-  
στον γὰρ τότε καὶ ἀσφαλιστάτον, πολλοὺς  
δύντας ἐνὶ κόσμῳ χρωμένους φαίνεσθαι.

SPARTA. A. C. 432. Olymp. 87. 1.

- “ ἴσον καταστήσωμεν τῇ γε εὐψυχίᾳ δὴ που περιεσόμεθα.  
 6 “ ὁ γὰρ ἡμεῖς ἔχομεν φύσει ἀγαθὸν, ἐκείνοις οὐκ ἂν γένοιτο  
 “ διδασχῇ· ὁ δ' ἐκείνοι ἐπιστήμῃ προὔχουσι, καθαιρετέον ἡμῖν  
 7 “ ἐστὶ μελέτη. χρήματα δ' ὥστ' ἔχειν ἐς αὐτὰ, οἴσομεν· ἢ  
 “ δεινὸν ἂν εἴη εἰ οἱ μὲν ἐκείνων ξύμμαχοι ἐπὶ δουλείᾳ τῇ 5  
 “ αὐτῶν φέροντες οὐκ ἀπερουῶσιν, ἡμεῖς δ' ἐπὶ τῷ τιμωρού-  
 “ μενοι τοὺς ἐχθροὺς καὶ αὐτοὶ ἅμα σώζεσθαι οὐκ ἄρα  
 “ δαπανήσομεν, καὶ ἐπὶ τῷ μὴ ὑπ' ἐκείνων αὐτὰ ἀφαιρε-  
 “ θέντες αὐτοῖς τούτοις κακῶς πάσχειν. CXXII. ὑπάρχουσι  
 Yet they must not “ δὲ καὶ ἄλλαι ὁδοὶ πολέμου ἡμῖν, ξυμμάχων 10  
 suffer themselves to go “ τε ἀπόστασις, μάλιστα παραίσεις οὐσα  
 to work blindly from “ τῶν προσόδων αἷς ἰσχύουσι, καὶ ἐπιτειχισμὸς  
 mere passion: but, “ τῇ χώρᾳ, ἄλλα τε ὅσα οὐκ ἂν τις νῦν  
 considering the great “ προῖδοι. ἦκιστα γὰρ πόλεμος ἐπὶ ῥητοῖς  
 and most alarming “ χωρεῖ, αὐτὸς δὲ ἀφ' αὐτοῦ τὰ πολλὰ τεχνᾶται 15  
 power of Athens, they “ πρὸς τὸ παρατυγχάνον· ἐν ᾧ ὁ μὲν εὐορ-  
 2 should unite firmly and “ γήτως αὐτῷ προσομιλήσας βεβαιότερος, ὁ  
 steadily to reduce it; and no longer, as they  
 had done, suffer it to  
 increase without inter-  
 fering.

1. ἴσον] ἦσον A.B.F.h. ἴσον E. γε] τε O. δι d. εὐτυχία E. εὐτυ-  
 χία c.e. 2. ἔχομεν φύσει A.B.C.E.F.G.H.K.L.O.P.V.c.f.g.h.i. Poppo. Haack.  
 Goeller. Bekk. vulgo φύσει ἔχομεν. 3. διδασχῇ G. προὔχ. Bekk. καθαι-  
 ρετὸν Ludovicus Dindorfius. 6. αὐτῶν Bekk. ἀπαιροῦσιν B.E.F. 10. ὁδοὶ  
 πολέμου A.B.F. Bekk. Goeller. C.E.G. et vulgo τοῦ πολέμου. 11. μάλιστα]  
 om. C. παραίσεις B.c.h. 12. ἐπιτειχισμοὶ i. 15. ἀφ' αὐτοῦ V. 16. εὐορ-  
 γήτως P. ἀοργήτως G. 17. βεβαιότατος Q.

8. καὶ ἐπὶ τῷ μὴ—πάσχειν] “ And  
 “ that we may not be made to suffer in-  
 “ that very part in which we are most  
 “ sensitive, namely, in our property,  
 “ by suffering them to become our  
 “ masters.” Compare Gibbon, Decline  
 and Fall, chap. 68. where he says, that  
 the Greeks at the last siege of Con-  
 stantinople buried their money, rather  
 than contribute it to the service of their  
 country; and that by thus crippling  
 their own means of defence, their mo-  
 ney and themselves became alike the  
 prey of the enemy.

12. ἐπιτειχισμὸς τῇ χώρᾳ] Hæc sunt  
 auctoris ipsius: nil tale illi excogita-  
 bant ante Alcibiadis monita. WASS.  
 not. MS.

16. ἐν ᾧ ὁ μὲν εὐοργήτως κ. τ. λ.] The  
 connection of the argument is rather  
 obscure. Perhaps the speaker wishes  
 to disclaim being influenced by passion  
 in urging war against Athens so vehe-  
 mently. He had disclaimed it indeed  
 before, at the end of the 120th chapter,  
 but here again he repeats his protest  
 against the admission of anger into  
 their deliberations: let them not begin  
 the war under the influence of passion,  
 but coolly and resolutely; for they have  
 causes for hostility sufficient to prevail  
 on them, even when considered with  
 the coolest temper. Elmsley and Haack  
 place the comma after αὐτὸν, so that  
 ὀργισθεὶς περὶ αὐτὸν is opposed to εὐορ-  
 γήτως αὐτῷ προσομιλήσας. And ὀργί-





“ ρωσαν ἡμεῖς δὲ οὐδ’ ἡμῖν αὐτοῖς βεβαιούμεν αὐτό,  
 “ τύραννον δὲ ἐώμεν ἐγκαθεστάναι πόλιν, τοὺς δ’ ἐν μῆ  
 6 “ μονάρχους ἀξιοῦμεν καταλύειν. καὶ οὐκ ἴσμεν ὅπως τάδε  
 “ τριῶν τῶν μεγίστων ξυμφορῶν ἀπήλλακται, ἀξυνεσίας ἢ  
 7 “ μαλακίας ἢ ἀμελείας. οὐ γὰρ δὴ πεφευγότες ταῦτα ἐπὶ τὴν 5  
 “ πλείστους δὴ βλάβασαν καταφρόνησιν κεχωρήκατε, ἢ ἐκ  
 “ τοῦ πολλοὺς σφάλλειν τὸ ἐναντίον ὄνομα ἀφροσύνη  
 “ μετωνόμασται. CXXIII. τὰ μὲν οὖν προγεγενημένα τί  
 “ δεῖ μακρότερον ἢ ἐς ὅσον τοῖς νῦν ξυμφέρει  
 “ αἰτιάσθαι; περὶ δὲ τῶν ἔπειτα μελλόντων 10  
 “ τοῖς παρούσι βοηθώντας χρὴ ἐπιταλαιπω-  
 “ ρεῖν· πάτριον γὰρ ἡμῖν ἐκ τῶν πόνων τὰς  
 “ ἀρετὰς κτᾶσθαι καὶ μὴ μεταβάλλειν τὸ  
 “ ἔθος, εἰ ἄρα πλούτῳ τε νῦν καὶ ἐξουσίᾳ  
 “ ὀλίγον προφέρετε (οὐ γὰρ δίκαιον ἂ τῇ 15  
 “ ἀπορία ἐκτῆθαι τῇ περιουσίᾳ ἀπολέσθαι), ἀλλὰ θαρσύνοντας  
 “ ἰέναι κατὰ πολλὰ ἐς τὸν πολεμον, τοῦ τε θεοῦ χρήσαντος  
 “ καὶ αὐτοῦ ὑποσχομένου ξυλλήψεσθαι, καὶ τῆς ἄλλης

Not to regret the past  
 is useless. For the  
 future, the oracle en-  
 couraging them, and  
 all Greece sympathiz-  
 ing with them, and  
 their cause being en-  
 tirely just, they should  
 enter on the contest  
 without hesitation.

2. ἐγκαθεστάναι e. ἀμαθεστάναι V. πόλει C.L.O. τὴν πόλιν K.P. 3. οὐκ]  
 om. e. 4. ξυμφορῶν ἀπήλλακται A.B.C.E.F.G.H.K.N.c.e.g. Haack. Poppo.  
 Goeller. Bekk. ξυμφορῶν οὐκ ἀπήλλακται ceteri. ἢ ἀμελείας ἢ μαλακίας G.  
 5. αὐτὰ C.L.O.I. 12. ὑμῖν A.B.E.F.H. 14. νῦν] om. d. 15. ὀλίγων  
 A.B.F.c.h. ὀλίγῳ i.V. προφέρεται E. 16. ἐκτῆσθαι b.I. περιουσίᾳ]  
 ἀπουσία A.B.E.F.h. ἀπλουσία, et a correctore εὐπλουσία K. ἀπολέσαι g.  
 θαρσύνοντες B.C.E.F.f.

1. βεβαιούμεν αὐτὰ] i. e. τὸ ἐλευθε-  
 ροῦσθαι, which must be supplied from  
 the preceding word, ἡλευθέρωσαν.

3. οὐκ ἴσμεν ὅπως κ. τ. λ.] “ In thus  
 “ tamely witnessing the progress of a  
 “ power so dangerous, we see not how  
 “ we can be cleared of three of the  
 “ most fatal faults, folly, or cowardice,  
 “ or carelessness. For if we say that it  
 “ is not from any one of these causes,  
 “ but from contempt of our enemy,  
 “ that we have not chosen to interfere  
 “ with him, this confession shews the  
 “ justice of the charge, for contempt  
 “ itself is folly; and therefore if we

“ despise our adversaries we cannot be  
 “ cleared of the charge of folly.” The  
 play on the words καταφρόνησις and  
 ἀφροσύνη can hardly be preserved in  
 English: “ A sense of your adversaries’  
 “ inferiority is so fatal a feeling to  
 “ those who entertain it, that it more  
 “ fitly deserves to be called nonsense.”

15. ἂ—ἐκτῆθαι] The aorist of a depo-  
 nent verb is here used in a passive sig-  
 nification; as ὤφθην from ὀπτομαι,  
 ἐθεάθην from θεάομαι. See Matth. Gr.  
 Gr. §. 496. and Viger, ch. V. sect. 1.  
 §. 13. Jelf, 368. 3. δ.



SPARTA. A. C. 432. Olymp. 87. 1.

- “ Ἑλλάδος πάσης ξυναγωνιουμένης, τὰ μὲν φόβῳ τὰ δὲ  
 “ ὠφελείᾳ. σπονδὰς τε οὐ λύσετε πρότεροι, ἄς γε καὶ ὁ θεὸς  
 “ κελεύων πολεμεῖν νομίζει· παραβεβάσθαι, ἡδίκημέναις δὲ  
 “ μᾶλλον βοηθήσετε· λύουσι γὰρ οὐχ οἱ ἀμυνόμενοι ἀλλ’ οἱ  
 5 “ πρότεροι ἐπιόντες. CXXIV. ὥστε πανταχόθεν καλῶς  
 “ ὑπάρχον ὑμῖν πολεμεῖν, καὶ ἡμῶν τάδε κοινῇ  
 “ παραινούντων, εἴπερ βεβαιοτάτον τὸ ταῦτα  
 “ ξυμφέροντα καὶ πόλεσι καὶ ἰδιώταις εἶναι,  
 “ μὴ μέλλετε Ποτιδιαίταις τε ποιεῖσθαι τιμω-  
 10 “ ρίαν οὖσι Δωριεῦσι καὶ ὑπὸ Ἰώνων πολιορκουμένοις, οὐ  
 “ πρότερον ἢν τούναντίον, καὶ τῶν ἄλλων μετελθεῖν τὴν  
 “ ἐλευθερίαν, ὥς οὐκέτι ἐνδέχεται περιμένοντας τοὺς μὲν ἡδὴ  
 “ βλάπτεσθαι, τοὺς δ’ εἰ γνωσθησόμεθα ξυνελθόντες μὲν  
 “ ἀμύνεσθαι δὲ οὐ τολμῶντες, μὴ πολὺ ὕστερον τὸ αὐτὸ  
 15 “ πάσχειν· ἀλλὰ νομίσαντες ἐς ἀνάγκην ἀφίχθαι, ὧ ἄνδρες  
 “ ξύμμαχοι, καὶ ἅμα τάδε ἄριστα λέγεσθαι, ψηφίσασθε τὸν

1. πάσης A.B.E.F.H.K.V.c.f.g.h.i. C.G. et ceteri ἀπάσης. ξυναγωνιου-  
 νους O. ξυναγωνισομένης c. 2. ὠφελίᾳ Bekk. τε] δὲ c. γε] τε L.O.c.  
 3. νομίζειν C.c. ἡδίκημένας d. ἡδιακειμένας E. 4. ἀμυνόμενοι K.  
 5. πρότερον Q. et pr. G. 6. ὑπάρχον] om. C. ἡμῖν K.N.V.g. τάδε  
 κοινῇ A.B.E.F.H.K.Q.V.c.f.g.h. Haack. Goeller. Bekk. C.G. et vulgo κοινῇ τάδε.  
 7. τῷ] τε K. ταῦτα γρ. A. 9. τε] δὲ c. 11. τὴν om. K. 14. οὐ  
 τολμῶντες] ἀτολμῶντες C.E.K.L.M.O.P.b.e. ἀτολμοῦντες recens F. et γρ. G.  
 15. ἐς F.H.K.O.V.f. Poppo. Goell. ed. 2. εἰς γρ. G. om. B.g.h. cum ipso ἀνάγκην.  
 vulgo ἐπ’ ἀνάγκην. et sic Bekk. ἀφίχθαι om. G. 16. ψηφ. τὸν A.B.C.E.  
 F.G.H.L.M.N.O.P.V.b.c.f.g.h.i. Haack. Poppo. Goeller. Bekk. vulgo ψηφ. δὴ  
 τὸν. ψηφίσασθε G. ψηφίσασθαι E.

3. παραβεβάσθαι] Suidas, παραβε-  
 βάσθαι τὰς σπονδὰς. τὸ παθητικὸν τοῦ  
 παραβεβήκειναι. πάντῃ ἀκολουθῶς Θουκυ-  
 δίδης. DUKE.

7. τὸ ταῦτα ξυμφέροντα] Göller, in  
 his first edition, preferred ταῦτα, “ qua  
 “ mutatione facta sententia fit univer-  
 “ salis, neque ad solos Peloponnesios  
 “ pertinet.” And he referred to the  
 well known words of Sallust, “ idem  
 “ velle, idem nolle, ea demum firma  
 “ amicitia.” But in his second edition  
 he allows that ταῦτα is right. Appa-  
 rently this clause refers to the words

just preceding, τάδε κοινῇ παραινούντων.  
 “ We advise the war not for our own  
 “ interest, but for that of the whole  
 “ confederacy; and it is for their in-  
 “ terest, if it be admitted as most cer-  
 “ tain that this measure is alike for the  
 “ benefit of states and of the indivi-  
 “ duals who reside in them.”

12. περιμένοντας τοὺς μὲν—τοὺς δ’]  
 Compare a similar construction in Xe-  
 nophon, Anabasis, V. 6, 30. λαβόντας  
 ὑμᾶς πόλιν, τὸν μὲν βουλόμενον ἀποπλεῖν  
 ἡδὴ, τὸν δὲ μὴ βουλόμενον κ. τ. λ.

SPARTA. A. C. 432. Olymp. 87. 1.

“ πόλεμον, μὴ φοβηθέντες τὸ αὐτίκα δεινον, τῆς δ’ ἀπ’ αὐτοῦ  
 “ διὰ πλείονος εἰρήνης ἐπιθυμήσαντες· ἐκ πολέμου μὲν γὰρ  
 “ εἰρήνη μᾶλλον βεβαιοῦται, ἀφ’ ἡσυχίας δὲ μὴ πολεμῆσαι  
 2 “ οὐχ ὁμοίως ἀκινδυνον. καὶ τὴν καθεστηκυῖαν ἐν τῇ  
 “ Ἑλλάδι πόλιν τύραννον ἡγησάμενοι ἐπὶ πᾶσιν ὁμοίως 5  
 “ καθεστάναι, ὥστε τῶν μὲν ἤδη ἄρχειν τῶν δὲ διανοεῖσθαι,  
 “ παραστησώμεθα ἐπελθόντες, καὶ αὐτοὶ ἀκινδύνως τὸ λοιπὸν  
 “ οἰκῶμεν, καὶ τοὺς νῦν δεδουλωμένους Ἑλλήνας ἐλευθερώ-  
 3 “ σωμεν.” Τοιαῦτα οἱ Κορίνθιοι εἶπον.

CXXV. Οἱ δὲ Λακεδαιμόνιοι ἐπειδὴ ἀφ’ ἀπάντων ἤκουσαν 10  
 γνώμην, ψῆφον ἐπήγαγον τοῖς ξυμμάχοις ἅπασιν ὅσοι  
 The question being παρῆσαν ἐξῆς, καὶ μείζονι καὶ ἐλάσσονι πόλει·  
 2 put, the majority of καὶ τὸ πλῆθος ἐψηφίσαντο πολεμεῖν. δεδο-  
 the allies vote for war; γμένον δὲ αὐτοῖς εὐθὺς μὲν ἀδύνατα ἦν ἐπι-  
 and proceed to pre- χεῖρῃ ἀπαρασκευοῖς οὖσιν, ἐκπορίζεσθαι δὲ 15  
 pare for it accordingly. χεῖρῃ ἀπαρασκευοῖς οὖσιν, ἐκπορίζεσθαι δὲ 15  
 3 ἐδόκει ἐκάστοις ἃ πρόσφορα ἦν καὶ μὴ εἶναι μέλλησιν. ὅμως  
 δὲ καθισταμένοις ὧν ἔδει ἐνιαυτὸς μὲν οὐ διετρίβη, ἔλασσον  
 δὲ, πρὶν ἐσβαλεῖν ἐς τὴν Ἀττικὴν καὶ τὸν πόλεμον ἄρασθαι  
 φανερώς. CXXVI. ἐν τούτῳ δὲ ἐπρεσβεύοντο τῷ χρόνῳ

3. μᾶλλον] om. G. post βεβαιοῦται ponit e. 5. ὁμοίως ἐπὶ πᾶσι e. 7. παρα-  
 στησώμεθα B.C.G.I. ὑπεξελθόντες Q. αὐτοὶ ἀκινδύνως A.B.E.F.H.N.V.  
 g.h. Goell. Bekk. αὐτοὶ (τε) Poppo. ceteri αὐτοὶ τε ἀκινδύνως. 9. ταῦτα F.H.  
 quod sequebatur μὲν, omisi cum A.B.E.F.H.N.V.c.f.g.h. om. Goeller. Bekk.  
 uncis inclus. Poppo. 13. ἐψηφίσαντο i. δεδομένου L.O.P. 14. ἦν] om. e.  
 16. ἐκάστοις] om. g. μέλλησιν d.e. 18. δέ] γὰρ Q.

13. τὸ πλῆθος ἐψηφίσαντο πολεμεῖν]  
 “ The majority of the allies;” as V. 30, 1.  
 κύριον εἶναι ὅτι αὐτὸ πλῆθος τῶν ξυμ-  
 μάχων ψηφίσθηται; where this same  
 Lacedæmonian confederacy is spoken  
 of. Compare II. 87, 7. 89. 1, 2.  
 δεδομένου] Perperam quidam libri  
 δεδομένου, ex ignoratione Atticismi;  
 de quo Budæus in Commentar. H.  
 Steph. Append. ad Thesaur. pag. 160.  
 et Camerar. ad Act. Apost. ii. 29. Sic  
 cap. præced. §. 1. καλῶς ὑπάρχον ὑμῖν

πολεμεῖν, cap. 120, 5. εὖ δὲ παρασχόν.  
 Nec melius corrector Codicis Græv.  
 mox ἀδύνατον, pro ἀδύνατα. Vid. ad  
 cap. 1, 3. DUKER.

16. ὅμως δὲ καθισταμένοις κ.τ.λ.] This  
 refers to the words εὐθὺς μὲν ἀδύνατα  
 ἦν ἐπιχειρεῖν. “ Although they could  
 “ not commence the attack immedi-  
 “ ately, yet it took up something less  
 “ than a year to prepare for the in-  
 “ vasion.”

SPARTA. A. C. 432. Olymp. 87, 1.

Meantime the Peloponnesians, to give their cause the better colour, pretend a zeal for religion, and call on the Athenians to drive out from among them "the accursed." Explanation of this term given in the story of Cylon.

A. C. 612?

Olymp. 43. 1?

πρὸς τοὺς Ἀθηναίους ἐγκλήματα ποιούμενοι, ὅπως σφίσιν ὅτι μεγίστη πρόφασις εἴη τοῦ πολεμεῖν, ἣν μὴ τι ἑσακούωσι. καὶ πρῶτον μὲν πρέσβεις πέμψαντες οἱ Λακεδαιμόνιοι ἐκέλευον τοὺς Ἀθηναίους τὸ ἄγος ἐλαύνειν τῆς θεοῦ· τὸ δὲ ἄγος ἦν τοιόνδε. Κύλων ἦν Ὀλυμπιονίκης ἀνὴρ Ἀθηναῖος τῶν πάλαι εὐγενῆς τε καὶ δυνατὸς, ἐγεγαμῆκει δὲ θυγατέρα Θεαγένους, Μεγαρέως ἀνδρὸς, ὃς κατ' ἐκείνων

10 τὸν χρόνον ἐτυράννει Μεγάρων. χρωμένω δὲ τῷ Κύλωνι ἐν 4 Δελφοῖς ἀνείλεν ὁ θεὸς ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἐορτῇ καταλαβεῖν τὴν Ἀθηναίων ἀκρόπολιν. ὁ δὲ παρά τε τοῦ 5 Θεαγένους δύναμιν λαβὼν καὶ τοὺς φίλους ἀναπείσας, ἐπειδὴ ἐπῆλθεν Ὀλύμπια τὰ ἐν Πελοποννήσῳ, κατέλαβε τὴν ἀκρό-

2. τοῦ] τοῦτο H. 3. τι] τινες B. ἑσακούωσι G.H.I.L.O.P.Q. et corr. F. ἀκούωσι B. 5. ἐλαύνειν] ἐκβαλεῖν c. τῆς] τοῦ B.L.O. 7. ὀλυμπ. ἀνὴρ Ἀθηναῖος A.B.E.F.H.K.V.c.f.g.h.i. Haack. Poppo. Goeller. Bekk. C.G. et ceteri Ἀθηναῖος ἀνὴρ ὀλυμπ. 9. διαγένους L.O. 10. Μεγάρων] μεγαρέων K.N.i. 11. ἐν τῇ] τῇ om. C.G.K.L.N.P.Q.c.d.e.f. 12. τῇ] τῶν B.c.g.h. τε N.V.i. 14. ἐπῆλθεν B.F.H.I.Q.V.g.h. Poppo. Goeller. ἐπῆλθεν Bekk.

5. τὸ ἄγος τῆς θεοῦ] ἄγος corresponds to the Latin word "sacer," and implies set apart or devoted to some god, whether for good or for evil. Τὸ ἄγος τῆς θεοῦ is then "the accursed thing" devoted to the vengeance of the god—dæss, or that would draw down her vengeance." Compare Herod. VI. 91, 2.

9. Θεαγένους, Μεγαρέως ἀνδρὸς] Compare Aristotle, Rhetoric, I. 2, 7.

14. ἐπῆλθεν Ὀλύμπια] Several MSS. read ἐπῆλθεν, which has been adopted by Poppo and Göller, and also by Kühner, Gr. Gr. §. 424. anmerk. 2. Jelf, 385. δ. Kühner says that a neuter plural substantive may have a plural verb, when the notion of plurality, or of a whole made up of several parts, is prominent in the substantive; and thus he says Ὀλύμπια means, "the Olympic festivities." But it is manifest that the notion of plurality, or of the several festivities which made up the great festival, is here wholly out of place; for it is merely as a mark of time that the

festival is mentioned, and it is considered without the slightest reference to its several constituent parts. Kühner's rule therefore does not apply here, and Poppo's, "that a plural verb may be used wherever a masculine or feminine substantive of the same signification may be tacitly substituted in the place of the neuter; as in the present case ὀλύμπιοι ἀγῶνες may be substituted for ὀλύμπια," would allow of a plural verb in almost every conceivable case. I have therefore followed Bekker in retaining the singular verb ἐπῆλθεν. Compare V. 49, 1. Ὀλύμπια δ' ἐγένετο τοῦ θέρους τούτου, and VIII. 10, 1. ἐν δὲ τούτῳ τὰ ἴσθμα ἐγένετο.

A reason for the apparent anomaly of a neuter plural noun in Greek governing a singular verb, may be seen in Coleridge's Table Talk, vol. II. p. 61. See Donaldson's New Cratylus, p. 314. and seqq.

τὰ ἐν Πελοποννήσῳ] Nam et alibi

πολιν ὥς ἐπὶ τυραννίδι, νομίσας ἑορτὴν τε τοῦ Διὸς μεγίστην  
 6 εἶναι καὶ ἑαυτῷ τι προσήκειν Ὀλύμπια νενικηκότι. εἰ δὲ ἐν  
 τῇ Ἀττικῇ ἢ ἄλλοθι που ἡ μεγίστη ἑορτὴ εἴρητο, οὔτε  
 ἐκείνος ἐτι κατενόησε τό τε μαντεῖον οὐκ ἐδήλου· ἔστι γὰρ  
 καὶ Ἀθηναίοις Διάσια ἃ καλεῖται Διὸς ἑορτὴ Μειλιχίου 5  
 μεγίστη, ἔξω τῆς πόλεως, ἐν ᾗ πανδημεὶ θύουσι, πολλοὶ οὐχ  
 ἱερεῖα ἀλλὰ θύματα ἐπιχώρια· δοκῶν δὲ ὀρθῶς γιγνώσκειν  
 7 ἐπεχείρησε τῷ ἔργῳ. οἱ δ' Ἀθηναῖοι αἰσθόμενοι ἐβοήθησάν  
 τε πανδημεὶ ἐκ τῶν ἀγρῶν ἐπ' αὐτοὺς καὶ προσκαθεζόμενοι  
 8 ἐπολιόρκουν. χρόνου δὲ ἐπιγιγνομένου οἱ Ἀθηναῖοι τρυχό- 10

2. π] om. L.O.P.    ἴν om. pr. G.    5. κα] om. C.G.L.O.e.    μειλιχίου K.  
 6. μεγίστη om. G.V.    οὐχ ἱερεῖα μόνον ἀλλὰ καὶ θύματα codex Giraldis Hist.  
 deor. syntagm. 2.    9. τε] om. N.V.    10. ἐγγιγνομένου C.G.I.L.O.P.e.  
 ἐπιγενομένου c.    οἱ] om. Q.

agebantur, ut hic Scholiastes, et Spanhem. ad Morell. Ep. I. pag. 14. 82. et Ep. V. pag. 303. Sed pro Thucydide, quem hoc scribere dicit, ponendum est nomen Scholiastæ. DUKER.

5. Διάσια] "De Diasiis agitur in Schæf. Appar. Crit. Demosthen. vol. III. p. 318. seqq." GÖLLER.

The reference is to a note of Taylor's, justifying the reading τῶν Πανθίων in the Orat. against Midias, p. 517. Reiske, and asserting that the Πάνθια were the same as the Διάσια.

Μειλιχίου] Jovis Μειλιχίου crebra est apud Veteres mentio. Ad hunc locum pertinent, quæ Schol. Aristoph. Nubib. 407. et ex eo Suidas, habet: Διάσια Ἀθήνησιν ἑορτὴ Μειλιχίου Διός. Nec Athenis solum, sed alibi quoque cultum fuisse Jovem Μειλιχίου constat ex iis, quæ in Histor. Deor. Syntagm. II. congescit Giraldis. Sed et aliis Diis idem cognomen tribuitur, de quo vid. Brod. ad Anthol. Græc. I. 1. 4. DUKER.

6. πολλοὶ οὐχ ἱερεῖα ἀλλὰ θύματα ἐπιχώρια] Such is the correct pointing of this passage as it has been given by Bredow, Haack, Poppo, and Göller; the comma used formerly to be placed after πολλοί, and omitted after θύουσι. The practice here spoken of prevailed also in Egypt; (Herodot. II. 47. 6.) where, on a certain festival on which

swine were necessarily sacrificed, the poorer people offered little figures of dough or paste made into the shape of swine, and baked. Thus the θύματα ἐπιχώρια, mentioned by Thucydides, are rightly explained by the Scholiast as "cakes made into the shape of animals." Every man at the common festivals made an offering according to his means; and his sacrificial feast would consist of the best description of food to which his means could reach. In the earliest times amongst agricultural nations their offerings were commonly of cakes, fruits, wine, or oil; animal sacrifices were rare, because animals were not the common food, and were too valuable to be at any time killed by the poorer classes. Swine were the first exception to this rule, as they could be kept most cheaply, and therefore formed the meat diet most within the reach of the mass of the people. See Varro, De Re Rusticâ, II. 4. But in Egypt, where there was a large population wholly unconnected with agriculture or with pasture, there would be many to whom even bacon would be an unattainable luxury; and even their festival meals could only consist of the cakes which formed their ordinary living.

οὐχ ἱερεῖα, ἀλλὰ θύματα] Vid. Kühnium ad Poluc. I. 26. WASS.

ATHENS. A. C. 612? Olymp. 42. 1?

μενοι τῇ προσεδρεία ἀπῆλθον οἱ πολλοὶ, ἐπιτρέψαντες τοῖς  
 ἐννέα ἄρχουσι τὴν φυλακὴν καὶ τὸ πᾶν αὐτοκράτορσι δια-  
 θεῖναι ἣ ἂν ἄριστα διαγιγνώσκωσι τότε δὲ τὰ πολλὰ τῶν  
 πολιτικῶν οἱ ἐννέα ἄρχοντες ἔπρασσον. οἱ δὲ μετὰ τοῦ 9  
 5 Κύλωνος πολιορκούμενοι φλαύρως εἶχον σίτου τε καὶ ὕδατος  
 ἀπορίᾳ. ὁ μὲν οὖν Κύλων καὶ ὁ ἀδελφὸς αὐτοῦ ἐκδιδρά- 10  
 σκουσιν· οἱ δ' ἄλλοι ὥς ἐπιέζοντο καὶ τινες καὶ ἀπέβησκον  
 ὑπὸ τοῦ λιμοῦ, καθίζουσιν ἐπὶ τὸν βωμὸν ἰκέται τὸν ἐν τῇ  
 ἀκροπόλει. ἀναστήσαντες δὲ αὐτοὺς οἱ τῶν Ἀθηναίων 11  
 10 ἐπιτετραμμένοι τὴν φυλακὴν, ὥς ἐώρων ἀποθνήσκοντας ἐν  
 τῷ ἱερῷ, ἐφ' ᾧ μηδὲν κακὸν ποιήσουσιν, ἀπαγαγόντες  
 ἀπέκτειναν· καθεζομένους δέ τινας καὶ ἐπὶ τῶν σεμνῶν θεῶν

1. προσεδρία P.Q.c. οἱ πολλοὶ] om. N. articulum om. V. 2. φυλακὴν καὶ  
 A.B.E.F.H.K.V.e.f.g.h.i. Poppo. Goeller. Bekk. C.G. et ceteri φυλακὴν τε καί.  
 3. διαγιγνώσκουσι C.F.K.O.e. 4. δὲ] τε K. 5. Κύλωνος] χειμῶνος i. 6. κύ-  
 κλων E. ὁ post καὶ om. K. αὐτοῦ] om. C.G.L.O.P.e. 7. τ. καὶ] καὶ om.  
 H.q. et correct. F. 8. ἀπὸ C.L.e. τὸν] τῶν C. 9. δὲ] om. A. 10. ἐπι-  
 τρεψάμενοι d. 11. ποιήσουσιν c. 12. θεῶν ἐν om. L.O.P. ἐν om. C.G.

3. τότε δὲ—ἔπρασσον] "The scanty  
 "and contradictory information we  
 "possess respecting the insurrection of  
 "Cylon shews the impossibility of as-  
 "certaining the manner in which the  
 "ruling clans, (houses, γένη,) at that  
 "time exercised their privileges." C.F.  
 Hermann. Polit. Antiquit. Gr. §. 103.  
 Eng. Transl. Hermann adds in a note,  
 "Τριακοσίων ἀριστίνδην δικαζόντων is  
 "Plutarch's expression, Solon. XII.  
 "on the other hand, the Scholiast on  
 "Aristophanes Equit. 443. brings the  
 "partizans of Cylon before the Areo-  
 "pagus. Herodot. V. 71, 3. calls the  
 "court, οἱ πρυτάνεις τῶν Ναυκράρων,  
 "οἵπερ ἐνεμον τότε τὰς Ἀθήνας; whilst,  
 "on the other hand, Thucydides says,  
 "I. 126, 8. τότε δὲ τὰ πολλὰ κ. τ. λ.,  
 "whence Harpocratio and others have  
 "confounded these several magistra-  
 "cies." The quotation, however, from  
 "Plutarch is a mistake; the "three hun-  
 "dred elected judges" were not a court  
 "of the aristocratical constitution, but  
 "one appointed after the affair of Cylon  
 "by the consent of both parties to try  
 "the Alcmaeonidae and their friends for

their alleged sacrilege and murder: and  
 the authority of the Scholiast on Ari-  
 stophanes as to points in the constitu-  
 tional history of Athens is of very little  
 value. The statements of Herodotus  
 and Thucydides are indeed perplexing;  
 and it is not easy to say whether they  
 are really contradictory, or would be  
 found consistent with each other, if we  
 knew more of the details of the govern-  
 ment of that period.

9. ἀναστήσαντες δὲ αὐτοὺς οἱ τῶν  
 Ἀθηναίων ἐπιτετραμμένοι] Vid. Valck-  
 enar. ad Herodot. V. 71, 3. p. 407.  
 Βεκκ. A person is said ἀναστῆσαι  
 ἰκέτην, by offering his hand to the sup-  
 pliant sitting at the altar, and raising  
 him from the ground; an action which  
 implied that the safety which he sought  
 was pledged to him.

12. σεμνῶν θεῶν] Εὐμένιδες a Sicyo-  
 niis, σεμναὶ θεαὶ ab Atheniensibus dice-  
 bantur, teste Pausania in Corinthiacis.  
 Antiqui (ut inquit Helladius in Chre-  
 stomathia) solliciti fuerunt, ne male  
 ominosa dicerent, ideo Ἐρμινίαν Εὐ-  
 μενίδες vel venerandas deas, μύσος sce-  
 leratum vocabant ἄγος. Sed Gram-

ATHENS. A. C. 612? Olymp. 42. 1?

12 ἐν τοῖς βωμοῖς ἐν τῇ παρόδῳ διεχρήσαντο. καὶ ἀπὸ τούτου  
 ἐναγεῖς καὶ ἀλιτήριοι τῆς θεοῦ ἐκεῖνοί τε ἐκαλοῦντο καὶ τὸ  
 13 γένος τὸ ἀπ' ἐκείνων. ἤλασαν μὲν οὖν καὶ οἱ Ἀθηναῖοι τοὺς  
 ἐναγεῖς τούτους, ἤλασε δὲ καὶ Κλεομένης ὁ Λακεδαιμόνιος  
 ὕστερον μετὰ Ἀθηναίων στασιαζόντων, τοὺς τε ζῶντας  
 ἐλαύνοντες καὶ τῶν τεθνεώτων τὰ ὀστᾶ ἀνελόντες ἐξέβαλον  
 κατῆλθον μέντοι ὕστερον, καὶ τὸ γένος αὐτῶν ἔστιν ἔτι ἐν τῇ  
 πόλει. CXXVII. τοῦτο δὴ τὸ ἄγος οἱ Λακε-  
 δαιμόνιοι ἐλαύνειν ἐκέλευον δῆθεν τοῖς θεοῖς  
 πρῶτον τιμωροῦντες, εἰδότες δὲ Περικλέα τὸν 10  
 Ξανθίππου προσεχόμενον αὐτῷ κατὰ τὴν  
 μητέρα, καὶ νομίζοντες ἐκπεσόντος αὐτοῦ ῥαῶν  
 2 σφίσι προχωρεῖν τὰ ἀπὸ τῶν Ἀθηναίων. οὐ μέντοι τοσοῦτον  
 ἤλπίζον παθεῖν ἂν αὐτὸν τοῦτο ὅσον διαβολὴν οἴσειν αὐτῷ  
 πρὸς τὴν πόλιν, ὥς καὶ διὰ τὴν ἐκείνου ξυμφορὰν τὸ μέρος 15

A. C. 432.

Olymp. 87. 1.

The real object of the Peloponnesians was to excite odium against Pericles, as he was of the family of "the accursed."

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matici illa per Antiphrasin nominant. Vide Meursii Attic. Lect. I. 4. c. 1. HUDS.

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SPARTA. A. C. 432. Olymp. 87. 1.

ἔσται ὁ πόλεμος. ὦν γὰρ δυνατώτατος τῶν καθ' ἑαυτὸν καὶ 3  
ἄγων τὴν πολιτείαν ἤναντιοῦτο πάντα τοῖς Λακεδαιμονίοις,  
καὶ οὐκ εἶα ὑπέικειν ἄλλ' ἐς τὸν πόλεμον ὥρμα τοὺς  
'Αθηναίους.

5 CXXXVIII. 'Αντεκέλευον δὲ καὶ οἱ 'Αθηναῖοι τοὺς Λακε-  
δαιμονίους τὸ ἀπὸ Ταινάρου ἄγος ἐλαύνειν. οἱ γὰρ Λακεδαί- 2

The Athenians retort  
by calling on the La-  
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out "the accursed"  
from among them-

10 selves. The curse of  
Tanarus; and the  
curse of Minerva of  
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This last leads Thu-  
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and death of Pausa-  
nias.

15 (128—134.)

Pausanias first corre-  
sponded with the king  
of Persia after the  
taking of Byzantium.  
(Ch. 94.)

μόνιοι ἀναστήσαντές ποτε ἐκ τοῦ ἱεροῦ τοῦ  
Ποσειδῶνος ἀπὸ Ταινάρου τῶν Εἰλώτων  
ικέτας ἀπαγαγόντες διέφθειραν· δι' ὃ δὴ καὶ  
σφίσιν αὐτοῖς νομίζουσι τὸν μέγαν σεισμὸν  
γενέσθαι ἐν Σπάρτῃ. ἐκέλευον δὲ καὶ τὸ τῆς 3  
Χαλκιοίκου ἄγος ἐλαύνειν αὐτούς· ἐγένετο δὲ  
τοιούνδε. ἐπεὶδὴ Πausανίας ὁ Λακεδαιμόνιος τὸ 4  
πρῶτον μεταπεμφθεὶς ὑπὸ Σπαρτιατῶν ἀπὸ  
τῆς ἀρχῆς τῆς ἐν 'Ελλησπόντῳ καὶ κριθεὶς ὑπ'  
αὐτῶν ἀπελύθη μὴ ἀδικεῖν, δημοσίᾳ μὲν οὐκέτι  
ἐξεπέμφθη, ἰδίᾳ δὲ αὐτὸς τριήρῃ λαβὼν 'Ερμι-  
ονίδα ἄνευ Λακεδαιμονίων ἀφικνεῖται ἐς 'Ελ-

λήσποντον, τῷ μὲν λόγῳ ἐπὶ τὸν 'Ελληνικὸν πόλεμον, τῷ  
20 δὲ ἔργῳ τὰ πρὸς βασιλέα πράγματα πράσσειν, ὥσπερ καὶ

1. ἑαυτοῦ h. 2. πόλιν K. 3. ὑπῆκειν E. 6. τὸ] om. d. ἀπὸ τοῦ  
ταινάρου d. ἄγος—Ταινάρου] om. H. 8. εἰλώτων ἱκέτας A.B.C.F.G.H.K.  
N.V.e.f.g.h.i. Haack. Poppo. Goeller. Bekk. vulgo εἰλώτων τοὺς ἱκέτας. 9. διὰ  
Bekk. 11. ἐν τῇ σπάρτῃ G.L.O.P.e. καὶ] om. K. 16. μὲν οὖν οὐκέτι G.  
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νος, ante τὰ ponunt C.G.L.O.P.Q.e. om. A.B.E.F.H.K.N.V.c.d.f.g. om. Poppo.  
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II. 67, 3. Poppo interprets it "pro vi-  
"rili parte;" and there it will bear that  
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10. De hoc terræ motu vid. Pausan.  
VII. 25. Duker.

σεισμὸν] v. Suidam in ἀπίσπασε.

Ælian. V. H. VII. 7. Pausan. Mee-  
sen. 24. et Ach. VII. 25. Wlass. not.  
MS.

20. πράγματα πράσσειν] The infinitive  
mood belongs to the preceding  
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παράδουσαι τὰς ναῦς συμπλέων, and  
other passages quoted by Matthiæ, Gr.  
Gr. §. 535, b. Jelf, 669, e.

- <sup>12</sup> ἐν τοῖς βωμοῖς ἐν τῇ παρόδῳ διεχρήσαντο. καὶ ἀπὸ τούτου  
 ἐναγεῖς καὶ ἀλιτήριοι τῆς θεοῦ ἐκείνοί τε ἐκαλοῦντο καὶ τὸ  
<sup>13</sup> γένος τὸ ἀπ' ἐκείνων. ἤλασαν μὲν οὖν καὶ οἱ Ἀθηναῖοι τοὺς  
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The real object of the Peloponnesians was to excite odium against Pericles, as he was of the family of "the accursed."

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SPARTA. A. C. 432. Olymp. 87. 1.

ἔσται ὁ πόλεμος. ὦν γὰρ δυνατώτατος τῶν καθ' ἑαυτὸν καὶ 3  
 ἄγων τὴν πολιτείαν ἡγαντιοῦτο πάντα τοῖς Λακεδαιμονίοις,  
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The Athenians retort by calling on the La-  
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λήσποντον, τῷ μὲν λόγῳ ἐπὶ τὸν Ἑλληνικὸν πόλεμον, τῷ  
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τὸ πρῶτον ἐπεχείρησεν, ἐφίεμενος τῆς Ἑλληνικῆς ἀρχῆς  
 5 A. C. 478. Olymp. 75. 3. εὐεργεσίαν δὲ ἀπὸ τοῦδε πρῶτον εἰς βασιλείαν  
 κατέθετο καὶ τοῦ παντὸς πράγματος ἀρχὴν  
 ἐποιήσατο· Βυζάντιον γὰρ ἔλων τῇ προτέρᾳ παρουσίᾳ μετὰ  
 τὴν ἐκ Κύπρου ἀναχώρησιν (εἶχον δὲ Μῆδοι αὐτὸ καὶ εἰς  
 βασιλείῳ προσήκοντες τινες καὶ ξυγγενεῖς [οἱ] ἑάλωσαν ἐν  
 αὐτῷ) τότε τούτους οὓς ἔλαβεν ἀποπέμπει βασιλεῖ κρύφα  
 τῶν ἄλλων ξυμμάχων, τῷ δὲ λόγῳ ἀπέδρασαν αὐτόν.  
 6 ἔπρασε δὲ ταῦτα μετὰ Γογγύλου τοῦ Ἑρετρίεως, ὅπερ  
 7 ἐπέτρεψε τὸ τε Βυζάντιον καὶ τοὺς αἰχμαλώτους. ἔπεμψε δὲ <sup>10</sup>  
 καὶ ἐπιστολὴν τὸν Γόγγυλον φέροντα αὐτῷ· ἐνεγέγραπτο δὲ  
 τάδε ἐν αὐτῇ, ὥς ὕστερον ἀνευρέθη. “Πausanias ὁ ἡγεμὼν  
 “τῆς Σπάρτης τούσδε τέ σοι χαρίζεσθαι βουλόμενος ἀπο-  
 “πέμπει δορὶ ἔλων, καὶ γνώμην ποιοῦμαι, εἰ καὶ σοὶ δοκεῖ,  
 “θυγατέρα τε τὴν σὴν γῆμαι καὶ σοι Σπάρτην τε καὶ τὴν <sup>15</sup>  
 8 “ἄλλην Ἑλλάδα ὑποχείριον ποιῆσαι. δυνατὸς δὲ δοκῶ εἶναι  
 9 “ταῦτα πράξαι μετὰ σοῦ βουλευόμενος. εἰ οὖν τί σε τούτων  
 “ἀρέσκει, πέμπε ἄνδρα πιστὸν ἐπὶ θάλασσαν δι’ οὗ τὸ  
 “λοιπὸν τοὺς λόγους ποιησόμεθα.” CXXIX. τοσαῦτα μὲν  
His proposals were readily accepted by Xerxes. ἡ γραφὴ ἐδήλου, Ξέρξης δὲ ἥσθη τε τῇ ἐπι- <sup>20</sup>  
 στολῇ καὶ ἀποστέλλει Ἀρτάβαζον τὸν Φαρ-  
 νάκου ἐπὶ θάλασσαν, καὶ κελεύει αὐτὸν τὴν τε Δασκυλίτην

1. ἐπεχείρησεν A.B.F.H.N.V.h. Porpo. ἐπεχείρισεν K. ἑλλήνων f. 3. κατέ-  
 θετο C. 4. γὰρ] δὲ L. 5. κυρίου E. δὲ καὶ μῆδοι P. 7. ἔλαβον B.  
 9. γογγύλου d. φ, omitta περ, A.E.F.H.K.N.V.c.f.g.h.i. 11. γογγύλου d.i.  
 αὐτῷ φέροντα i. 12. τάδε ἐν A.C.E.F.G.H.L.N.O.Q.V.c.f.g.h. Haack. Porpo.  
 Goell. Bekk. B. et vulgo τάδε καὶ ἐν. εὐρέθη f. δ] om. Q. 13. τε]  
 om. L. χαρίσασθαι L.O. et marg. G: pr. enim om. 15. τε] om. g. τὴν]  
 om. C.G.e. καὶ σοὶ F. τε] om. C.G.L.O. 16. ποιῆσθαι c. ποιῆν h.  
 δὴ c. δοκεῖ f. εἶναι δοκῶ G. εἶναι] om. c.f. 17. βουλόμενος b. σοὶ Q.g.  
 20. δέ] om. K.d. τε] om. K.L.O.d.g. τῆς ἐπιστολῆς E. 21. φανάκου F.  
 22. θαλάσσης L.O.P. αὐτὸν] om. g. δασκυλίτην E.F. δασκυλίτην b.d.e.  
 δασκυλίτην g. σκυλίτην V.

6. οἱ] omittendum fortasse hoc pro-  
 nomen. BEKK.

18. θάλασσαν] θάλατταν Sch. Aristoph.  
 Plut. 69. at hac forma noster vix ullibi.

Wass. Thucydidem neque in hoc,  
 neque in aliis quibusdam vocabulis,  
 gemino τ uti, adnotat e vetustis Gram-  
 maticis Eustath. ad Homer. Il. ε'. p.

SPARTA. A. C. 478. 7. Olymp. 75. 3.

σατραπείαν παραλαβεῖν, Μεγαβάτην ἀπαλλάξαντα ὃς πρό-  
 τερον ἦρχε, καὶ παρὰ Πausανίαν ἐς Βυζάντιον ἐπιστολὴν  
 ἀντεπετίθει αὐτῷ ὡς τάχιστα διαπέμψαι καὶ τὴν σφραγίδα  
 ἀποδεῖξαι, καὶ ἦν·τι αὐτῷ Πausανίας παραγγέλλη περὶ τῶν  
 5 ἑαυτοῦ πραγμάτων, πράσσειν ὡς ἄριστα καὶ πιστότατα.  
 ὁ δὲ ἀφικόμενος τά τε ἄλλα ἐποίησεν ὥσπερ εἴρητο καὶ τὴν 2  
 ἐπιστολὴν διέπεμψεν· ἀντεγέγραπτο δὲ τάδε. “<sup>ε</sup>Ωδε λέγει  
 “ βασιλεὺς Ξέρξης Πausανία. καὶ τῶν ἀνδρῶν οὓς μοι  
 “ πέραν θαλάσσης ἐκ Βυζαντίου ἔσωσας κεῖταί σοι εὐεργεσία  
 10 “ ἐν τῷ ἡμετέρῳ οἴκῳ ἔσαι ἀνάγραφτος, καὶ τοῖς λόγοις τοῖς  
 “ ἀπὸ σοῦ ἀρέσκομαι. καί σε μήτε νύξ μήθ’ ἡμέρα ἐπισχέτω 3  
 “ ὥστε ἀνεῖναι πράσσειν τι ὧν ἐμοὶ ὑπισχνῇ, μηδὲ χρυσοῦ  
 “ καὶ ἀργύρου δαπάνη κεκωλύσθω, μηδὲ στρατιᾶς πλήθει, εἴ  
 “ ποι δεῖ παραγίγνεσθαι· ἀλλὰ μετ’ Ἀρταβάζου ἀνδρὸς  
 15 “ ἀγαθοῦ, ὃν σοι ἔπεμψα, πᾶσσε θαρσῶν καὶ τὰ ἐμὰ καὶ  
 “ τὰ σὰ ὅπη κάλλιστα καὶ ἄριστα ἔξει ἀμφοτέροις.”  
 CXXX. ταῦτα λαβὼν ὁ Πausανίας τὰ γράμματα, ὧν καὶ

1. σατραπίαν C.E.P.b.d.e.g. 2. περὶ M.b. 3. ἀντεπιτίθει E. 4. παρα-  
 γέλη K.Q.g. παραγγέλει c. 5. ἑαυτῶν i. 6. ὡς προείρητο L.O. 7. ἐπι-  
 στολὴν] om. c. ἀντεπεγέγραπτο C.G.I.L.M.O. ἀντέγραπτο e. 9. ἔσωσας  
 A.B.C.E.F.H.I.K.N.V.c.e.f.g.h. Haack. Poppo. Goeller. Bekk. G. et vulgo διέ-  
 σωσας. κεῖται A.B.E.N.g.h. cum Thom. M. v. αεί. Poppo. Goeller. Bekk.  
 C.G. et ceteri κείσεται. 10. ἄγραφτος K. 11. καὶ σέ F. μήτε ἡμέρα V.  
 12. πρᾶττειν f. 13. δαπάνη E. εἶπη 1. 15. θαρρῶν A.C.L.O.P.Q.f.  
 16. καὶ ἄριστα] om. Q.

813. Add. Steph. supr. ad cap. 20, 3. Σε ἀρέσκει, pro σοι, Atticorum esse ad-  
 notat Schol. Aristoph. Plut. 353. Ran. 103. Schol. Theocr. ad I. Idyll. 61. et Corinth. in libello de Dialectis. Vid. Spanhem. ad Aristoph. Plut. 353. DUKER.

ib. τὴν Δασκυλίτιν σατραπείαν] The satrapy of Dascylium comprehended the cities of the Hellespont, Bithynia, and Paphlagonia, extending along the southern shore of the Hellespont, the Propontis, and the Euxine. It took its name from Dascylium, an inconsiderable town on the shore of the Propontis, where the satrap resided, and had a castle surrounded by a park or chase, such as were commonly possessed by the Persian governors. This was the

province of which Pharnabazus was afterwards satrap. See Herodotus, III. 90, 3. Xenophon, Hellen. IV. 1, 15. Strabo, XII. p. 670. ed. Xyland.

9. κεῖταί σοι εὐεργ.] Hoc idem est ac si dixisset; εὐεργέτης ἀναγραφθῆση καὶ κληθῆση ἐν τῷ ἡμετέρῳ οἴκῳ. Nam qui de Rege et regno Persarum bene meriti erant, Ὀροσάγγαι ab iis dicebantur (εὐεργέται Græci vertere) et eorum nomina codicibus regiis inferebantur; ut nos sacri et profani scriptores docent. Vide Herodotum, V. 11. et VIII. 85, 4, 5. et c. 6. lib. Estheræ. HUDS. Ad ea, quæ hic adnotat Huds. add. Brisson. lib. I. de Regno. Persar. pag. 93. Herald. I. Adversar. 9. et Grot. ad Esther. VI. 1. DUKER.

SPARTA. A. C. 478. 7. Olymp. 75. 3.

πρότερον ἐν μεγάλῳ ἀξιώματι ὑπὸ τῶν Ἑλλήνων διὰ τὴν

Which elated Pausanias extremely, and increased in him that arrogant behaviour which drove the Asiatic Greeks to put themselves under the supremacy of Athens.

(Ch. 95.)

Πλαταιᾶσιν ἡγεμονίαν, πολλῶ τότε μᾶλλον ἦρτο, καὶ οὐκέτι ἡδύνατο ἐν τῷ καθεστηκότι τρόπῳ βιοτεῦναι, ἀλλὰ σκευάς τε Μηδικὰς ἐνδύόμενος ἐκ τοῦ Βυζαντίου ἐξήει, καὶ διὰ τῆς Θράκης πορευόμενον αὐτὸν Μῆδοι καὶ Αἰγύπτιοι ἐδορυφόρου, τράπεζάν τε Περσικὴν παρετίθετο, καὶ κατέχειν τὴν διάνοιαν οὐκ ἡδύνατο, ἀλλ' ἔργοις βραχέσι προὔδηλον ᾗ τῇ γνώμῃ μειζόνως ἐσέπειτα ἔμελλε πράξειν. δυσπρόσοδόν τε αὐτὸν παρεῖχε, καὶ τῇ ὀργῇ οὕτω χαλεπῇ ἐχρήτο ἐς πάντας ὁμοίως ὥστε μηδένα δύνασθαι προσιέναι· διόπερ καὶ πρὸς τοὺς Ἀθηναίους οὐχ ἥκιστα ἡ ξυμμαχία μετέστη. CXXXI. οἱ δὲ Λακεδαιμόνιοι αἰσθόμενοι τό τε πρῶτον δι' αὐτὰ ταῦτα ἀνεκάλεσαν αὐτὸν, καὶ ἐπειδὴ τῇ Ἑρμιονίδι νηὶ τὸ δεύτερον ἐκπλεύσας οὐ κελευσάντων αὐτῶν τοιαῦτα ἐφαίνετο ποιῶν, καὶ ἐκ τοῦ Βυζαντίου βία ὑπ' Ἀθηναίων ἐκπολιορκηθεὶς ἐς μὲν τὴν Σπάρτην οὐκ ἐπανεχώρει, ἐς δὲ Κολωνὰς τὰς Τρῳάδας ἰδρυθεὶς πρᾶσσαν τε ἐσηγγέλλετο αὐτοῖς πρὸς 20

He had been recalled therefore by his government; but going out again in a private capacity, and continuing his treasonable intrigues, he was recalled a second time and put under arrest.

A. C. 477—467.

1. πρῶτον C.G.I.L.O.e. 2. πλαταιᾶσιν F.H.Q.g. Poppo. Goell. Bekk. probante Dukero. Vulgo, Πλαταιᾶσιν. μᾶλλον τότε B.b.c.f.g.h.i. 3. ἐδύνατο K. Bekk. καθεστηκότι A.B.E.F.H.K.V.b.c.f.g. Poppo. Goeller. Bekk. C.G. et ceteri καθεστῶτι. 7. Περσικὴν] μηδικὴν K.b.c.f. 8. περιετίθετο V. κατέχειν] τεύχειν I. ἐδύνατο V. Bekk. 9. προὔδηλον Bekk. 11. μηδένα] μὴ N.V. 12. διὸ e. ἡ] καὶ K. 14. τότε V. αὐτὰ] om. C. ἀνεκάλεσαντο F.H.Q. Poppo, qui et hæc subjicit, "et Thom. Magist. in ἀνακαλοῦμαι, quanquam in hoc "duo codd. ἀνεκάλεσαν habent. Recte autem idem Thom. observat et ἀνακαλοῦμαι et ἀνακαλῶ dici." ἀνεκάλεσεν E. 17. ἀπὸ O. 19. ἐχώρει c.f. κωλωνὰς V. τρῳάδας B.F.H.g.h. Poppo. τρῳάδας e. vulgo Τρῳάδας. 20. ἰδρυθεὶς C.E.G.L.O.P.Q.e. αὐτοῖς post βαρβάρους ponit P. πρὸς A.B.E.F.H.K. N.Q.V.g.h.i. Poppo. Haack. Goell. Bekk. C.G. et ceteri ἐς.

10. δυσπρόσοδόν τε—πάντας] Thomas M. χαλεπῶς legit, non χαλεπῇ. Ὀργὴν Casaub. ad Dion. Halic. IV. 244. hic accipit pro ingenio ac moribus, ut in illo Dionysii l. d. βαρὺς καὶ χαλεπὸς ὀργήν. Ita sæpe sumitur. Vid. Schol. ad cap. 122, 2. et 140, 1. huius lib. Aristoph. Equit. 41. Sophocl. Ajac. 646. et ad utrumque Schol. nec non Casaub. ad

Aristoph. l. d. Add. Cl. Wass. infr. ad cap. 140, 1. DUKER.

13. οἱ δὲ Λακεδαιμόνιοι] Vid. Aristotel. Polit. VII. 14, 20. Mox puto legendum ἀνεκάλεσαντο. Ita certe Thom. Magist. Wass. Et apud Thomam in ἀνακαλοῦμαι, qui et τότε legit, ut Cass. et Gr. non τό, τε. DUKER.

16. τοιαῦτα] "Malim τὰ αὐτά." DOBREE.

SPARTA. A. C. 477—467.

τοὺς βαρβάρους καὶ οὐκ ἐπ' ἀγαθῷ τὴν μονὴν ποιούμενος,  
 οὕτω δὴ οὐκέτι ἐπεςχον, ἀλλὰ πέμψαντες κήρυκα οἱ ἔφοροι  
 καὶ σκυτάλην εἶπον τοῦ κήρυκος μὴ λείπεσθαι, εἰ δὲ μὴ,  
 πόλεμον αὐτῷ Σπαρτιάτας προαγορεύειν. ὁ δὲ βουλόμενος<sup>2</sup>  
<sup>5</sup> ὥς ἦκιστα ὑποπτος εἶναι καὶ πιστεύων χρήμασι διαλύσειν  
 τὴν διαβολὴν ἀνεχώρει τὸ δεύτερον εἰς Σπάρτην. καὶ εἰς μὲν<sup>3</sup>  
 τὴν εἰρκτὴν ἐσπίπτει τὸ πρῶτον ὑπὸ τῶν ἐφόρων (ἔξεστι δὲ  
 τοῖς ἐφόροις τὸν βασιλέα δρᾶσαι τοῦτο), ἔπειτα διαπραξά-  
 μενος ὕστερον ἐξῆλθε, καὶ καθίστησιν ἑαυτὸν εἰς κρίσιν τοῖς  
<sup>10</sup> βουλομένοις περὶ αὐτὸν ἐλέγχειν. CXXXII. καὶ φανερόν  
 μὲν εἶχον οὐδὲν οἱ Σπαρτιάται σημεῖον, οὔτε  
 οἱ ἐχθροὶ οὔτε ἡ πᾶσα πόλις, ὅτῳ ἂν πιστεύ-  
 σαντες βεβαίως ἐτιμωροῦντο ἄνδρα γένους τε  
 τοῦ βασιλείου ὄντα καὶ ἐν τῷ παρόντι τιμὴν  
 ἔχοντα (Πλείσταρχον γὰρ τὸν Λεωνίδου ὄντα  
 βασιλέα καὶ νέον ἔτι ἀνεψιὸς ὦν ἐπετρόπευεν).  
 ὑποψίας δὲ πολλὰς παρείχε τῇ τε παρανομίᾳ καὶ ζηλώσει  
 τῶν βαρβάρων μὴ ἴσος βούλεσθαι εἶναι τοῖς παροῦσι, τὰ τε  
 ἄλλα αὐτοῦ ἀνεσκόπουν, εἴ τί που ἐξεδεδιήτητο τῶν καθε-  
<sup>20</sup> στῶτων νομίμων, καὶ ὅτι ἐπὶ τὸν τρίποδά ποτε τὸν ἐν Δελ-

2. ἔπασχον E. κήρυκα] om. d. 4. σπαρτιάται V. προαγορεύειν  
 B.P.b.d.e. 5. ὥς] om. L.O.P. 6. παραβολὴν C.e. ἐνεχώρει V. εἰς  
 τὴν σπάρτην K. 7. ἐκπίπτει V. 9. αὐτὸν L.O.P. Q. 10. περὶ] om. g.  
 αὐτὸν A.B.E.F.G.H.N.Q.e.g.h.i. Haack. Poppo. Goell. Bekk. C. et vulgo αὐτῶν.  
 11. οἱ σπαρτιάται οὐδὲν g. οὔτε οἱ ἐχθροὶ] om. A.B.h. 13. τε] om. g.  
 16. ἐπετρόπευσεν E. 17. δέ] τε C. om. e. 18. ἴσως E. τε] om. d.  
 19. εἴ που τι K. ἐξεδεδιαίτητο E. 20. ποτε] τε B.g.h. τὸν] τῶν C.

8. διαπραξάμενος] Having settled the business. Compare V. 89.

17. τῇ τε παρανομίᾳ] This is more plainly expressed with regard to Alcibiades, IV. 15, 4. τῆς παρανομίας εἰς τὴν δίαιταν, and 28, 2. τὴν εἰς τὰ ἐπιτηδεύματα οὐ δημοτικὴν παρανομίαν.

18. μὴ ἴσος εἶναι τοῖς παροῦσι] "Not to be content with things as they were." "To be something greater than the present state of things permitted."

20. ἐπὶ τὸν τρίποδα τὸν ἐν Δελφοῖς] Hanc rem, ut et versus repetiit Demosthenes, κατὰ Νεαίρας, p. 1378. Reisk. Versus, quos Græci tripodi inscripserunt, apud Diodorum L. XI. 33. p. 430. reperiuntur: Ἑλλάδος εὐρυχόρου σωτῆρες τόνδ' ἀνέθηκαν, Δουλοσύνης στυγεράς ῥυσάμενοι πόλιας. ubi vid. Wesseling. GOTTL. This was a golden tripod, supported by a figure of a serpent with three heads made of bronze. Comp. Herodotus, IX. 81, 1. with Wes-

φοῖς, ὃν ἀνέθεσαν οἱ Ἕλληνες ἀπὸ τῶν Μήδων ἀκροθίνιον, ἡξίωσεν ἐπιγράψασθαι αὐτὸς ἰδίᾳ τὸ ἐλεγείον τόδε,

Ἑλλήνων ἀρχηγὸς ἐπεὶ στρατὸν ὤλεσε Μήδων,  
Παυσανίας Φοῖβῳ μῆμ' ἀνέθηκε τόδε.

τὸ μὲν οὖν ἐλεγείον οἱ Λακεδαιμόνιοι ἐξεκόλαψαν εὐθὺς τότε ἀπὸ τοῦ τρίποδος τοῦτο, καὶ ἐπέγραψαν ὀνομαστὶ τὰς πόλεις ὅσαι ξυγκαθελοῦσαι τὸν βάρβαρον ἔστησαν τὸ ἀνάθημα· τοῦ μέντοι Παυσανίου ἀδίκημα καὶ τοῦτ' ἐδόκει εἶναι, καὶ ἐπειδὴ ἐν τούτῳ καθειστήκει, πολλῶ μᾶλλον παρόμοιον <sup>2</sup>πραχθῆναι ἐφαίνετο τῇ παρούσῃ διανοίᾳ. ἐπυνθάνοντο δὲ <sup>10</sup>καὶ ἐς τοὺς Εἰλωτας πράσσειν τι αὐτὸν, καὶ ἦν δὲ οὕτως· ἐλευθέρωσιν τε γὰρ ὑπισχνεῖτο αὐτοῖς καὶ πολιτείαν, ἣν <sup>3</sup>ξυνεπαναστῶσι καὶ τὸ πᾶν ξυγκατεργάσωνται. ἀλλ' οὐδ' ὥς οὐδὲ τῶν Εἰλώτων μηνυταῖς τισὶ πιστεύσαντες ἡξίωσαν νεώτερόν τι ποιεῖν ἐς αὐτὸν, χρώμενοι τῷ τρόπῳ ᾧ περ <sup>15</sup>εἰώθασιν ἐς σφᾶς αὐτοὺς, μὴ ταχεῖς εἶναι περὶ ἀνδρὸς Σπαρτιάτου ἄνευ ἀναμφισβητήτων τεκμηρίων βουλευσαί τι ἀνήκεστον, πρὶν γε δὴ αὐτοῖς, ὡς λέγεται, ὁ μέλλων τὰς τελευταίας βασιλεῖ ἐπιστολὰς πρὸς Ἀρτάβαζον κομεῖν, ἀνὴρ Ἀργίλιος, παιδικὰ ποτε ὦν αὐτοῦ καὶ πιστότατος ἐκείνῳ, <sup>20</sup>μηνυτῆς γίγνεται, δέισας κατὰ ἐνθύμησιν τινα ὅτι οὐδεὶς πω τῶν πρὸ ἑαυτοῦ ἀγγέλων πάλιν ἀφίκετο, καὶ παραποιησά-

2. αὐτὸς ἐπιγράψασθαι e. ἐπιγράψαι αὐτὸς f. εἰλεῖον C. 3. ἀρχὸς B.g.h.  
6. τοῦτου C.e. 7. συγκαθελοῦσαι f. ἔστησαν τὸ B.F.G.H.K.L.N.O.g.  
A.C.E. et vulgo ἔστήσαντο. 9. ἐπειδὴ A.B.E.F.H.K.N.V.c.f.g.h.i. Porpo.  
Goeller. Bekk. C.G. et ceteri ἐπεὶ γε δὴ. παρόμοιον] προσίμιον e. 10. ἐφαί-  
μετο] ἐβούλετο C.e. ἐπυνθάνετο P. 11. πράσσειν τι αὐτὸν καὶ εἰς τοὺς εἰλωτας A.  
αὐτὸν καὶ εἰς τοὺς εἰλ. πράσσειν τι f.g.h. 13. ξυγκατεργάσσονται E. 14. τισὶ]  
om. L.P. 15. ᾧ om. L.P. 16. εἰώθεσαν Q. 17. ἀμφισβητή-  
των E.K. 20. αὐτοῦ f. 22. αὐτοῦ L.O.

selling's note; and Gibbon, "Decline  
"and Fall," vol. III. ch. 17. p. 22. ed.  
8vo. note.

21. ἐνθύμησιν] Observat hanc vocem  
e Thucydide Pollux II. 231. DUKER.  
22. παραποιησάμενος σφραγίδα] "Hav-  
"ing counterfeited the seal of Pausa-

"nias;" i. e. having made a seal which  
was near or like the seal of Pausanias.  
Thus παράσημον ἀργύριον is money  
with a forged stamp, not the real stamp  
itself, but one near or like it. Compare  
Blomfield, Glossary to Agamem. 754.



SPARTA. A. C. 477—467.

μενος σφραγίδα, ἵνα ἦν ψευσθῇ τῆς δόξης ἢ καὶ ἐκεῖνός τι μεταγράψαι αἰτήσῃ μὴ ἐπιγνῶ, λύει τὰς ἐπιστολάς, ἐν αἷς ὑπονοήσας τι τοιοῦτο προσεπεστάλθαι καὶ αὐτὸν εὗρεν ἐγγεγραμμένον κτείνειν. CXXXIII. τότε δὲ οἱ ἔφοροι

5 By their instructions, δείξαντος αὐτοῦ τὰ γράμματα μᾶλλον μὲν  
he then took sanc- ἐπίστευσαν, αὐτήκοοι δὲ βουλευθέντες ἔτι γε-  
tuary; and when Pau- νέσθαι αὐτοῦ Πausanίου τι λέγοντος, ἀπὸ  
sanias went to him, παρασκευῆς τοῦ ἀνθρώπου ἐπὶ Ταίναρον ἰκέτου  
and urged him to con- οἰχομένου καὶ σκηνησαμένου διπλὴν διαφρά-  
tinue in his service, γματι καλύβην, ἐς ἣν τῶν τε ἐφόρων ἐντός  
the Ephori contrived  
10 to overhear the con-  
version.

1. καὶ] om. f.g. τι μεταγράψαι A.B.C.E.F.G.H.K.L.O.P.Q.V.e.f.g.h. Haack. Poppo. Goell. μεταγράψαι, omisso τι, i. μεταγράψαι τι vulgo. 3. τοιοῦτο A.B.E.F.H.V. Poppo. Goell. Bekk. C.G. et ceteri τοιοῦτον. 4. τότε B.E.F.G. H.K.L.N.O.V.c.d.h.i. Haack. Poppo. Goell. Bekk. A.C. et vulgo τότε. δὲ A.E.F.H.K.c.d.i. Poppo. Goell. Bekk. B.C.G. et vulgo δὲ. om. N.V. 5. δει-  
ξαντες e. μὲν] ἂν g. 6. βουλευθέντες A.B.F.H.V.c.g. ἔτι om. L.O.P.  
8. οἰχομένου ἰκέτου f. 9. σκηνησαμένου P. 10. τε] Uncis inclusit Poppo.  
ἐντός] om. N.V. post ἔκρυψε ponunt c.f.

7. ἀπὸ παρασκευῆς] "From a con-  
"certed plan, on a set purpose." Com-  
pare Herodot. I. 68, 5. ἐκ λόγου πλα-  
στοῦ.

10. τῶν τε ἐφόρων] Haack and Poppo  
have enclosed the particle τε in brack-  
ets, as introducing confusion into the  
whole sentence. But it is scarcely con-  
ceivable that every MS. should agree  
in inserting a word which only creates  
a difficulty, unless it were really genu-  
ine; and there are several other places  
in Thucydides in which this same par-  
ticle is equally supported by all the  
MSS. and yet appears perplexing or  
superfluous. Such are IV. 85, 3, 7. 86,  
4. 95, 1. VI. 17, 6. VII. 20, 1. 28, 3. In  
the passage before us it may be explained,  
either by supposing the construction to  
be confused, and that after τῶν τε ἐφό-  
ρων τινὰς ἔκρυψε Thucydides should  
have added καὶ Πausanίας ὡς αὐτὸν  
ἦλθεν, τὴν πρόφασιν τῆς ἰκετείας ἐρωτή-  
σων; a method of explanation partly  
suggested by a writer in one of the pe-  
riodical works of Germany, whom Götter  
quotes, or else τε signifies no more than  
"also, moreover," in which sense δὲ,  
after the article and substantive, fre-  
quently occurs, and τε also in some

other places of Thucydides has this  
meaning; (II. 63, 1. VI. 17, 1. VII. 20,  
1; where see the notes.) It would then  
be merely a remnant of the needless  
verbiage of language in its early state,  
from which it gradually frees itself as  
general civilization and activity of mind  
increase: "in which he concealed more-  
"over some of the ephori." This was  
probably the original meaning of δὲ, as  
it certainly was of ἀλλὰ, a mere notice  
that the speaker had something else  
to say, some additional fact or thought  
to communicate. And it is on this  
principle that δὲ and τε are sometimes  
used in the apodosis of a sentence, and  
are equivalent to εἴτα. See Hermann  
on Viger, note 219. They simply  
signify, that after all that has been said  
in the protasis something is still to be  
added, following upon the statement  
already made; which relation is ex-  
pressed in English by the words "then,  
"thus, so," &c.

[Of the interpretation of τε here  
given, Poppo says, "plane fieri non  
"potest, et frustra locis II. 63. VII.  
"20. fulcitur." And Mr. Peile, in his  
recent edition of the Agamemnon of  
Æschylus, speaks of a reference made

SPARTA. About A. C. 467. Olymp. 78. 2.

τινας ἔκρυσε, καὶ Πausανίου ὡς αὐτὸν ἐλθόντος καὶ ἔρω-  
τῶντος τὴν πρόφασιν τῆς ἱκετείας ἦσθοντο πάντα σαφῶς,  
αἰτιωμένου τοῦ ἀνθρώπου τά τε περὶ αὐτοῦ γραφέντα καὶ  
τὰλλ' ἀποφαίνοντος καθ' ἕκαστον, ὡς οὐδὲν πώποτε αὐτὸν  
ἐν ταῖς πρὸς βασιλέα διακονίαις παραβάλοιτο, προτιμηθεῖς  
δ' ἐν ἴσῳ τοῖς πολλοῖς τῶν διακόνων ἀποθανεῖν, κἀκείνους  
αὐτὰ ταῦτα ξυνομολογοῦντος καὶ περὶ τοῦ παρόντος οὐκ  
ἔωντος ὀργίζεσθαι, ἀλλὰ πίστιν ἐκ τοῦ ἱεροῦ διδόντος τῆς

2. τὴν πρόφασιν] om. L. 3. αὐτοῦ Bekk. 4. οὐδὲ g.h. 5. παραβάλλοιτο  
B.d.f.g. διαβάλλοιτο Q. 7. αὐτὰ ταῦτα A.B.E.F.H.K.N.V.c.f.g.h.i. Poppo.  
Goell. Bekk. C.G. et vulgo αὐτὰ τε ταῦτα. "malim αὐτὰ τε." BEKKER.  
8. λογιζέσθαι L.O. τῆς] om. P.

to this interpretation in a subsequent note, that it is "a grafting of error upon error." It may be so, and I would willingly exchange my error for truth, if I could but find it. But the long dissertations on the particle τε which have been given by Mr. Peile and also by Mr. Donaldson in his *New Cratylus*, do not seem to me to be satisfactory. As we begin to extend our knowledge of the several languages which have an affinity to Greek, it is natural that we should hope to discover the origin of those little words, which when studied in one language alone, are perfectly unintelligible. But this hope is apt to lead us on too quickly, and to make us fancy that we have cleared up our difficulties too early. I thank Mr. Donaldson much for his attempt to introduce the labours of the great modern philologists of Germany to the knowledge of English scholars, and for his having followed up the path on which Mr. Seager had already entered, and having shewn that the study of Sanscrit is a natural and most important companion to our study of Greek. But the errors of etymology committed by very eminent men in past times from a want of sufficient knowledge, should make us suspect that we too may fall into the same snare, if while we are really making progress, we overrate that progress as compared with what remains to be accomplished, and think that the very

sanctuary of the mysteries of language is already on the point of being opened to us. I cannot think that we are yet in a condition to understand the process by which language was formed, if indeed it ever was formed and not rather given, and to explain the nature of its very simplest elements. And I am quite certain that what has hitherto been attempted in this way, although as all such attempts do, it contains in it much that is valuable, and will aid our further researches, has yet failed of attaining its object, and that τε remains as imperfectly understood now, as it was when this volume was first published. I therefore leave my original note, not as being convinced that it is right, but as thinking that it is as likely to be right as any of the different theories that have been more elaborately advanced against it.]

5. παραβάλοιτο] "Had risked or hazarded him; had carelessly endangered him."

προτιμηθεῖ ἀποθανεῖν] The scholiast and Gottleber understand προτιμηθεῖν as ironical: "That he, like so many of his fellow-servants, should be pre-ferred to the gallows." But it may be rendered simply, "was thought deserving of death;" in the sense in which ἐπιτήδειος is used in Xenophon's *Anabasis*, II. 3, 11. as already referred to in note on ὅσια, chap. 71, 7. ἐν ἴσῳ τοῖς πολλοῖς τῶν διακόνων, "just like the mass of his common servants."



SPARTA. About A. C. 467. Olymp. 78. 2.

ἀναστάσεως καὶ ἀξιοῦντος ὥς τάχιστα πορεύεσθαι καὶ μὴ τὰ  
πρασιόμενα διακωλύειν. CXXXIV. ἀκούσαντες δὲ ἀκριβῶς

τοῦτο μὲν ἀπῆλθον οἱ ἔφοροι, βεβαίως δὲ ἥδη  
εἰδότες ἐν τῇ πόλει τὴν ξύλληψιν ἐποιοῦντο.

λέγεται δ' αὐτὸν μέλλοντα ξυλληφθῆσεσθαι  
ἐν τῇ ὁδῷ, ἐνὸς μὲν τῶν ἐφόρων τὸ πρόσωπον  
προσιόντος ὥς εἶδε, γνῶναι ἐφ' ᾧ ἐχώρει,

ἄλλου δὲ νεύματι ἀφανεῖ χρησαμένου καὶ δηλώσαντος  
εὐνοία πρὸς τὸ ἱερὸν τῆς Χαλκιοίκου χωρῆσαι δρόμῳ καὶ  
προκαταφυγεῖν ἣν δὲ ἐγγὺς τὸ τέμενος. καὶ ἐς οἶκημα οὐ

1 ὡς] om. C.L.O.e. τὰ] om. C.G.L.O.P.f.g. 2. κωλύειν f. 7. ἴδε K.  
10. προκαταφυγεῖν λέγεται δηλονότι ἦν. K. τὸ] om. P.

1. ἀναστάσεως] Hoc immerito as-  
pectum est Stephano. Mos supplicum  
erat καθίσεσθαι ἐπὶ τῆς Ἑστίας. quando  
aram relinquebant, surrexerunt; et hoc  
est ἀνάστασιν facere, quo fere sensu  
Sophocles. Noster infra cap. 136, 7. ὁ δὲ  
ἀκούσας ἌΝΙΣΤΗΞΙ τε αὐτὸν μετὰ τοῦ  
ἑαυτοῦ νείους. III. 28, 2. ἐπὶ τοὺς βωμοὺς  
—καθίσουσι. Πάχης δ' ἌΝΑΣΤΗΞΑΣ  
αὐτοὺς, ὥστε μὴ ἀδικῆσαι, κατατίθεται ἐς  
Τένεδον, et alibi: Καθίσουσιν ἐς τὸ Ἡ-  
ραῖον ἱκέται—ὁ δὲ δῆμος ἌΝΙΣΤΗΞΙΝ  
αὐτοὺς. WASS.

4. τὴν ξύλληψιν ἐποιοῦντο] “Were  
“preparing to arrest him; were going  
“to effect his arrest.” A well known  
sense of the imperfect tense, as in He-  
rodot. I. 68, 6. ἔμσθοντο παρ’ οὐκ ἐκδι-  
δόντος.

9. τῆς Χαλκιοίκου] The temple of Mi-  
nerva of the Brazen House was one of  
the most ancient at Lacedæmon, de-  
riving its name from the circumstance  
that both the statue of the goddess, and  
the chapel or interior part of the temple  
in which it was erected, were of brass.  
See Pausanias, III. 17, 3. When it  
is said that the chapel was of brass, it  
means probably that the walls were  
hung with plates of that metal, or ra-  
ther of bronze, like the walls of what is  
called the Treasury of Atreus at My-  
cenæ. In this latter building are still  
to be found bronze nails “in the en-  
“trance and all over the walls of the  
“chamber; at regular distances, very

“strongly fastened into the stone.”  
They consist of eighty-eight parts of  
copper, and twelve of tin, and, as Sir  
W. Gell justly observes, “must have  
“served to fasten plates of the same  
“metal to the wall; and the seeming  
“fables of brazen chambers and brazen  
“temples may be easily explained by  
“this circumstance.” See Sir W. Gell’s  
Argolis, p. 30. 33.

9. τὸ ἱερὸν, τὸ τέμενος] These words,  
as Haack observes, are sometimes used  
as synonymous, both denoting no more  
than “ground consecrated for the wor-  
“ship of some god.” Thus in Hero-  
dotus, VI. 79. the grove dedicated to  
the hero Argos is called by both these  
names. They are, however, more fre-  
quently distinguished; and then τέμε-  
νος signifies the whole consecrated  
ground, including not only gardens  
and the sacred grove, but sometimes  
also arable land, by whose produce the  
priests were maintained, and the ex-  
penses of the temple provided for.  
Compare Herodot. IV. 161, 4. Ἱερὸν ex-  
presses the sacred buildings, including  
not only the actual temple, but the  
cloister or στοά, and the habitations of  
the ministers of the god. Compare  
Herodotus, II. 112, 3. where the Ἱερὸν is  
said to be ἐν τεμένει. Ναὸς, on the  
other hand, is that part of the buildings  
especially devoted to the habitation of  
the presiding deity, in which his statue  
was placed, and where he was supposed

μέγα ὃ ἦν τοῦ ἱεροῦ ἐσελθὼν, ἵνα μὴ ὑπαίθριος τάλαιπωροίη, ἠΰσυχάζεν. οἱ δὲ τὸ παραντίκα μὲν ὑστέρησαν τῇ διώξει, μετὰ δὲ τοῦτο τοῦ τε οἰκήματος τὸν ὄροφον ἀφείλον καὶ τὰς θύρας ἔνδον ὄντα τηρήσαντες αὐτὸν καὶ ἀπολαβόντες εἴσω ἀπωκοδόμησαν, προσκαθεζόμενοι τε ἐξεπολιόρκησαν λιμῶ. 5  
 5 καὶ μέλλοντος αὐτοῦ ἀποψύχειν ὥσπερ εἶχεν ἐν τῷ οἰκήματι, αἰσθόμενοι τε ἐξάγουσιν ἐκ τοῦ ἱεροῦ ἔτι ἔμπνουν ὄντα, καὶ  
 6 ἐξαχθεῖς ἀπέθανε παραχρήμα. καὶ αὐτὸν ἐμέλλησαν μὲν ἐς τὸν Καιάδαν, οὐπερ τοὺς κακούργους, ἐμβάλλειν· ἔπειτα  
 7 ἔδοξε πλησίον που κατορύξαι. ὁ δὲ θεὸς ὁ ἐν Δελφοῖς τὸν 10  
 τε τάφον ὕστερον ἔχρησε τοῖς Λακεδαιμονίοις μετενεγκεῖν οὐπερ ἀπέθανε (καὶ νῦν κεῖται ἐν τῷ προτεμενίσματι, ὃ

1. ἐσελθὼν] καταφυγὼν G. ὑπαίθριον f. om. G. τάλαιπωροίτο. f.  
 2. ὑστέρισαν F.P. 3. ὄρον A.B.F. 4. αὐτὸν—εἴσω om. G. 5. προ-  
 καθεζόμενοι τε ἐπολιόρκησαν g. 6. μέλλον F. ἀποψύχειν C. ὡς, omissa per,  
 c.f. εἶχον A.B.E.F. et γρ. G. 7. αἰσθόμενοι τε ἐξάγουσιν A.B.C.E.F.H.  
 K.N.Q.V.g. Haack. Poppo. Goell. Bekk. αἰσθόμενοι τι ἐξάγουσιν h. G. et vulgo  
 αἰσθόμενοι ἐξάγουσιν. 8. ἐμέλισαν G.e. 9. καιάδαν A.B.E.G.V.b.c.d.e.  
 f.g. Haack. Poppo. Goell. Bekk. καιάδαν h. καιάδαν C.F. et reliqui. ἐμβάλ-  
 λειν] εἰώθασιν ἐμβάλλειν K.d. εἰώθεσαν ἐμβάλλειν F.H.V.c.f. εἰώθεσαν ἐσβάλλειν  
 corr. G. ἐμβάλλειν εἰώθασιν L.O. ἐσβάλλειν εἰώθασιν C.I.P. ἐμβάλλειν B.g.  
 inter versus positio ille εἰώθεισαν, hic εἰώθεσαν: vulgo ἐμβάλλειν εἰώθεσαν.  
 ἐμβάλλειν E. εἰώθεσαν om. Bekk. Poppo. et Goell. in ed. 2. 12. προτε-  
 νίσματι B.E.

to dwell. Other smaller ναοί, like the chapels in the aisles of Roman catholic cathedrals, were often ranged around the great ναός, or choir, and were often dedicated to other gods. Thus the great ναός at Delphi belonged to Apollo; but Minerva, under the title of Προναία, or "our Lady of the Ante-chapel," had a small ναός close to the entrance of it.

3. ὄροφον] Quasi Glossam ex nostro adducit Pollux VII. 120. sed pro calami aquatilis genere apud Homerum invenitur. Vid. Eustath. p. 1495. Apud nostrum alibi ὄροφῃ, Herodoto στέγη placuit. ὄροφος habes in Aristoph. Ly-sistr. 229. ὄροφῇ Vesp. 1210. Nub. 173. WASS.

6. ἀποψύχειν] Agn. Suidas h. v. WASS.

8. ἐς τὸν Καιάδαν] Καιάδας sive Κεά-  
 δας (nam utroque modo scribitur) id

ipsum fuit, quod Græcorum aliis Καί-  
 ερον vel Καιετός, locus effossus, vel terræ  
 dehiscantis ruptura. Hujusmodi rup-  
 turæ quum frequentes fuerint in agro  
 Laconico, sunt qui Lacedæmonia inde  
 ab Homero (Il. β. v. 581.) καιεάεσσαν  
 (non ut vulgo scribitur κηάεσσαν) dici  
 statuunt. Sc. ὅτι οἱ ἀπὸ τῶν σεισμῶν  
 ῥωγμοὶ (ut ait Strabo) καιετοὶ λέγονται.  
 Vide Strabonem, l. 8. p. 367. Ed. Par.  
 et Eustath. ad Homeri Odysse. δ. v. 1.  
 HUDS. De voce Κεάδας vid. Paul.  
 Leopard. XIII. Emendat. 14. et Meur-  
 sii Miscellanea Laconica III. 7. WASS.

12. ἐν τῷ προτεμενίσματι] The later  
 meaning of this word, as explained by  
 Synesius and the scholiast, and as used  
 by Agathias, (V. 9. p. 297. ed. Nie-  
 buhr.) appears to be that of a portico  
 or vestibule, in which the holy water  
 was kept for every one to wash or  
 sprinkle himself with as he entered. It

ATHENS. A. C. 467. Olym. 78. 2.

γραφῇ στηλᾷ δηλοῦσι), καὶ ὡς ἄγος αὐτοῖς ὃν τὸ πεπρα-  
γμένον δύο σώματα ἀνθ' ἑνὸς τῇ Χαλκιοίκῳ ἀποδοῦναι. οἱ 8  
δὲ ποιησάμενοι χαλκοῦς ἀνδριάντας δύο ὡς ἀντὶ Πανσανίου  
ἀνέθεσαν. CXXXV. οἱ δὲ Ἀθηναῖοι, ὡς καὶ τοῦ θεοῦ  
5 ἄγος κρίναιτος, ἀντεπέταξαν τοῖς Λακεδαιμονίοις ἐλαύνειν  
αὐτό.

Τοῦ δὲ Μηδισμοῦ τοῦ Πανσανίου Λακεδαιμόνιοι πρέσβεις 2  
πέμψαντες παρὰ τοὺς Ἀθηναίους ξυνηπλητῶντο καὶ τὸν

In the proofs of the 10  
treason of Pausanias,  
matter was found to  
affect Themistocles;  
and Thucydides takes  
this opportunity to  
continue his digression  
so as to embrace the  
final fate of that illu-  
trious person.  
15 (135—138.)

Θεμιστοκλέα, ὡς εὑρισκον ἐκ τῶν περὶ Παν-  
σανίαν ἐλέγχων, ἡξίου τε τοῖς αὐτοῖς κολά-  
ζεσθαι αὐτόν. οἱ δὲ πεισθέντες (ἔτυχε γὰρ 3  
ᾧστρακισμένος καὶ ἔχων δίαίταν μὲν ἐν Ἀργεῖ,  
ἐπιφοιτῶν δὲ καὶ ἐς τὴν ἄλλην Πελοπόννησον)  
πέμπουσι μετὰ τῶν Λακεδαιμονίων ἐτοίμων  
ὄντων ξυνδιώκειν ἄνδρας οἷς εἴρητο ἄγειν ὅπου  
ᾧ περιτύχωσιν. CXXXVI. ὁ δὲ Θεμιστοκλῆς προαισθό-  
μενος φεύγει ἐκ Πελοποννήσου ἐς Κέρκυραν, ὧν αὐτῶν  
εὐεργέτης. δεδιέναι δὲ φασκόντων Κερκυραίων 2  
ἔχειν αὐτὸν ὥστε Λακεδαιμονίοις καὶ Ἀθη-  
ναίοις ἀπέχθεσθαι, διακομίζεται ὑπ' αὐτῶν ἐς

At the time of Pau-  
sanias' death he was  
already living in exile  
at Argos; but being  
20 now pursued by the La-

1. ἄγος E. et hic et infra, c. 135, 1. 2. ἀνθ' ἑνός] om. N.V. 7. οἱ  
λακεδαιμόνιοι C.G.L.O.P.e. 9. τῶν πανσανίου C.e. πανσανίου V. 10. τε]  
om. e. τοῖς] om. G.I.L.O.P.c.e. αὐτοὺς G.I.L.O.P. 12. μὲν om. G.  
14. ὄντων ἐτοίμων V. 15. ξυνδιώκειν c. ὅπου] ἔθα g. 16. περιτέμνουσιν  
P. 18. φασκόντων κερκυραίων A.B.E.F.G.H.L.N.V.c.d.e.f.g.h.i. Porpo.  
Goeller. Bekk. C. et vulgo φασκόντων τῶν κερκυραίων. 19. ὥστε ἔχειν  
αὐτόν e. 20. ἀπέχθεσθαι E.V.d. διακομίζεσθαι B.

would not follow, however, that it is  
always to be understood of a portico  
attached to the ναὸς or principal tem-  
ple, but, like the Propylæa at Athens,  
it might have formed a sort of lodge or  
entrance to the whole sacred ground,  
similar to the gateways of our closes at  
Salisbury, Peterborough, &c. And this  
apparently is the sense of προτεμένισμα  
in Thucydides: for a dead body would  
not have been buried within the sacred

ground, and much less in the actual  
vestibule of a temple; but it might  
have been buried in the precinct of the  
lodge or gate-house, just on the outside  
of the entrance.

12. ᾧστρακισμένος] Τοὺς δοκοῦντας  
ὑπερέχειν δυνάμει διὰ πλοῦτον ἢ πολυ-  
φιλίαν ἢ τινα ἄλλην πολιτικὴν ἰσχύν,  
ᾧστράκιον καὶ μεθίστασαν ἐκ τῆς πόλεως  
(αἱ δημοκρατούμεναι πόλεις) χρόνους ᾧρι-  
σμένους. Aristot. Politic. III. 13, 15.

3 codemonian and Athenian governments, he flies to Corcyra, and thence to the protection of Admetus, king of the Molossians. τὴν ἡπειρον τὴν καταντικρὺ. καὶ διωκόμενος ὑπὸ τῶν προστεταγμένων κατὰ πύστιν ἢ χωροῖη, ἀναγκάζεται κατὰ τι ἄπορον παρὰ Ἄδμητον τὸν Μολοσσῶν βασιλέα ὄντα αὐτῷ 4 οὐ φίλον καταλύσαι. καὶ ὁ μὲν οὐκ ἔτυχεν ἐπιδημῶν, ὁ δὲ 5 τῆς γυναικὸς ἰκέτης γενόμενος διδάσκεται ὑπ' αὐτῆς τὸν 6 παῖδα σφῶν λαβὼν καθίζεσθαι ἐπὶ τὴν ἐστίαν. καὶ ἐλθόντος οὐ πολὺ ὕστερον τοῦ Ἀδμήτου δηλοῖ τε ὅς ἐστι, καὶ οὐκ ἀξιοῖ, εἴ τι ἄρα αὐτὸς ἀντεῖπεν αὐτῷ Ἀθηναίων δεομένῳ, φεύγοντα τιμωρεῖσθαι· καὶ γὰρ ἂν ὑπ' ἐκείνου πολλῶ 10 ἀσθενέστερος ἐν τῷ παρόντι κακῶς πάσχειν, γενναῖον δὲ

2. προτεταγμένων c. ἢ A.B.C.E.F.G.H.I.K.N.P.Q.V.c.d.e.f.g.h.i. Haack. Porpo. Goeller. Bekk. Vulgo οἱ. 3. ἀναγκάζεται] om. d. 4. τῶν K.g. 7. καθίζεσθαι d. τῆς ἐστίας L.O.P. 9. τι] om. c. αὐτῶ F. ἀθηναίων δεομένων L.O. δεομένῳ ἀθηναίων g. 10. καὶ] οὐ d. 11. ἀσθενέστερον g. cum Tusano. ἀσθενέστερος Goeller. Dobræus. Vulgo et Bekk. ἀσθενέστερον. ἐν τῷ παρόντι] om. pr. G.

5. καταλύσαι] Καταλύειν is properly, "to undo completely; to finish undoing or taking to pieces." Thus καταλύειν ἵππους, "to undo or take off the horses from a carriage." Hence it signifies generally, "to put an end to, to finish, to destroy;" and thus καταλύειν ὁδὸν is, "to finish a journey;" that is, "to stop, or come to an halt;" and the substantive ὁδὸν being often omitted, as after the similar verb ἀνέειν, καταλύσαι παρὰ Ἀδμητον is no more than "to stop at the house of Admetus; to bring his journey to an end" by turning in to the house of Admetus." Ἀναλύειν in the sense of "departure" is taken, I think, from the unfastening the rope or cable by which ships were secured to the shore, previously to putting to sea: "Navem solvere;" and from this it was applied indiscriminately to any kind of departure;" just as ἀναγεννῖναι, which properly signifies, "the putting the horses to a carriage, previously to commencing a land journey," is sometimes applied to a ship getting under weigh, or commencing her voyage. See Herodotus, VII. 60, 3.

7. καθίζεσθαι ἐπὶ τὴν ἐστίαν] Hoc

non erat tam *sedere ad focum* (ut nonnulli putant) quam *hæere illi arulæ vel larario*, quod ad focum excitari solitum erat, ubi jus esset ἀσυχίας, id est, unde *avelli nefas esset*. Nam et καθίζεσθαι Hesychius explicat *προσάπτεσθαι, arripere, tenere*, ut solebant, qui ad aras confugiebant. Vide Casauboni Animadvers. in Dionysium Halicarnasenseum, l. 8. p. 481. HUDS. Scriptura librorum, qui habent ἐπὶ τῆς ἐστίας, defendi potest auctoritate Dionys. Halic. l. d. ἰκέτης τοῦ ἀνδρὸς γίνεται καθιζόμενος ἐπὶ τῆς ἐστίας. Nam videri potest hæc scribens ante oculos habuisse verba Thucydidis. Admetum inimicum fuisse Themistocli etiam Aristides scribit tom. III. p. 385. DUKER.

11. ἀσθενέστερος] If ἀσθενέστερον were the true reading, it could only signify, as the Scholiast explains it, "that he, Themistocles, was now so reduced, as to be liable to injury from one far less powerful than Admetus;" in which case ἐκείνου must be governed by ἀσθενέστερον, "By one weaker than he." But I have no doubt that Göller is right in reading ἀσθενέστερος, "For that he, Themistocles, would now receive evil from Admetus, when he

EPHROS. A. C. 406. Olymp. 78. 3.

εἶναι τοὺς ὁμοίους ἀπὸ τοῦ ἴσου τιμωρεῖσθαι. καὶ ἅμα αὐτὸς 6  
μὲν ἐκείνῳ χρείας τινὸς καὶ οὐκ ἐς τὸ σῶμα σώζεσθαι ἐναν-  
τιωθῆναι· ἐκείνῳ δ' ἂν, εἰ ἐκδοίῃ αὐτὸν (εἰπὼν ὑφ' ὧν καὶ  
ἐφ' ᾧ διώκεται), σωτηρίας ἂν τῆς ψυχῆς ἀποστερήσαι. ὁ δὲ 7  
5 ἀκούσας ἀνίστησί τε αὐτὸν μετὰ τοῦ ἑαυτοῦ υἱέος, (ὥσπερ  
καὶ ἔχων αὐτὸν ἐκαθέζετο, καὶ μέγιστον ἦν ἰκέτευμα τοῦτο,)  
CXXXVII. καὶ ὕστερον οὐ πολλῶ τοῖς Λακεδαιμονίοις καὶ  
'Αθηναίοις ἐλθοῦσι καὶ πολλὰ εἰποῦσιν οὐκ ἐκδίδωσιν, ἀλλ'  
From him he obtains  
the means of escaping  
10 to Asia, where he is  
hospitably entertained  
by Artaxerxes king of  
Persia.  
ἀποστέλλει βουλόμενον ὡς βασιλέα πορευ-  
θῆναι ἐπὶ τὴν ἐτέραν θάλασσαν περὶ ἑς  
Πύδναν τὴν 'Αλεξάνδρου. ἐν ᾗ ὀλκάδος τυχὼν 2  
ἀναγομένης ἐπ' 'Ιωνίας καὶ ἐπιβὰς καταφέρεται  
χειμῶνι ἐς τὸ 'Αθηναίων στρατόπεδον, ὃ ἐπολιόρκει Νάξον.  
καὶ (ἦν γὰρ ἀγνὼς τοῖς ἐν τῇ νηϊ) δείσας φράζει τῷ ναυ- 3  
15 κλήρῳ ὅστις ἐστὶ καὶ δι' αὐτὸν φεύγει, καὶ εἰ μὴ σώσει αὐτὸν,  
εἴη ἐρεῖν ὅτι χρήμασι πεισθεὶς αὐτὸν ἄγει· τὴν δὲ ἀσφάλειαν  
εἶναι μηδένα ἐκβῆναι ἐκ τῆς νεὸς μέχρι πλοῦς γένηται· πει-  
θομένῳ δ' αὐτῷ χάριν ἀπομνήσεσθαι ἀξίαν. ὁ δὲ ναύκληρος 4  
ποιεῖ τε ταῦτα καὶ ἀποσαλεύσας ἡμέραν καὶ νύκτα ὑπὲρ τοῦ

1. καὶ θεμιστοκλῆς ἅμα A.B.F.g.h. ὁ θεμιστοκλῆς ἅμα E. 2. μὲν ἐν τῇ  
ἀδμήτῳ E. 3. ἐκδόη τὸν ἀδμητον αὐτὸν E. καὶ ἐφ' ᾧ] om. e. 5. αὐτοῦ  
K.d. παιδὸς d.i. 7. τοῖς λακεδαιμονίοις A.B.E.F.H.K.N.V.c.f.g.h.i. Poppo.  
Goell. Bekk. τοῖς τε λακεδαιμονίοις C.G. et ceteri. 8. εἰποῦσι πολλὰ g.  
ἐνδίδωσιν Q. δίδωσιν b. 11. ἀλεξάνδρου τοῦ φιλελλήνου ἐν E. 12. καὶ]  
om. P. καὶ ἐπιβὰς om. G. 15. ὅς, omisso τις, g. καὶ διάφευγοι E.  
εἴ] om. P. σώσοι f. σώσῃ E. 17. πειθομένου c. 18. ἀπομνήσεσθαι d.  
ἀμείνω μνήσεσθαι e. μνημονεύσαντα ἀποδοῦναι K. καὶ ἀξίαν C. 19. ποιεῖ τε  
E.F.G.H.I.K.L.O.P.Q.g. Gottleber. Haack. Poppo. Goell. Bekk. A.B.C. et  
ceteri ποιεῖται.

"was far his inferior in power, and  
"unable to defend himself; whereas a  
"noble nature should spare an inferior  
"enemy, and only revenge itself on its  
"equals."

ὁ μέγιστον ἦν ἰκέτευμα] Apud Mo-  
lieros scilicet, ut Plutarch. Themist.  
DUXEM. Compare Dion. Cassius,  
LXVIII. p. 780. ed. Leunclav. ὁ γὰρ  
παῖς λαμπρὸν οἱ ἰκέτευμα ἦν. I have  
followed Poppo and Götter in correct-

ing the stopping, by putting the words  
ὥσπερ—τοῦτο, in a parenthesis, and  
connecting ἀνίστησί τε—καὶ οὐκ ἐκδί-  
δωσιν. Bekker also in his smaller edi-  
tion has placed a comma instead of a  
full stop after τοῦτο.

19. ἀποσαλεύσας] Habet Suidas et  
Schol. excerpit. ἐπιτηρώσας exponunt  
Hesych. Etymol. et Phavorinus. Glos-  
sæ, ἀποσαλεύω, αποσεο, vid. Pollucem  
I. 103. Demosthenes, ἀποσαλεύειν ἐπ'

5 στρατοπέδου ὕστερον ἀφικνεῖται ἐς Ἑφεσον. καὶ ὁ Θεμιστοκλῆς ἐκείνόν τε ἐθεράπευσε χρημάτων δόσει (ἦλθε γὰρ αὐτῷ ὕστερον ἐκ τε Ἀθηνῶν παρὰ τῶν φίλων καὶ ἐξ Ἀργους ἃ ὑπεξέκειτο), καὶ μετὰ τῶν κάτω Περσῶν τινὸς πορευθεὶς ἄνω ἐσπέμπει γράμματα ὡς βασιλέα Ἀρταξέρξην τὸν 5  
6 Ξέρξου νεωστὶ βασιλεύοντα. ἐδήλου δ' ἡ γραφὴ ὅτι "Θεμιστοκλῆς ἦκω παρὰ σέ, ὃς κακὰ μὲν πλείστα Ἑλλήνων  
" εἶργασμαι τὸν ὑμέτερον οἶκον, ὅσον χρόνον τὸν σὸν πατέρα  
" ἐπίοντα ἐμοὶ ἀνάγκη ἡμυνόμην, πολὺ δ' ἔτι πλείω ἀγαθὰ,  
" ἐπειδὴ ἐν τῷ ἀσφαλεῖ μὲν ἐμοὶ, ἐκείνῳ δὲ ἐν ἐπικινδύνῳ 10  
7 " πάλιν ἡ ἀποκομιδὴ ἐγίγνετο. καὶ μοι εὐεργεσία ὀφείλεται,"  
(γράψας τὴν ἐκ Σαλαμῖνος προάγγελσιν τῆς ἀναχωρήσεως,

3. ὕστερον αὐτῷ K. 4. ὑπερεξέκειτο K. 5. ὡς g. πρὸς C.G.L.O.P.e.  
A.B.E. et vulgo eis. Poppo \*ἐς\* ἀρταξέρξην G. ἀρτοξέρξην A.B.C.E.F.  
Bekk. Sic infra IV. 50, 3. c. et VIII. 5, 4. C. 6. βασιλεύσαντα h. 7. σοὶ g.  
[Ἀλλήνων] om. Q. τῶν Ἀλλήνων K. 9. δέ τι G.L.O. 10. δὲ ἐπὶ κινδύνῳ K.  
11. ἐγίγνετο K.c. 12. γράψαντι Q. τὴν ἐκ A.B.E.F.H.K.V.c.g. Poppo. Goell.  
Bekk. C.G. et vulgo τὴν τε ἐκ.

ἀγκύρα. Diodor. XX. τὰς ἀγκύρας ἀφίεντες, ὡς ἂν δυοὶ σταδίοις ἀπὸ τῆς γῆς ἀποσालέειν. absolute, uti noster, Aristot. Hist. An. et Dio, et Dion. Halicarn. VII. 37. Simile quid, et ad hoc exemplum fecit apud Appian. Civ. IV. p. 617. Rebulus. Wass. Add. Steph. Thesaur. Corn. Nepos vertit: *procul ab insula in salo navem tenuit in ancoris*. Quod in Gloss. exponitur *ἀποτεο*, fortassis κατ' ἄλλων dictum est, pro *ἀποτεο* a *portu*. DUKER.

12. τὴν ἐκ Σαλαμῖνος προάγγελσιν κ.τ.λ.] It seems almost inconceivable that after the event of the battle of Salamis, and the public honours paid to Themistocles for the ability which he had displayed in effecting it, he could still venture to plead as a merit with the Persian king the secret message which he had sent to Xerxes, acquainting him with the intended retreat of the Greek fleet. (See Herodotus, VIII. 75.) And it should be observed, that Themistocles in his letter speaks of his services to the king as consisting in favouring his retreat, when he could serve him without certain ruin to himself. It has therefore seemed to me not improbable that the words τὴν—ἀναχω-

ρήσεως, allude to the warning to retreat without delay, which Themistocles sent to Xerxes after the battle, (Herodot. VIII. 110.) although, according to Herodotus, that message was sent not from Salamis, but from Andros. Thucydides, however, may have either had some grounds for stating that it was sent from Salamis, or it may have been an oversight, in alluding incidentally to the transaction. And τὴν προάγγελσιν τῆς ἀναχωρήσεως, "His warning him "to retreat," would then resemble the expression καὶς περιήγγελον, Thucyd. II. 85. "They sent round a requisition "for ships." Yet it is fair to mention, that in the second message sent by Themistocles to Xerxes, in which he advised him to retreat, he is said, even after the battle of Salamis, to have sent the very same messenger whom he had employed on his former treacherous message before the battle, as if his devotion to the king's cause had not been rendered more suspicious by the result of the battle. He may therefore have appealed to that first message as a proof of his fidelity even some years later.

ASIA. A. C. 408. Olymp. 78. 3.

καὶ τὴν τῶν γεφυρῶν, ἣν ψευδῶς προσεποιήσατο, τότε δι' αὐτὸν οὐ διάλυσιν) “καὶ νῦν ἔχων σε μεγάλα ἀγαθὰ δρᾶσαι “πάρειμι, διωκόμενος ὑπὸ τῶν Ἑλλήνων διὰ τὴν σὴν “φιλίαν. βούλομαι δ' ἐνιαυτὸν ἐπισχῶν αὐτός σοι περὶ ὧν 8  
5 “ἦκω δηλῶσαι.” CXXXVIII. βασιλεὺς δὲ, ὡς λέγεται, ἐθαύμασέ τε αὐτοῦ τὴν διάνοιαν, καὶ ἑκέλευε† ποιεῖν οὕτως. ὁ δ' ἐν τῷ χρόνῳ ὃν ἐπέσχε τῆς 3 Περσίδος γλώσσης ὅσα ἡδύνατο κατενόησε καὶ τῶν ἐπιτηδευμάτων τῆς χώρας· ἀφικόμενος 10 δὲ μετὰ τὸν ἐνιαυτὸν γίγνεται παρ' αὐτῷ μέγας καὶ ὅσος

He dies in exile, after receiving the most liberal treatment from Artaxerxes. His character.

1. τὴν] om. g. τότε] τε E.F. προσεποιεῖτο I. 2. οὐ] om. d. ἔχω Q. σοι c. 3. πάρειμι] παρὰ μῆδων d.i. 5. ὡς] om. i. 6. ἐκέλευε A.B.C.E.F. H.V.c.g.h. Goell. Bekk. ἐκέλευ[σ]ε Poppo. G. et vulgo ἐκέλευσε. 7. τῆς περσίδος A.B.E.F.G.K.N.c.d.e.f.g.h.i. Poppo. Goell. Bekk. vulgo τῆς τε περσίδος. 8. γλώττης L.O.P. εἰδυατο V. Bekk. 10. δέ] om. P. τὸν] om. e.

1. τὴν τῶν γεφυρῶν—οὐ διάλυσιν] Thucydides et ejus exemplo alii saepe particulam negativam praeponunt substantivis. Sic “ὁ οὐ περιτείχισις, quod e Thucydide (III. 95, 2.) adfert Eustath. ad Homer. II. α'. p. 111. pro τὸ ἀνείχιστον, ut ille dicit. Rurs. Thucyd. V. 50, 4. ἡ οὐκ ἐξουσία τῆς ἀγωνίσσεως, quod Schol. exponit τὸ μὴ ἐξίνααι ἀγωνίσσασθαι. (Add. V. 35, 2. τὴν—οὐκ ἀπόδοσιν.) Et Euripid. Hippol. v. 196. οὐκ ἀπόδειξις. Haec et plura hujus generis adnotarunt Scaliger ad Catull. Carm. LXV. v. 83. Casaubon. ad Dionys. Halic. X. 669. et Henr. Steph. ad Corinth. de Dialect. Art. XL. Duk.

6. ἑκέλευε†] This is the reading of the best MSS. which Bekker restored, and which Gölle has retained; nor have I ventured to reject it, because we cannot be certain that Thucydides never used the imperfect tense carelessly, where his own general practice, and the constant use of subsequent writers, would require the aorist. Yet I have marked the word as suspicious, because the examples out of Herodotus of the alleged use of the imperfect for the aorist do not apply here. There (Herod. VIII. 61, 1.) the scene is brought forward in as lively a manner as possible, and the imperfect tense will either signify, “began to do so and so,” or, as if

the reader had the whole picture present to his mind, it may signify, “there was “Adimantus ordering him to be silent, &c.” And the same may be said of another passage in Herodotus, VIII. 58, 1. where ἐκέλευε, occurring in the report of a conversation between Eurybiades and Themistocles, seems to resemble the use of the infinitive mood in similar circumstances in Latin: “Tum Eurybiades jubere,” &c. But in Thucydides, where the style is that of the plainest narrative, without any thing of a dramatic or lively character, ἐκέλευε instead of ἐκέλευσε could be little else than an absolute solecism.

8. ὅσα ἡδύνατο] This simple statement, when contrasted with the exaggeration of Cornelius Nepos, serves admirably to shew the difference between a sensible man who loved truth, and the careless folly of that most worthless class of writers, the second and third rate historians of Greece and Rome. Thucydides says, “that Themistocles learnt as much of the Persian language as he could;” Cornelius Nepos tells us, that he became so perfectly master of it, “ut multo commodius dicatur apud regem verba fecisse, quam hi poterant qui in Perside erant nati.”

οὐδεὶς πω Ἑλλήνων διὰ τε τὴν προϋπάρχουσαν ἀξίωσιν καὶ τοῦ Ἑλληνικοῦ ἐλπίδα, ἣν ὑπετίθει αὐτῷ δουλώσειν, μάλιστα 3 δὲ ἀπὸ τοῦ πείραν διδούς ξυνετὸς φαίνεσθαι. ἦν γὰρ ὁ Θεμιστοκλῆς βεβαίωτατα δὴ φύσεως ἰσχὺν δηλώσας καὶ διαφερόντως τι ἐς αὐτὸ μᾶλλον ἐτέρου ἀξίος θαυμάσαι 5 οἰκεία γὰρ ξυνέσει, καὶ οὔτε προμαθὼν ἐς αὐτὴν οὐδὲν οὔτ' ἐπιμαθὼν, τῶν τε παραχρῆμα δι' ἐλαχίστης βουλῆς κρά- 4 τιστος γνώμων, καὶ τῶν μελλόντων ἐπὶ πλείστον τοῦ γενη- 5 σομένου ἄριστος εἰκαστής. καὶ ἃ μὲν μετὰ χεῖρας ἔχοι, καὶ ἐξηγήσασθαι οἷός τε ὧν δὲ ἄπειρος εἴη, κρίναι ἱκανῶς οὐκ 10 ἀπῆλλακτο. τό τε ἄμεινον ἢ χεῖρον ἐν τῷ ἀφανεῖ ἔτι 6 προεώρα μάλιστα. καὶ τὸ ξύμπαν εἰπεῖν, φύσεως μὲν δυνάμει

1. πω] τῶν K. Ἑλλήνων—τοῦ] om. g. τε] om. C.e. 2. ἐπετίθει c.  
5. ἐ—προμαθὼν] om. L.O. αὐτὸν I.e. 7. τῶν μὲν παρόντων Cic. ad Attic.  
10, 8. 8. γνώμων e. καὶ τῶν] τῶν δὲ Cic. μενόντων I. τοῦ γενησο-  
μένου] margo d.i. 9. ἔχει C.K.P. 10. εἴη, κρίναι] ἐπικρίναι Dionysius.  
11. τὸ ἄμεινον καὶ τὸ χεῖρον Cic. 12. μάλιστα] om. Dionys.

2. τοῦ Ἑλληνικοῦ ἐλπίδα—δουλώσειν]  
"The hope with respect to Greece  
"which he held out to him, namely,  
"that he would enable him to conquer  
"it." Δουλώσειν, scil. αὐτὸ, τὸ Ἑλλη-  
νικόν, is added as an explanation of the  
words τοῦ Ἑλληνικοῦ ἐλπίδα. Compare  
IV. 125, 1. ὅπερ φιλεῖ μεγάλη στρατό-  
πεδα ἀσαφῶς ἐκπληγνυσθαι.

9. καὶ ἃ μὲν μετὰ χεῖρας ἔχοι κ. τ. λ.]  
"What things he was practically versed  
"in, the same he was well able to con-  
"duct to their issue: and even where  
"the matter was out of his own ex-  
"perience, he was not unable to form  
"a sufficient judgment of it." It  
should be remembered that τὸ κρίναι,  
or the common sense judgment which  
men may pass upon subjects which are  
not within their own peculiar study or  
possession, was constantly distinguished  
among the Greeks from that full know-  
ledge, whether theoretical or practical,  
which enables men not only to judge of  
things when done, but to do them  
themselves. See II. 40, 3. VI. 39, 1. and  
Aristotle's Politics, III. 7. ed. Oxford.  
And on this principle the people at  
large were considered competent judges  
of the conduct of their magistrates,

though they might be very unfit to be  
magistrates themselves. The expression  
μετὰ χεῖρας belongs apparently to the  
original signification of μετὰ, which is  
connected with μέσος, medius, and with  
the German mit, mittel, and the English  
mid, middle. Its subsequent meaning  
of "after" flows from the notion of one  
thing being taken with another, being  
connected with it, attached to it, and  
hence following it. Μετὰ χεῖρας ἔχοι  
seems to answer to our English ex-  
pression, "whatever he happened to  
"have on his hands;" i. e. whatsoever  
his hands were engaged in. Ἐξηγή-  
σασθαι is, "to have the chief conduct  
"or direction of a thing; to bring it to  
"its issue." Compare V. 66, 2.

12. φύσεως μὲν δυνάμει κ. τ. λ.] "In  
"a word, with natural powers thus  
"extraordinary, and acquired learning  
"thus scanty, he was of all men the  
"most excellent in determining on a  
"moment's notice what was fitting to  
"be done." His wisdom was so little  
the result of study, that sudden emer-  
gencies did not perplex him, as they  
would those who being accustomed to  
trust wholly to it are called on at once  
to act without it.



ASIA. A. C. 465, 4. Olymp. 78. 4. 79. 1.

μελέτης δε βραχύτητι κράτιστος δὴ οὗτος αὐτοσχεδιάζειν τὰ  
 δέοντα ἐγένετο. νοσήσας δὲ τελευτᾷ τὸν βίον· λέγουσι δέ τινες  
 καὶ ἐκούσιον φαρμάκῳ ἀποθανεῖν αὐτὸν, ἀδύνατον νομί-  
 σαντα εἶναι ἐπιτελέσαι βασιλεῖ ἃ ὑπέσχετο. μνημεῖον μὲν 8  
 5 οὖν αὐτοῦ ἐν Μαγνησίᾳ ἐστὶ τῇ Ἀσιανῇ ἐν τῇ ἀγορᾷ·  
 ταύτης γὰρ ἦρχε τῆς χώρας, δόντος βασιλέως αὐτῷ Μαγνη-  
 σίαν μὲν ἄρτον, ἣ προσέφερε πεντήκοντα τάλαντα τοῦ ἐνι-  
 αυτοῦ, Λάμψακον δὲ οἶνον (ἐδόκει γὰρ πολυοινότατον τῶν  
 τότε εἶναι), Μυοῦντα δὲ ὄψον. τὰ δὲ ὅσα φασὶ κομισθῆναι 9

2. δέοντα] ὄντα G. 3. θανατῷ pro φαρμάκῳ G. 5. οὖν] om. d. 6. γὰρ]  
 μὲν d. διδόντος A. 7. ἄρτου i. et mox οἶνον et ὄψον. 8. τῶν τότε πολυοινό-  
 τaton e.

4. μνημεῖον] Pro μνῆμα agnoscit Pollux IX. 15. ut huic peculiare. illud passim apud Demosth. Xenoph. Pausan. Plutarch. et ipsummet Herodotum VII. 167, 2. qui et μνημῆιον pro memoriali posuit II. 126. WASS.

6. Μαγνησίαν μὲν ἄρτον κ. τ. λ.] In the same manner we read in Herodotus, II. 98, 1. of a city in Egypt given always to the reigning queen of Persia to supply her with shoes; of four villages near Babylon devoted to the maintenance of the satrap's hounds; I. 192, 5. of some villages given to Parysatis, the mother of Artaxerxes Mnemon, to provide her with the jewels for her girdle; (Xenophon Anab. I. 4, 9.) and of others which were to provide the queen with her veil, and with the several other articles of her dress, (Plato, Alcibiad. I. c. 40. p. 123.) In all these cases it means that the land tax, or rather rent, which was always paid to the absolute monarchs of the East, as an acknowledgment that the property of all the soil was theirs, and which amounted generally to the tenth part of the produce, but sometimes, as in Egypt, (Genesis xlvii. 24. 26.) to the fifth part, was given by the king to Themistocles, to the queen, and to the satrap, under the title of furnishing them with certain articles of their establishment. In Greece and Italy all conquered land, and generally all land which had not been divided out amongst the citizens

of the state by a regular assignment, was accounted national property, and the holders of it being tenants, and not proprietors, regularly paid, or were bound by law to pay, their tithes to the government. [The statements in this note have been objected to by the writer, I believe Mr. Long, who reviewed the first volume of the former edition in the Journal of Education, No. VII. I believe however that they are in accordance with what Niebuhr has said in his great chapter on the Roman Agrarian laws, and if so, I cannot but consider any defence of them as superfluous.]

8. Λάμψακον] Hinc ejus ad servulos dictum, ὦ παῖδες, ἀπολώμεθα ἂν, εἰ μὴ ἀπολώμεθα i. ἀπολώλειμεν, Plutarch. p. 328. WASS.

9. ὄψον] Bread and wine being considered the main supports of human life, all additional articles of food, such as meat, fish, or vegetables, were called by the common name of ὄψον. See Xenophon, Economic. 5, 3. and the expression in Homer, Iliad XI. 629. κρόμμον ποτῶ ὄψον. In later writers the word was applied particularly to fish, and so Diodorus understands it here, as he observes that Myus was chosen to provide ὄψον, because it had near it θάλασσαν εὐχθύν. But its signification in Thucydides is probably much more extensive.

αὐτοῦ οἱ προσήκοντες οἵκαδε κελεύσαντος ἐκείνου καὶ τεθῆναι  
κρύφα Ἀθηναίων ἐν τῇ Ἀττικῇ· οὐ γὰρ ἐξῆν θάπτειν ὥς  
10 ἐπὶ προδοσίᾳ φεύγοντος. τὰ μὲν κατὰ Πανσανίαν τὸν Λακε-  
δαιμόνιον καὶ Θεμιστοκλέα τὸν Ἀθηναῖον, λαμπροτάτους  
γενομένους τῶν καθ' ἑαυτοὺς Ἑλλήνων, οὕτως ἐτελεύτησεν. 5

CXXXIX. Λακεδαιμόνιοι δὲ ἐπὶ μὲν τῆς πρώτης πρε-  
σβείας τοιαῦτα ἐπέταξαν τε καὶ ἀντεκελεύσθησαν περὶ τῶν

ἐναγῶν τῆς ἐλάσεως· ὕστερον δὲ φοιτῶντες  
παρ' Ἀθηναίους Ποτιδαίας τε ἀπανίστασθαι  
ἐκέλευον καὶ Αἴγιναν αὐτόνομον ἀφιέναι, καὶ 10  
μάλιστα γε πάντων καὶ ἐνδηλότατα προὔλεγον  
τὸ περὶ Μεγαρέων ψήφισμα καθελοῦσι μὴ ἂν  
γίγνεσθαι πόλεμον, ἐν ᾧ εἴρητο αὐτοὺς μὴ  
χρῆσθαι τοῖς λιμέσι τοῖς ἐν τῇ Ἀθηναίων  
ἀρχῇ μηδὲ τῇ Ἀττικῇ ἀγορᾷ. οἱ δ' Ἀθηναῖοι 15  
οὔτε τᾶλλα ὑπήκουον οὔτε τὸ ψήφισμα καθή-  
ρουν, ἐπικαλοῦντες ἐπεργασίαν Μεγαρεῦσι τῆς

1. αὐτοῦ ὑπὸ τῶν προσήκόντων f. 2. κρίφα Ἀθ.] om. Q. ὥς] om. K.  
3. φονγύτος G.L.O.P. 7. ἐπραξάν G.e. ἔταξάν E. 9. ἐπανίστασθαι d.  
11. προὔλεγον Bekk. 12. καθελοῦσι—ψήφισματα] om. e. 13. γίγνεσθαι vel  
γίνεσθαι B.E.F.G.H.I.L.O.P.Q.V.g.h. Haack. Poppo. Goell. Bekk. A.C. et vulgo  
γενέσθαι. αὐτοῖς c.d.i. 15. Ante ἀττικῇ litteras duas deletas F. 16. τὸ]  
om. C.L.O. 17. τοῖς μεγαρεῦσι V.

1. καὶ τεθῆναι] Confer Cl. Whelerum  
Itinerar. 419. WASS.

2. οὐ γὰρ ἐξῆν θάπτειν etc.] Vide  
Pausaniam in initio Atticorum. Petiti  
leges Atticas, p. 562. et Meursii Them.  
Attic. l. 2. c. 2. HUDS. Add. Kirch-  
mann. de Funeribus Rom. Append.  
C. VII. et Interpretes Aelianus IV. V. H.  
7. Valesius ad Notas Maussaci in Har-  
pocraton. v. Ὀργάς, scribit, sacrilegos  
et proditores, quos in Attica sepeliri  
fas non erat, in Ὀργάδα, inter Atticam  
et Megaridem, projectos fuisse. Non  
scio, quo auctore hoc prodiderit. Nam  
neque ab iis, quos ibi laudat, neque ab  
aliis, qui de hac poena proditorum ege-  
runt, quidquam huiusmodi traditum  
invenio. Ex eo autem, quod e Telete  
descripsit Stobaeus Sermon. XL. p. 233.  
τοὺς ἀσέβεις τῶν Ἀθηναίων in Megaride

sepeliri, non satis liquet, eos in Orga-  
dem, quem locum Deabus sacrum  
fuisse dicit Helladius, de quo ad Cap.  
seq. adjectos fuisse. Nec credo de  
eodem loco agere Helladium et Teletem.  
Duk.

17. ἐπικαλοῦντες ἐπεργασίαν κ. τ. λ.]  
The land on the frontiers was con-  
secrated to prevent it from being en-  
closed; in which case the boundaries  
might have been a subject of perpetual  
disputes between the two nations. Land  
thus unenclosed was strictly a common  
pasture, on which any one might feed  
cattle, but none might break it up or  
appropriate it. It was therefore ἀόριστος,  
“not yet divided by landmarks,” which  
were only placed when the land was  
brought into cultivation, and distributed  
among particular individuals. On this

ATHENS. A. C. 432. Olymp. 87. 1.

γῆς τῆς ἱερᾶς καὶ τῆς ἀορίστου καὶ ἀνδραπόδων ὑποδοχὴν  
 τῶν ἀφισταμένων. τέλος δὲ ἀφικομένων τῶν τελευταίων 3  
 πρέσβεων ἐκ Λακεδαιμόνος, Ῥαμφίου τε καὶ Μελησίππου  
 καὶ Ἀγησάνδρου, καὶ λεγόντων ἄλλο μὲν οὐδὲν ὦν πρότερον  
 5 εἰώθεσαν, αὐτὰ δὲ τάδε ὅτι “ Λακεδαιμόνιοι βούλονται τὴν  
 “ εἰρήνην εἶναι, εἴη δ’ ἂν εἰ τοὺς Ἑλληνας αὐτονόμους  
 “ ἀφεῖτε,” ποιήσαντες ἐκκλησίαν οἱ Ἀθηναῖοι γνώμας σφίσιν  
 αὐτοῖς προὔτιθεσαν, καὶ ἐδόκει ἅπαξ περὶ ἀπάντων βουλευ-  
 σαμένους ἀποκρίνασθαι. καὶ παριόντες ἄλλοι τε πολλοὶ 4  
 10 ἔλεγον, ἐπ’ ἀμφοτέρα γιγνόμενοι ταῖς γνώμας, καὶ ὥς χρὴ  
 πολεμεῖν, καὶ ὥς μὴ ἐμπόδιον εἶναι τὸ ψήφισμα εἰρήνης  
 ἀλλὰ καθελεῖν· καὶ παρελθὼν Περικλῆς ὁ Ξανθίππου, ἀνὴρ  
 κατ’ ἐκείνον τὸν χρόνον πρῶτος Ἀθηναίων, λέγειν τε καὶ  
 πράσσειν δυνατώτατος, παρήνει τοιάδε.

15 CXL. “ ΤΗΣ μὲν γνώμης, ὧ Ἀθηναῖοι, ἀεὶ τῆς αὐτῆς  
 “ ἔχομαι, μὴ εἴκειν Πελοποννησίοις, καίπερ εἰδὼς τοὺς  
 SPEECH OF “ ἀνθρώπους οὐ τῇ αὐτῇ ὀργῇ ἀναπειθομένους  
 PERICLES. “ τε πολεμεῖν καὶ ἐν τῷ ἔργῳ πράσσοντας,  
 (140—144.)  
 He alarms the pride

1. ἀρίστου L.O.P.Q. 2. τῶν τε τελευτ. F. 3. μελσίππου K. μελλησίππου  
 B.e. μελλισίππου C. μελισίππου F. μελησικου g. 4. ἀγισάνδρου F.V. ἄλλως i.  
 5. τὴν] om. K.P.d. 6. εἶναι] ἄγειν εἶναι K. εἶ] ἦν L.N.P. 7. ἀφῆτε A.B.  
 F.H.I.L.N.O.V.g.h. ποιήσαντες οὖν ἐκκλησίαν f. 8. προὔτιθεσαν Bekk.  
 9. ἀποκρίνασθαι A.B.C.E.F.G.H.L.N.O.Q.V.e.f.g.h. Haack. Porpo. Goell. Bekk.  
 vulgo ἀποκρίνεσθαι. παρόντες K.L.O. πολλὰ H. 11. τῆς εἰρήνης K.  
 12. καθελεῖν τὸν πόλεμον K.c. et inter versus g. ὁ περικλῆς L.O.P. 14. πρᾶτ-  
 τειν K. τάδε A.L.O.P. 15. τῆς αὐτῆς ἀεὶ f. 16. μὴ] om. e. 17. ὀρμῇ  
 e. et corr. G.

common land the Israelite patriarchs fed their flocks and herds all over Canaan without disturbance; but when they wanted a piece of ground for a burial-place, which would thus become their absolute property, a regular sale of the ground on the part of the nation to whom it belonged was necessary. It is well known that the devotion of any portion of land as sacred to any god, rendered it impious to enclose and cultivate it. Hence the policy of the law laid down by Cicero in his Utopian Constitution, and which he borrowed from Plato, “ne quis agrum consecrato;”

as such consecrations were so many barriers to the progress of agriculture. See Cicero de Legibus, II. 9. 18.

1. ἀνδραπόδων] Aspasiæ servos. v. Athenæum p. 570. et Aristoph. Acharn. 525. et Schol. Vide et Aristot. Eth. [Eudem. vii. 2, 11.] p. 189. Sylburg. Οὐκέτι γινώσκουσιν Ἀθηναῖοι Μεγαρήας. WASS.

17. ὀργῇ] Hunc locum innuit Suidas in εὐοργήτως. Ὀργῇ, inquit, ὁ τρόπος, ita Schol. Thucyd. et Schol. Nicandri, p. 71. Ald. in Ed. Sophocles Ajace 1153. pro studio: ἐμφορῆς ἐμοὶ, ὈΡΓΗΝ θ’ ὁμοιος. Clare Theognis: Κύρνε φίλους κατὰ

ATHENS. A.C. 432. Olym. 87.1.

of the Athenians by dwelling on the insulting tone of the Lacedæmonian demands, and assures them that compliance now would only provoke further trials of their patience.

- “ πρὸς δὲ τὰς ξυμφορὰς καὶ τὰς γνώμας τρε-  
 “ πομένους. ὁρῶ δὲ καὶ νῦν ὁμοῖα καὶ παρα-  
 “ πλήσια ξυμβουλευτέα μοι ὄντα, καὶ τοὺς  
 “ ἀναπειθομένους ὑμῶν δικαίῳ τοῖς κοινῇ  
 “ δόξασιν, ἣν ἄρα τι καὶ σφαλλώμεθα, βοη- 5  
 “ θεῖν, ἢ μηδὲ κατορθοῦντας τῆς ξυνέσεως  
 3 “ μεταποιεῖσθαι. ἐνδέχεται γὰρ τὰς ξυμφορὰς τῶν πραγμά-  
 “ των οὐχ ἥσσον ἀμαθῶς χωρῆσαι ἢ καὶ τὰς διανοίας τοῦ  
 “ ἀνθρώπου· διόπερ καὶ τὴν τύχην, ὅσα ἂν παρὰ λόγον  
 4 “ ξυμβῇ, εἰώθαμεν αἰτιᾶσθαι. Λακεδαιμόνιοι δὲ πρότερόν 10  
 “ τε δηλοὶ ἦσαν ἐπιβουλευόντες ἡμῖν καὶ νῦν οὐχ ἥκιστα.  
 5 “ εἰρημένον γὰρ δίκας μὲν τῶν διαφόρων ἀλλήλοις διδόναι  
 “ καὶ δέχεσθαι, ἔχειν δὲ ἑκατέρους ἃ ἔχομεν, οὔτε αὐτοὶ δίκας  
 “ πω ἤτησαν οὔτε ἡμῶν διδόντων δέχονται, βούλονται δὲ  
 “ πολέμῳ μᾶλλον ἢ λόγοις τὰ ἐγκλήματα διαλύεσθαι, καὶ 15

3. ὄντα] εἶναι g. 4. δικαίῳ post δόξασιν V. 5. δοξάσασιν K. καὶ] om. d. σφαλλώμεθα A.B.C.E.F.H.K.d. et pr. G. Poppo. Goell. Bekk. corr. G. et vulgo σφαλλώμεθα. 7. ἀντιποιεῖσθαι Q. 9. παρὰ λόγον A.E.F.G.H.N.Q.V.g. Haack. Poppo. Goell. Bekk. παράλογον B.K.c.f. C. et vulgo παραλόγως. 10. δὲ καὶ πρότερον K. 12. εἰρημένον C. διαφορῶν F.H.L.N.O.V.g. Haack. Poppo. 14. πω] om. K. 15. τὰ] τε P.

πάντας ἐπίστρεφε ποικίλον ἦθος, ὅρ-  
 ΓΗΝ συμμίσεων ἦν τιν' ἕκαστος ἔχει.  
 Πουλίπου ὍΡΓΗΝ ἴσχε πολυπλόκου, ὃς  
 ποτὶ πέτρῃ Τῇ προσομιλήσει τοῖος ἰδεῖν  
 ἐφάνη. Vid. Indicem. Alcman. apud  
 Schol. in Hippocr. ὄργας τοὺς τρόπους  
 ἐκάλουν, ut Alcman. ἐν μὲν ἀνθρώπῳ  
 ὍΡΤΑΙ βεβριμέναι μυρία. Pindarus  
 Pyth. θ. Καὶ γὰρ σε—Ἐτραπε μιλίχως  
 ὍΡΤΑ Παρφάμεν τούτων λόγον. Suidas  
 iterum in ὄργῃ, pro διανοίᾳ, τρόπῳ,  
 σκοπῷ. Confer Diodor. XII. 307. a.  
 et Aristoph. Eip. 602. 608. WASS.  
 Suidas in ὄργῃ descripsit Schol. ad h. l.  
 in εὐοργήτως ad cap. CXXX. ubi vid.  
 DUK.

7. ἐνδέχεται γὰρ—αἰτιᾶσθαι] “ Your  
 “ minds must be prepared for unex-  
 “ pected reverses; for events are as  
 “ little to be surely calculated upon as  
 “ the counsels of men; and therefore  
 “ we acknowledge Fortune as the author  
 “ of all such things as fall out beyond  
 “ our expectation;” that is to say, by

familiarly ascribing to Fortune all things  
 that happen contrary to reasonable ex-  
 pectation, we admit the existence of a  
 power in its very essence capricious  
 and irregular, by which we may expect  
 the course of events to be often inter-  
 rupted, in a manner that could not  
 before have been calculated on. Ἀμαθῶς  
 means, “in a manner past learning;”  
 so that they are not subject to any fixed  
 rules or principles. See the note on  
 ἀπίστως, I. 21, 1. For the sentiment,  
 compare c. 122, 2. ἥκιστα πόλεμος ἐπὶ  
 ῥητοῖς χωρεῖ. Göller understands this  
 passage to contain the reason, “cur  
 “ qui sententias temere mutant, etiamsi  
 “ bene iis succedat, prudentiæ sibi lau-  
 “ dem vindicare non debeant, posse  
 “ enim etiam imperita consilia Fortuna  
 “ adjuvari; quare ab iis quorum expec-  
 “ tationi prosper eventus non respon-  
 “ derit, non sua consilia, sed Fortunæ  
 “ ludos incusari.”

“ἐπιτάσσοντες ἤδη καὶ οὐκέτι αἰτιώμενοι πάρεσι. Ποτι- 6  
 “δαίας τε γὰρ ἀπανίστασθαι κελεύουσι καὶ Αἴγιναν αὐτό-  
 “νομον ἀφίεναι καὶ τὸ Μεγαρέων ψήφισμα καθαιρεῖν· οἱ δὲ  
 “τελευταῖοι οἶδε ἤκοντες καὶ τοὺς Ἑλλήνας προαγορεύουσιν  
 5 αὐτονόμους ἀφίεναι. ὑμῶν δὲ μηδεὶς νομίση περὶ βραχέος 7  
 “ἂν πολεμεῖν, εἰ τὸ Μεγαρέων ψήφισμα μὴ καθέλοιμεν,  
 “ὅπερ μάλιστα προὔχονται, εἰ καθαιρεθῇ, μὴ ἂν γίγνεσθαι  
 “τὸν πόλεμον· μὴδ’ ἐν ὑμῖν αὐτοῖς αἰτίαν ὑπολίπησθε ὥς  
 “διὰ μικρὸν ἐπολεμήσατε. τὸ γὰρ βραχὺ τι τοῦτο πᾶσαν 8  
 10 ὑμῶν ἔχει τὴν βεβαίωσιν καὶ πείραν τῆς γνώμης. οἷς εἰ 9  
 “ξυγχωρήσετε, καὶ ἄλλο τι μεῖζον εὐθὺς ἐπιταχθήσεσθε ὥς  
 “φόβῳ καὶ τοῦτο ὑπακούσαντες· ἀπισχυρισάμενοι δὲ σαφές  
 “ἂν καταστήσαιτε αὐτοῖς ἀπὸ τοῦ ἴσου ὑμῖν μᾶλλον προσ-

1. οὐκέτι] οὐκ G. πάρεσι] ἤκονσι L.O.P. 2. κελεύουσιν ἀπανίστασθαι V.  
 4. οἶδε] ἤδη d.i. 5. δέ] μὲν L. βραχέος A.B.C.F.G.d. Poppo. Goell. Bekk.  
 E. et vulgo βραχέως. 6. ἂν] om. d. 7. προὔχονται Bekk. γενέσθαι d.  
 8. τὸν] om. K.d. μὴδὲν E. ὑπολείπεσθε L.P. ὑπολείπησθε E.I.e. 9. βραχὺ  
 τι τοῦτο A.B.C.F.H.I.L.N.O.P.V.d.e.h.i. Haack. Poppo. Goell. Bekk. vulgo  
 βραχὺ τοῦτο. 10. καὶ τὴν πείραν d. 11. ξυγχωρήσετε E. 12. ὑπακούσαντες  
 A.B.C.E.F.G.I.K.L.O.P.V.c.d.e.g.h.i. Haack. Poppo. Goell. Bekk. vulgo ὑπα-  
 κούσαντες. ἀπισχυρισμένοι E. ἐπισχυρισάμενοι c. 13. καταστήσῃται C.  
 καταστήσαιτε B.G.g.h. Bekk. καταστήσετε A.E.F.H.K.V.d. Poppo. Goeller.  
 καταστήσατε I. vulgo καταστήσητε.

3. τὸ Μεγαρέων ψήφισμα] Vide Toll. ad Apollon. Soph. p. 737. BEKKER.  
 9. τὸ γὰρ βραχὺ τι κ. τ. λ.] “For in  
 “this little matter there is contained  
 “absolutely and entirely the confir-  
 “mation and trial of your resolution.”  
 “The confirmation and trial” is, “the  
 “confirmation as the last result, fol-  
 “lowing from the trial.” Compare, if  
 I may venture to sink for a moment  
 the difference of the subject and refer  
 only to the similarity of the thought,  
 the passage in the Romans, V. 4. ἡ δὲ  
 ὑπομὴν δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα.  
 (κατεργάζεται.) Dobree proposes to read  
 in the next line ἥς εἰ ξυγχωρήσετε, “of  
 “which resolution if you recede from  
 “any part.” But compare a similar  
 passage, IV. 26, 4. οὗς φόντο ἡμερῶν  
 ὀλίγων ἐκπολιorkήσιν, where the rela-  
 tive in like manner has no regular an-

tecedent, but must be resolved in  
 English into the demonstrative pro-  
 noun, with such a conjunction as the  
 sense requires. And the person referred  
 to may just as easily be understood at  
 the beginning of the sentence as it  
 must otherwise be at any rate a few  
 lines lower, where we have the pronoun  
 αὐτοῖς equally without any noun pre-  
 ceding.

10. ἔχει τὴν βεβαίωσιν καὶ πείραν]  
 “Furnishes you with an opportunity of  
 “confirming your resolution, while it  
 “tries it.” It would confirm their re-  
 solution, and secure it against future  
 attempts of the enemy, for the reason  
 given two lines afterwards, ἀπισχυρισά-  
 μενοι δὲ σαφές ἂν καταστήσῃται κ. τ. λ.  
 “ἔχει here exactly agrees with Göller’s  
 explanation of it, quoted in the note to  
 c. 9, 2. “Ansam dat alicui rei.”

“ φέρεσθαι. CXLI. αὐτόθεν δὴ διανοήθητε ἢ ὑπακούειν  
 “ πρὶν τι βλαβῆναι, ἢ εἰ πολεμήσομεν, ὥς ἔμοιγε ἄμεινον  
 “ δοκεῖ εἶναι, καὶ ἐπὶ μεγάλη καὶ ἐπὶ βραχεία ὁμοίως προ-  
 “ φάσει μὴ εἴζοντες μηδὲ ξὺν φόβῳ ἔζοντες ἂ κεκτῆμεθα·  
 “ τὴν γὰρ αὐτὴν δύναται δούλωσιν ἢ τε μεγίστη καὶ ἐλα-  
 “ χίστη δικαίωσις ἀπὸ τῶν ὁμοίων πρὸ δίκης τοῖς πέλας

- <sup>2</sup> He encourages them by pointing out their advantages over the Peloponnesians from their superior wealth, and superior unity and decision of counsels. <sup>3</sup> “ ἐπιτασσομένη. Τὰ δὲ τοῦ πολέμου καὶ τῶν ἑκατέρους ὑπαρχόντων ὥς οὐκ ἀσθενέστερα ἔξομεν, γνῶτε καθ’ ἕκαστον ἀκούοντες. αὐ-  
 “ τουργοί τε γὰρ εἰσι Πελοποννήσιοι καὶ οὔτε <sup>10</sup>  
 “ ἰδία οὔτε ἐν κοινῷ χρήματά ἐστιν αὐτοῖς,  
 “ ἔπειτα χρόνιων πολέμων καὶ διαποντίων ἄπειροι διὰ τὸ  
 4 “ βραχείως αὐτοὶ ἐπ’ ἀλλήλους ὑπὸ πενίας ἐπιφέρειν. καὶ οἱ

1. διέ K. 2. βλαβῆναι L. πολεμήσοιμεν f.g. ὥς A.B.E.F.G.H.  
 N.V.g.h. Poppo. Goeller. Bekk. C. et vulgo ὥσπερ. ἔμοι H.N.g. ἔμοιγε F.  
 ἄμεινον ἔμοιγε εἶναι δοκεῖ f. 4. εἴζαντες G. 5. καὶ ἐλαχίστη A.B.E.F.H.K.  
 N.V.g.h.i. Haack. Poppo. Goeller. Bekk. C.G. et ceteri καὶ ἡ ἐλαχίστη. 6. δι-  
 καίως B. 7. καὶ τῶν ἑκατέρους] om. pr. g. 8. ὑπαρχάντων ἑκατέρους g.  
 ὥς] om. d. 10. τε γάρ] διέ K. 11. εἰσιν K.c.d.i. αὐτοῖς] om. C.e.  
 15. αὐτοῖς E.

4. μὴ εἴζοντες] διανοήθητε μὴ εἴζοντες is harsh Greek undoubtedly, but παρασκευάσθαι ὥς μὴ εἴζοντες would be correct, and so I think would διανοήθητε ὥς εἴζοντες. And this I believe is what the present text means.

6. ἀπὸ τῶν ὁμοίων] Dobree taking these words as in the neuter gender, and so finding them unintelligible, proposes to strike them out. But δικαίωσις ἀπὸ τῶν ὁμοίων appears to mean, “A demand proceeding from a man’s equals;” that is what Thucydides calls elsewhere, I. 77, 5. ἀπὸ τοῦ ἴσου πλουτεκτείσθαι. And that ὁμοίων will bear exactly the sense of ἴσων is sufficiently shewn by the well known title of Sparta who enjoyed equally the full rights of citizenship.

9. αὐτουργοί] Qui proprie ita dicantur ostendit Perizon. ad Ælian. I. Var. Hist. 31. VII. 5. et XII. 43. Quos hic αὐτουργοὺς, cap. 142. γεωργοὺς vocat. DUKER. “They cultivate their lands

“ themselves, being unprovided with “ slaves for that purpose.” Compare Xenophon, Economic. V. §. 4. τοὺς μὲν αὐτουργοὺς διὰ τῶν χειρῶν γυνά-  
 ζουσα (ἢ γῆ) ἰσχὺν αὐτοῖς προστίθουσι· τοὺς δὲ τῇ ἐπιμελείᾳ γεωργοῦντας, ἀν-  
 δρίζει, πρῶτ’ ἐγείρουσα, καὶ πορεύεσθαι σφοδρῶς ἀναγκάζουσα. The number of slaves in Laconia was a striking excep-  
 tion to the state of the rest of Pelopon-  
 nesus; where, as in almost all the merely agricultural republics of Greece and Italy, there were in early times ex-  
 tremely few of them. See Herodotus, VI. 137, 4. VIII. 137, 3. Athenæus, VI. 83, &c. Juvenal, Sat. XIV. 168. And we find afterwards that the other states of Peloponnesus were very unwilling to undertake any military operation during harvest time, because their citizens were themselves ordinarily employed at that season in getting in their crops; while to the Lacedæmonians, whose agricul-  
 tural labours were wholly performed by the Helots, one season of the year was



ATHENS. A. C. 432. Olymp. 87. 1.

“ τοιοῦτοι οὔτε ναῦς πληροῦντες οὔτε πεζὰς στρατιάς πολ-  
 “ λάκεις ἐκπέμπειν δύνανται, ἀπὸ τῶν ἰδίων τε ἅμα ἀπόντες  
 “ καὶ ἀπὸ τῶν αὐτῶν δαπανῶντες καὶ προσέτι καὶ θαλάσσης  
 “ εἰργόμενοι· αἱ δὲ περιουσίαι τοὺς πολέμους μᾶλλον ἢ αἱ  
 5 “ βίαιοι ἐσφοραὶ ἀνέχουσι. σώμασί τε ἐτοιμότεροι οἱ αὐ- 5  
 “ τουργοὶ τῶν ἀνθρώπων ἢ χρήμασι πολεμεῖν, τὸ μὲν πιστὸν  
 “ ἔχοντες ἐκ τῶν κινδύνων καὶ περιγενέσθαι, τὸ δὲ οὐ  
 “ βέβαιον μὴ οὐ προαναλώσειν, ἄλλως τε καὶ παρὰ δόξαν,  
 “ ὅπερ εἰκὸς, ὁ πόλεμος αὐτοῖς μηχανήται. μάχη μὲν γὰρ 6  
 10 “ μιᾷ πρὸς ἅπαντας Ἕλληνας δυνατοὶ Πελοποννήσιοι καὶ οἱ  
 “ ξύμμαχοι ἀντισχεῖν, πολεμεῖν δὲ μὴ πρὸς ὁμοίαν ἀντιπα-  
 “ ρασκευὴν ἀδύνατοι, ὅταν μήτε βουλευτηρίῳ ἐνὶ χρώμενοι  
 “ παραχρῆμά τι ὀξέως ἐπιτελῶσι, πάντες τε ἰσόψηφοι ὄντες  
 “ καὶ οὐχ ὁμόφυλοι τὸ ἐφ’ ἑαυτὸν ἕκαστος σπεύδῃ· ἐξ ὧν  
 15 “ φιλεῖ μηδὲν ἐπιτελὲς γίγνεσθαι. καὶ γὰρ οἱ μὲν ὡς μάλιστα 7  
 “ τιμωρήσασθαί τινα βούλονται, οἱ δὲ ὡς ἥκιστα τὰ οἰκεία  
 “ φθεῖραι. χρόνιοί τε ξυνιόντες ἐν βραχεὶ μὲν μορίῳ σκο- 8  
 “ ποῦσί τι τῶν κοινῶν, τῷ δὲ πλέονι τὰ οἰκεία πράσσουσι.  
 “ καὶ ἕκαστος οὐ παρὰ τὴν ἑαυτοῦ ἀμέλειαν οἶεται βλάψειν, 9

9. ὅπερ εἰκὸς] om. e. αὐτοῦ d. αὐτοῖς post δόξαν ponit e. μηχανήται  
 d.e.i. μὲν] om. P. 10. οἱ] ἢ c. om. M. 11. παρασκευὴν d.  
 13. τε] δὲ O. om. M. 14. οὐχὶ K.d.i. ὑφ’ L.O. ἐαυτῶν G.K.L.O.  
 Poppo. Goell. αὐτὸν C. σπεύδει A.F.G.H.I.V.d.e.i. 17. βραχὺ H.  
 18. πλέονι A.B.C.F.G.H.Q.V.e.f.g.h. Poppo. Haack. Goell. Bekk. ceteri πλείονι.  
 19. περὶ g. βλάψειν τὰ κοινὰ e.

the same as another. See III. 15, 3. And compare the well known story of Regulus, who petitioned to be relieved in his command in Africa, because the persons whom he paid for looking after his land, not having sufficient slaves to cultivate it, neglected their charge in his absence: as also the story of Cincinnatus, who told his wife, that as he was called to Rome to be dictator, their farm must that year remain unsown.

14. τὸ ἐφ’ ἑαυτὸν] Compare for this use of the accusative the expression τὸ ἐπὶ σφᾶς εἶναι, IV. 28, 1. “ quod ad se

“ ipsos attineret.” See Kühner, Gr. Gr. §. 557. Anmerk. 4. Jelf, 679. 2.

17. χρόνιοί τε ξυνιόντες] “ Conf. Isocr. Nicoclen, p. 30. d.” DOBREE.

ἐν βραχεὶ μὲν μορίῳ] Stephanus in Thesaurο v. μορίον putat deesse χρόνον. In Cass. pro supplemento scriptum est scholion ἡμέρας. Et sic Thucyd. supra cap. 85. ἐν βραχεὶ μορίῳ ἡμέρας quod cur huic loco non satis convenire existimaverit Stephanus l. d. non scio. DUKER.

19. παρὰ τὴν ἑαυτοῦ ἀμέλειαν] This is exactly expressed in vulgar English,

ATHENS. A.C. 432. Olymp. 87. 1.

“ μέλειν δέ τινι καὶ ἄλλῃ ὑπὲρ ἑαυτοῦ τι προῖδεῖν, ὥστε τῷ  
 “ αὐτῷ ὑπὸ ἀπάντων ἰδία δοξάσματι λανθάνειν τὸ κοινὸν  
 “ ἀθρόον φθειρόμενον. CXLII. μέγιστον δὲ τῇ τῶν χρη-

While their enemies  
 means of annoying  
 them would be wholly  
 inefficient.

“ μάτων σπάνει κωλύονται, ὅταν σχολῇ αὐτὰ  
 “ ποριζόμενοι διαμέλλωσι· τοῦ δὲ πολέμου οἱ  
 “ καιροὶ οὐ μενετοί. καὶ μὴν οὐδ’ ἡ ἐπιτείχισις  
 3 “ οὐδὲ τὸ ναυτικὸν αὐτῶν ἄξιον φοβηθῆναι. τὴν μὲν γὰρ  
 “ χαλεπὸν καὶ ἐν εἰρήνῃ πόλιν ἀντίπαλον παρασκευάσασθαι,

1. μέλλειν K.c.e.h.i.

2. αὐτῷ] om. M.

ἀπάντων οἶται ἰδία C.G.e.

ἰδίῃ K. διὰ c.

3. ἀθρόως F.

4. σπάνει E.

σχολῇ] om. e. σχολὴν E.

8. κατασκευάσασθαι C.G.L.O.P.e. παρακατασκευάσασθαι d. παρασκευάζεσθαι K.  
 κατασκευάζεσθαι I.

“ all along of his own neglect,” i. e. owing to his own neglect. This sense of *παρὰ* is unusual; it occurs, however, in Demosthenes, Philippic I. p. 43. ed. Reiske, οὐδὲ γὰρ οὗτος παρὰ τὴν αὐτοῦ ῥώμην τοσοῦτον ἐπηύξηται, ὅσον παρὰ τὴν ἡμετέραν ἀμέλειαν. Compare I. 41, 2. παρὰ τὸ νικᾶν, and the note.

7. τὴν μὲν γὰρ, κ.τ.λ.] The difficulty of this passage has arisen from not perceiving that *πόλιν ἀντίπαλον* is the accusative case following *παρασκευάσασθαι*, and not going before it; and that Pericles is distinguishing between two different methods of *ἐπιτείχισις*, the one by founding a city in the neighbourhood of Athens strong enough to interfere with her trade, and be a check upon her power, *πόλιν ἀντίπαλον*; the other by merely raising one or two forts in Attica, as strong-holds for plundering parties to keep the country in constant annoyance and alarm. Of these two methods, the first was impracticable; partly from the greatness of Athens, which no newly-founded city even in peace could easily rival; and partly from the impossibility of building a city in an enemy's country, with a neighbour like Athens already on the spot, with far greater means of crippling the power of an infant state than that state could have of injuring her: οὐχ ἥσσον ἐκείνοις ἡμῶν ἀντεπιτετειχισμένων. The second method of *ἐπιτείχισις*, by raising forts in Attica, *φρούριον δ' εἰ ποιήσονται*, was practicable perhaps,

but would not be able seriously to affect the issue of the war. Instances of the first sort of *ἐπιτείχισις*, i. e. of a town founded to be a sort of thorn in an enemy's side, are Megara, founded by the Dorians as a check on the Athenian power, after their unsuccessful expedition into Attica in the time of Codrus; Heraclea in Trachinia, built to curb the Thessalians; (Thucyd. III. 92, 93. V. 51.) almost all the Roman military colonies, particularly Placentia and Cremona in Cisalpine Gaul; and in modern times Alessandria in Italy, built by the Guelph cities of Lombardy as a check to the Ghibelin state of Pavia and to the marquis of Montferrat; and Carrouge, intended by the dukes of Savoy to be the rival of Geneva. The construction is, τὴν μὲν γὰρ (*ἐπιτείχισιν*) *χαλεπὸν καὶ ἐν εἰρήνῃ παρασκευάσασθαι*; but then as every sort of *ἐπιτείχισις* was not difficult to carry into effect, Thucydides inserts the words *πόλιν ἀντίπαλον* as a qualification of the general statement, and an explanation as to what sort of *ἐπιτείχισις* he was speaking of. Compare a similar insertion of the substantive by way of explanation in VII. 80, 3. οἷον φιλεῖ καὶ πᾶσι στρατοπέδοις μάλιστα δὲ τοῖς μεγίστοις φόβοι καὶ δειμάτα ἐγγίνεσθαι,—ἐμπίπτει ταραχῇ, where the words *φόβοι καὶ δειμάτα* are the explanation of οἷον, just as *πόλιν ἀντίπαλον* is an explanation of τὴν μὲν.



- “ ἦπου δὴ ἐν πολεμίᾳ τε καὶ οὐχ ἦσσαν ἐκείνοις ἡμῶν ἀντε-  
 “ πιτετειχισμένων· φρούριον δ’ εἰ ποιήσονται, τῆς μὲν γῆς  
 “ βλάπτοιεν ἂν τι μέρος καταδρομαῖς καὶ αὐτομολίας, οὐ  
 “ μέντοι ἱκανόν γε ἔσται ἐπιτειχίζειν τε κωλύειν ἡμᾶς πλεύ-  
 5 “ σαντας ἐς τὴν ἐκείνων καὶ ἥπερ ἰσχύομεν ταῖς ναυσὶν  
 They would be unable “ ἀμύνεσθαι. πλεόν γὰρ ἡμεῖς ἔχομεν τοῦ 4  
 to equal their naval  
 skill; “ κατὰ γῆν ἐκ τοῦ ναυτικοῦ ἐμπειρίας ἢ ἐκείνοι  
 “ ἐκ τοῦ κατ’ ἥπειρον ἐς τὰ ναυτικά. τὸ δὲ τῆς θαλάσσης 5  
 “ ἐπιστήμονας γενέσθαι οὐ ραδίως αὐτοῖς προσγενήσεται.  
 10 “ οὐδὲ γὰρ ὑμεῖς μελετῶντες αὐτὸ εὐθὺς ἀπὸ τῶν Μηδικῶν 6  
 “ ἐξείργασθέ πω· πῶς δὴ ἄνδρες γεωργοὶ καὶ οὐ θαλάσσιοι,  
 “ καὶ προσέτι οὐδὲ μελετῆσαι ἐασόμενοι διὰ τὸ ὑφ’ ἡμῶν  
 “ πολλαῖς ναυσὶν αἰεὶ ἐφορμεῖσθαι, ἄξιον ἂν τι δρῶμεν; πρὸς  
 “ μὲν γὰρ ὀλίγας ἐφορμούσας κἂν διακινδυνεύσειαν, πλήθει  
 15 “ τὴν ἀμαθίαν θρασύνοντες· πολλαῖς δὲ εἰργόμενοι ἡσυχά-  
 “ σουσι καὶ ἐν τῷ μὴ μελετῶντι ἄξυνετώτεροι ἔσονται καὶ  
 “ δι’ αὐτὸ καὶ ὀκνηρότεροι. τὸ δὲ ναυτικὸν τέχνης ἐστὶν 7  
 “ ὥσπερ καὶ ἄλλο τι, καὶ οὐκ ἐνδέχεται, ὅταν τύχη, ἐκ  
 “ παρέργου μελετᾶσθαι, ἀλλὰ μᾶλλον μηδὲν ἐκείνῳ πάρεργον  
 20 “ ἄλλο γίγνεσθαι. CXLIII. εἴτε καὶ κινήσαντες τῶν  
 nor could they under- “ Ὀλυμπιάσιν ἢ Δελφοῖς χρημάτων μισθῷ  
 mine their naval power  
 by tempting their To- “ μεῖζον πειρῶντο ἡμῶν ὑπολαβεῖν τοὺς ξένους

1. ἦπου F. ἦ που Bekk. δὴ καὶ ἐν K. 4. γε] om. N.V. ante ἱκανόν  
 ponunt d.i. τε] om. B.h. inferebatur καὶ quod habent C.G.: id omisi cum  
 A.B.E.H.c.h. om. Poppo. Goeller. Bekk. 5. ἐς τὴν] ἐν τῇ C.e. ἰσχύομεν  
 ἐν ταῖς e. 6. ἀμύνεσθαι V. γὰρ ὅμως ἡμεῖς ἔχομεν C. γὰρ ἡμεῖς ὅμως  
 ἔχομεν e. τοῦ] τὰ G. 7. κείνοι C. 9. ἐπιστημονίας B. προσγε-  
 γενήσεται I. 10. αὐτὸ] om. G. ἐπὶ L.O.Q. 11. πω] om. A.B.E.L.O.P.  
 V.g.h. Bekk. ed. 2. πω· πῶς C.G. 13. ἐφορμᾶσθαι E.e. 14. ὀλίγας ἐφορ-  
 μούσας A.B.E.F.H.g.h. Poppo. Goeller. Bekk. C.G. et vulgo ὀλίγας ναῦς ἐφορ-  
 μούσας. 15. θρασύνοντες d. ἡσυχάζουσι g. 16. ἐν τῷ] om. i. ἔσονται  
 post ὀκνηρότεροι ponunt G.L.O.P. καὶ ante δι’ om. C. 18. τύχοι f. ὥς ἂν  
 τύχη ταῦτα ἐκ παρέργου Aristides pro Rhet. p. 183. Canter. 19. μὴ δὲ C.  
 20. ἄλλα A.B. νικήσαντες A.B.E.F.P.g. εἴ τε Bekk. 21. ὀλυμπιάσιν C.F.  
 H. Ὀλυμπιάσιν Poppo. Goeller. Bekk. ὀλυμπίασι E. 22. πειρῶνται K.

18. ἐκ παρέργου] Compare VII. 27, 4. “ a by-work, or by-job, a thing done  
 δ’ ἄγχι οὐκ ἐκ παρέργου τὸν πόλεμον “ by the by.” Compare Sophocles,  
 ἐποιεῖτο, and also VI. 69, 3. Πάρεργον is Philoctet. 473. ἀλλ’ ἐν παρέργῳ θοῦ με.

ATHENS. A. C. 432. Olymp. 87. 1.

reign seamen to desert  
in the hope of higher  
pay.

- “ τῶν ναυτῶν, μὴ ὄντων μὲν ἡμῶν ἀντιπάλων,  
“ ἔσβάντων αὐτῶν τε καὶ τῶν μετοίκων, δεινὸν  
“ ἂν ἦν· νῦν δὲ τὸδε τε ὑπάρχει, καὶ ὅπερ κράτιστον, κυβερ-  
“ νήτας ἔχομεν πολίτας καὶ τὴν ἄλλην ὑπηρεσίαν πλείους  
2 “ καὶ ἀμείνους ἢ πᾶσα ἡ ἄλλη Ἑλλάς. καὶ ἐπὶ τῷ κινδύνῳ 5  
“ οὐδεὶς ἂν δέξαίτο τῶν ξένων τὴν τε αὐτοῦ φεύγειν καὶ  
“ μετὰ τῆς ἡσσοнос ἅμα ἐλπίδος, ὀλίγων ἡμερῶν ἕνεκα  
3 “ μεγάλου μισθοῦ δόσεως, ἐκείνοις ξυναγωνίζεσθαι. Καὶ τὰ  
“ μὲν Πελοποννησίων ἔμοιγε τοιαῦτα καὶ πα-  
“ ραπλήσια δοκεῖ εἶναι, τὰ δὲ ἡμέτερα τούτων 10  
“ τε ὥνπερ ἐκείνοις ἐμεμφάμην ἀπηλλάχθαι  
“ καὶ ἄλλα οὐκ ἀπὸ τοῦ ἴσου μέγала ἔχειν.  
4 “ ἦν τ’ ἐπὶ τὴν χώραν ἡμῶν περὶ ἴσῳ, ἡμεῖς  
“ ἐπὶ τὴν ἐκείνων πλευσούμεθα, καὶ οὐκέτι ἐκ  
“ τοῦ ὁμοίου ἔσται Πελοποννήσου μέρος τι 15  
“ τμηθῆναι καὶ τὴν Ἀττικὴν ἅπασαν· οἱ μὲν γὰρ οὐχ  
“ ἔξουσιν ἄλλην ἀντιλαβεῖν ἀμαχεῖ, ἡμῖν δὲ ἔστι γῆ πολλή

Athens then was in-  
vulnerable, provided  
she did not forfeit her  
advantages by encoun-  
tering the enemy's su-  
perior land force in the  
open field, from an  
impatience of seeing  
Attica laid waste by  
their invasions ;

1. ἡμῖν i. om. h. 5. ἅπασα C.G.L.O.P. ἄλλη] om. G. 8. δόσεως E.  
συναγωνίζεσθαι C. 9. μὲν περὶ πελοποννησίων H.P.V. τοιαῦτα καὶ παρα-  
πλήσια] καὶ παραπλήσια τοιαῦτα A.B.E.F.H.V.g. 11. ὥνπερ] ὥν παρ' K.d.  
ὥνπερ παρ' b. 13. τὴν] om. L.O.P. περὶ L.N.O.e. περὶ G.V. 15. πε-  
λοποννήσου μέρος A.B.E.F.H.V.g.h. Poppo. Goeller. Bekk. C.G. et vulgo πελο-  
ποννήσου τε μέρος. τι] om. F. 17. ἀμαχεῖ d.i.

3. κυβερνήτας ἔχομεν πολίτας κ. τ. λ.] Compare Xenophon, or the writer who goes under his name, De Republica Atheniens. I. §. 19. διὰ τὴν κτήσιν τὴν ἐν τοῖς ὑπερορίοις καὶ διὰ τὰς ἀρχὰς τὰς εἰς τὴν ὑπερορίαν, λελήθασι μαθάνοντες ἐλαύνειν τὴν κώπην αὐτοὶ τε καὶ οἱ ἀκόλουθοι. \* \* \* Καὶ κυβερνήται ἀγαθοὶ γίνονται δι' ἐμπειρίαν τε τῶν πλόων, καὶ διὰ μελέτην· ἐμελέτησαν δὲ οἱ μὲν πλοῖον κυβερνῶντες, οἱ δὲ ὁκάδα, οἱ δ' ἐντεῦθεν ἐπὶ τριῇ κατέστησαν. οἱ δὲ πολλοὶ ἐλαύνειν εὐθὺς οἰοί τε εἰσβάντες εἰς ναῦς, ὅτε ἐν παντὶ τῷ βίῳ προμεμελετηκότες.

9. τοιαῦτα καὶ παραπλήσια] The same expression is to be found in ch. 22, 4.

and VII. 78, 1. It is one of the pleonasms of language in its earlier state, and appears to have grown into a common form of words to express the notion of resemblance in the main. “Such, and “similar to what has been stated, do I “consider to be the state of the Peloponnesian cause.”

11. ὥνπερ ἐκείνοις ἐμεμφάμην] “μέμψασθαι cum dativo,” says Dobree, “vix usurpatur nisi de persona? et “cum notione querendi vel succen- “sendi.” But compare Plato, Crito, p. 50. d. τοῦτοις τοῖς νόμοις μέμψῃ τι ὧς οὐ καλῶς ἔχουσιν; and ὥνπερ ἐκείνοις ἐμεμφάμην may be rightly translated, I suppose, “quæ illis vitio dedi.”

ATHENS. A. C. 432. Olymp. 87. 1.

- “καὶ ἐν νήσοις καὶ κατ’ ἡπειρον. μέγα γὰρ τὸ τῆς θαλάσσης 5  
 “κράτος. σκέψασθε δέ· εἰ γὰρ ἤμεν νησιῶται, τίνες ἂν 6  
 “ἀληπτότεροι ἦσαν; καὶ νῦν χρὴ ὅτι ἐγγύτατα τούτου  
 “διανοηθέντας τὴν μὲν γῆν καὶ οἰκίας ἀφεῖναι, τῆς δὲ  
 5“θαλάσσης καὶ πόλεως φυλακὴν ἔχειν, καὶ Πελοποννησίοις  
 “ὑπὲρ αὐτῶν ὀργισθέντας πολλῶ πλείοσι μὴ διαμάχεσθαι  
 “(κρατήσαντές τε γὰρ αὖθις οὐκ ἐλάσσοσι μαχούμεθα, καὶ  
 “ἢν σφαλῶμεν, τὰ τῶν ξυμμάχων, ὅθεν ἰσχύομεν, προσα-  
 “πόλλυται· οὐ γὰρ ἡσυχάσουσι μὴ ἱκανῶν ἡμῶν ὄντων ἐπ’  
 10“αὐτοὺς στρατεύειν), τὴν τε ὀλόφυρσιν μὴ οἰκῶν καὶ γῆς  
 “ποιεῖσθαι, ἀλλὰ τῶν σωματῶν· οὐ γὰρ τάδε τοὺς ἄνδρας,  
 “ἀλλ’ οἱ ἄνδρες ταῦτα κτῶνται. καὶ εἰ ὧμην πείσειν ὑμᾶς, 7  
 “αὐτοὺς ἂν ἐξελθόντας ἐκέλευον αὐτὰ δηῶσαι, καὶ δεῖξαι  
 “Πελοποννησίοις ὅτι τούτων γε ἔνεκα οὐχ ὑπακούσεσθε.  
 15“CXLIV. Πολλὰ δὲ καὶ ἄλλα ἔχω ἐς ἐλπίδα τοῦ περιέ-  
 “σεσθαι, ἣν ἐθέλητε ἀρχὴν τε μὴ ἐπικτᾶσθαι ἅμα πολε-  
 or by attempting “μούντες καὶ κινδύνους αὐθαιρέτους μὴ προσ-  
 schemes of conquest, “τίθεσθαι· μᾶλλον γὰρ πεφόβημαι τὰς οἰκείας  
 rather than acting on “ἡμῶν ἀμαρτίας ἢ τὰς τῶν ἐναντιῶν διανοίας.  
 the defensive. 20“ἀλλ’ ἐκεῖνα μὲν καὶ ἐν ἄλλῳ λόγῳ ἅμα τοῖς ἔργοις 3  
 “δηλωθήσεται· νῦν δὲ τούτοις ἀποκρινάμενοι ἀποπέψωμεν,  
 He concludes by urg- “Μεγαρέας μὲν ὅτι ἐάσομεν ἀγορᾷ καὶ λιμέσι  
 ing a temperate but “χρῆσθαι, ἣν καὶ Λακεδαιμόνιοι ξηνηλασίας  
 firm refusal to the de- “μὴ ποιῶσι μήτε ἡμῶν μήτε τῶν ἡμετέρων  
 mands of the Pelopon- nesians.

1. θαλάττης K.L.O.P.d. 2. εἰ μὲν γὰρ F.H.N.V.c.g. Porpo. 5. πελοπον-  
 νησίου A.E.F.G.H.K.O.h. 6. ὀργισθείσι margo N.V. πλείοσι C.G.P.  
 πλείοις b. μὴ] om. g. 7. τε] om. C.I.K.N.V. 9. μὴ οὐχ ἱκανῶν N.V.  
 ὄντων ἡμῶν L. 10. τὴν γὰρ ὀλόφυρσιν g. 11. ποιείσθε G. 12. τάδε  
 G.I.L.O.P.Q.e. ἡμᾶς K. 13. αὐτὴν L.Q. 17. προτίθεσθαι C.e.  
 21. ἀποπέψωμεν A.B.F. ἀποπέψωμεν ἃ δέι λακεδαιμονίοις ἀποκρίνασθαι e.  
 22. ἀγοραίς K. 23. χρῆσασθαι L.O.P. καὶ] om. e. 24. μήτε ἡμῶν] om. H.

2. εἰ γὰρ ἤμεν νησιῶται] Compare 20“τοῦ νησιώτας εἶναι. “Feeling as nearly  
 Xenophon, de Rep. Atheniens. II. “as possible as if you were islanders;  
 §. 14, 15, 16. “entertaining views and feelings as  
 3. ὅτι ἐγγύτατα τούτου διανοηθέντας] “near as possible to the state of actual  
 Compare III. 40, 10. γινόμενοι ὅτι ἐγγύ- “islanders.”  
 τατα τῇ γνώμῃ τοῦ πάσχειν. τούτου, i. e. 23. ξηνηλασίας] De ξηνηλασίᾳ Lacedæ-

ATHENS. A. C. 432. Olymp. 87. 1.

- “ ξυμμάχων (οὔτε γὰρ ἐκείνο κωλύει ἐν ταῖς σπονδαῖς οὔτε  
 “ τόδε), τὰς δὲ πόλεις ὅτι αὐτονόμους ἀφήσομεν, εἰ καὶ  
 “ αὐτονόμους ἔχοντες ἐσπείσάμεθα, καὶ ὅταν κἀκεῖνοι ταῖς  
 “ αὐτῶν ἀποδώσι πόλεσι μὴ σφίσι τοῖς Λακεδαιμονίοις  
 “ ἐπιτηδείως αὐτονομεῖσθαι, ἀλλὰ αὐτοῖς ἐκάστοις ὥς βού- 5  
 “ λονται· δίκας δὲ ὅτι ἐθέλομεν δοῦναι κατὰ τὰς ξυνηθήκας,  
 3 “ πολέμου δὲ οὐκ ἄρξομεν, ἀρχομένους δὲ ἀμυνόμεθα. ταῦτα  
 “ γὰρ δίκαια καὶ πρέποντα ἅμα τῇδε τῇ πόλει ἀποκρίνασθαι.  
 4 “ εἰδέναι δὲ χρὴ ὅτι ἀνάγκη πολεμεῖν· ἦν δὲ ἐκούσιοι μᾶλλον  
 “ δεχόμεθα, ἥσσον ἐγκεισομένους τοὺς ἐναντίους ἔξομεν· ἔκ 10  
 “ τε τῶν μεγίστων κινδύνων ὅτι καὶ πόλει καὶ ἰδιώτῃ  
 5 “ μέγισται τιμαὶ περιγίγνονται. οἱ γοῦν πατέρες ἡμῶν  
 “ ὑποστάντες Μήδους, καὶ οὐκ ἀπὸ τοσῶνδε ὀρμώμενοι  
 “ ἀλλὰ καὶ τὰ ὑπάρχοντα ἐκλιπόντες, γνώμῃ τε πλείονι ἢ  
 “ τύχῃ καὶ τόλμῃ μείζονι ἢ δυνάμει τὸν τε βάρβαρον ἀπεώ- 15  
 6 “ σαντο καὶ ἐς τὰδε προήγαγον αὐτά. ὧν οὐ χρὴ λείπεσθαι,  
 “ ἀλλὰ τοὺς τε ἐχθροὺς παντὶ τρόπῳ ἀμύνεσθαι καὶ τοῖς  
 “ ἐπιγιγνομένοις πειρᾶσθαι αὐτὰ μὴ ἐλάσσῃ παραδοῦναι.”

1. κωλύει L.O. ἐν] om. Dionysius.

Haack. Poppo. Goeller. εἰ δὲ καὶ P.

c.f.g.h. Goell. C. vulgo, et Poppo ἐαυτῶν.

7. ἀμυνόμεθα A.F. ἀμυνόμεθα B.h.

14. ἐκλιπόντες A.B.C.E.F.H.I.K.L.N.O.P.V.d.f.g.h.i.

Bekk. G. et vulgo ἐκλείποντες.

17. τε om. V. τρόπον παντὶ L.O.P.

2. τε B.E.F.G.H.K.V.c.g.h.i.

4. αὐτῶν A.B.E.F.G.H.K.N.V.

ἐπιδώσι Q.

5. ἐπιτηδείως] om. f.

8. τῇδε] om. c.

9. ἀνάγκη F.

15. ἀπώσαντο e.

moniorum multa congesse-  
 runt Meurs. II. Miscellan. Laconic. 9. et Crag. de  
 Republ. Laced. III. 3. DUCKER. Comp.  
 II. 39, 2. The avowed object of these  
 summary expulsions of aliens, by which  
 at the pleasure of the government all  
 foreigners might be ordered to leave  
 Sparta immediately, and to carry away  
 all their property, was to prevent the  
 introduction of foreign manners. It  
 had also a further object, to prevent  
 the formation of a body of mercantile  
 and wealthy aliens, who in all govern-  
 ments founded, like that of Sparta, on a  
 system of exclusion, naturally strength-  
 ened the interest of the excluded com-  
 mons, and joined them in demanding a

more extended communication of poli-  
 tical rights.

1. κωλύει] Equidem κωλύει imper-  
 sonaliter dictum putaverim, uti dei et  
 χρῆ: ut οὐ κωλύει dici possit pro οὐδὲν  
 κωλύει. HAACK. Hermann understands  
 ἐκείνο and τόδε as accusatives, and sup-  
 plies τι as the nominative case to κω-  
 λυει. The expression may be literally  
 translated into English, "It forbids  
 "neither the one nor the other in the  
 "treaty." Göller understands κωλύει  
 as impersonal, "neither the one nor  
 "the other is a hinderance in the  
 "treaty."

4. μὴ σφίσι τοῖς Λακεδαιμονίοις ἐπιτη-  
 δείως]. Compare chapp. 19, I. 76, 1.

ATHENS. A. C. 432. Olymp. 87. 1.

CXLV. Ὁ μὲν Περικλῆς τοιαῦτα εἶπεν, οἱ δ' Ἀθηναῖοι νομίσαντες ἄριστα σφίσι παραινεῖν αὐτὸν ἐψηφίσαντο ἃ ἐκέλευε, καὶ τοῖς Λακεδαιμονίοις ἀπεκρίναντο τῇ ἐκείνου γνώμῃ, καθ' ἕκαστά τε ὡς ἔφρασε, καὶ τὸ ξύμπαν, οὐδὲν κελεύόμενοι ποιήσῃν, δίκῃ δὲ κατὰ τὰς ξυνθήκας ἐτοῖμοι εἶναι διαλύεσθαι περὶ τῶν ἐγκλημάτων ἐπὶ ἴσῃ καὶ ὁμοίᾳ. καὶ οἱ μὲν ἀπεχώρησαν ἐπ' οἴκου καὶ οὐκέτι ὕστερον ἐπρεσβεύοντο.

CXLVI. Αἰτίαι δὲ αὗται καὶ διαφοραὶ ἐγένοντο ἀμφοτέροις πρὸ τοῦ πολέμου, ἀρξάμεναι εὐθὺς ἀπὸ τῶν ἐν Ἐπιδάμνῳ καὶ Κερκύρᾳ ἐπεμύγνυντο δὲ ὅμως ἐν αὐταῖς καὶ παρ' ἀλλήλους ἐφοίτων, ἀκηρύκτως μὲν, ἀνυπόπτως δὲ οὐ· σπονδῶν γὰρ ξύγχυσις τὰ γιγνόμενα ἦν καὶ πρόφασις τοῦ πολεμεῖν.

3. τοῖς λακεδαιμονίοις C.G.K.L.N.O.P.V.e. Poppo. Goeller. Bekk. A.B.E.F. et ceteri τοῖς τε λακεδαιμονίοις. 4. τε] om. N.V. ἐφώρασε E. 6. τὰς] om. K. 7. ἐγκλημάτων καὶ ἴσα καὶ ὁμοία C. ὁμοιον d. 11. ἐν] om. e. ἐπεμύγνυντο C. 13. ἀκήρυκτα e. δὲ οὐ] δέον f.

## ΘΟΥΚΥΔΙΔΟΥ ΞΥΓΓΡΑΦΗΣ.

### B.

I. ἌΡΧΕΤΑΙ δὲ ὁ πόλεμος ἐνθένδε ἤδη Ἀθηναίων καὶ Πελοποννησίων καὶ τῶν ἐκατέροις ξυμμάχων, ἐν ᾧ οὔτε ἐπεμίνυντο ἔτι ἀκηρυκτὶ παρ' ἀλλήλους καταστάντες τε ξυνεχῶς ἐπολέμουν γέγραπται δὲ ἐξῆς ὡς ἕκαστα ἐγίνετο κατὰ θέρος καὶ χειμῶνα.

II. Τέσσαρα μὲν γὰρ καὶ δέκα ἔτη ἐνέμειναν αἱ τριακοντούεις σπονδαὶ αἱ ἐγένοντο μετ' Εὐβοίας ἄλωσιν· τῇ δὲ πέμπτῳ καὶ δεκάτῳ ἔτει, ἐπὶ Χρυσίδος ἐν Ἄργει τότε πεντήκοντα δυοῖν δέοντα ἔτη ἱερωμῆνης, καὶ Αἰνησίου ἐφόρου ἐν Σπάρτῃ, καὶ

Titulo nonnulli carent: C. solum habet β. θουκυδίδου β. G. θουκυδίδου συγγραφῆς β. B. θουκυδίδου συγγραφῆς β. F.H. θουκυδίδου συγγραφῆς δευτερον γ. θουκυδίδου συγγραφῆς τὸ δευτερον N. θουκυδίδου ἱστοριῶν συγγραφῆς βιβλίον δευτερον L. 3. οὐδὲ f. ἐτι] om. e. ἀκηρυκτὶ C.c. Porro. Goell. Bekk. vulgo ἀκηρυκτεῖ. ἄλλους c. 4. γέγραπται δὲ] καὶ γέγραπται I.L. O.P.e. 7. τέσσαρα γὰρ καὶ δέκα μὲν L.O.c. τέσσαρα καὶ δέκα μὲν C.P. ai] om. L.O.P. τριακοντούεις A. 8. ἐγίνοντο i.

5. κατὰ θέρος καὶ χειμῶνα] Nomine θείρους comprehendit ver et aetatem, χειμῶνος autumnum et hiemem. Petav. X. de Doctrin. Temp. 28. Sic et alii Græci pariter ac Latini Scriptores annum in duas partes tribuunt. Vid. Serv. et Cerd. ad Virgil. III. Georg. 296. et Gronov. III. Observ. 14. DUKER.

8. Εὐβοίας ἄλωσιν] See I. 114, 5. 115.  
9. ἐπὶ Χρυσίδος] Memorat hanc rursus lib. IV. 133, 2. Apud nonnullos

Scriptores perperam est Χρυσῆς, pro Χρυσίς. Vid. Leopard. VI. Emendat. 11. De more Argivorum annos per Sacerdotes computandi, quem hic tangit Schol., multa habent, quos in notis ad eum laudat Hudsonus. De characteribus temporis, ad quod initium hujus belli adligat Thucydides, consulendi sunt Scalig. V. de Emend. Temp. p. 410. Petav. X. de Doctrin. Temp. 28. Selden. in Appar. Chronolog. ad Veter. Græcorum Epochas p. 238. Mar-

PLATÆA. A. C. 431. Olymp. 87. 1.

Before the Peloponnesians are ready to march, the Thebans attempt to surprise Plataea, a Boeotian town in alliance with Athens. A party of 5 Thebans, favoured by the aristocratical party in Plataea, enter the town by night.

Πυθοδώρου ἔτι δύο μῆνας ἄρχοντος Ἀθηναίους, μετὰ τὴν ἐν Ποτιδαίᾳ μάχην μηνὶ ἕκτῳ καὶ ἅμα ἦρι ἀρχομένων, Θηβαίων ἄνδρες ὀλίγῳ πλείους τριακοσίων (ἡγούντο δὲ αὐτῶν βοιωταρχοῦντες Πυθάγγελός τε ὁ Φυλείδου καὶ Διέμπορος ὁ Ὀνητορίδου) ἐσῆλθον περὶ πρῶτον ὕπνον ξὺν ὅπλοις ἐς Πλάταιαν τῆς Βοιωτίας οὖσαν Ἀθηναίων ξυμμαχίδα. ἐπηγάγοντο δὲ καὶ 2 ἀνέωξαν τὰς πύλας Πλαταιῶν ἄνδρες Ναυκλείδης τε καὶ οἱ 10 μετ' αὐτοῦ, βουλόμενοι ἰδίας ἕνεκα δυνάμεως ἄνδρας τε τῶν πολιτῶν τοὺς σφίσιν ὑπεναντίους διαφθεῖραι καὶ τὴν πόλιν Θηβαίοις προσποιῆσαι. ἔπραξαν δὲ ταῦτα δι' Εὐρυμάχου 3 τοῦ Λεοντιάδου, ἀνδρὸς Θηβαίων δυνατωτάτου· προϋδόντες γὰρ οἱ Θηβαῖοι ὅτι ἔσοιτο ὁ πόλεμος, ἡβούλουντο τὴν Πλά- 15 ταιαν αἰὲς σφίσι διάφορον οὖσαν ἔτι ἐν εἰρήνῃ τε καὶ τοῦ πολέμου μήπω φανεροῦ καθεστῶτος προκαταλαβεῖν. ἥ καὶ 4 ῥᾶον ἔλαθον εἰσελθόντες, φυλακῆς οὐ προκαθεστηκυίας. θέμενοι δὲ ἐς τὴν ἀγορὰν τὰ ὅπλα τοῖς μὲν ἐπαγομένοις οὐκ 5

2. μετὰ δὲ τὴν K.d. 3. ἅμα] om. e. 5. φυλείδου C.F.G.H.I.L.O.V.e. Poppo. Goell. Bekk. φυλίδου K.d. A.B.E. et ceteri φυλίδου. Φυλλίδου Schneiderus. 6. ητορίδου L.O. περὶ τὸν πρῶτον g. 7. ξὺν ὅπλοις om. G. 9. πλαταιῶν A.B.C.E.F.H.N.V. Poppo. Goell. Bekk. om. h. G. et vulgo πλαταιῶν. ἄνδρες] om. L.O.P. 11. ἐναντίους e. 13. προϋδόντες d. 14. γὰρ] δὲ Q. 15. ἔσεται K. 16. ἐβούλουντο C.V.f. Poppo. Bekk. 17. σφίσι om. G. 18. οὖσαν c. 19. μή ποῦ b. καθεστηκός G. 20. ῥάδιον F. εἰσελθόν- 21. τας L.O. 22. ἐπειγομένοις P. 23. ἐπαγομένοις C.e.

mor. Arundell. edit. Oxon. et Petit. IV. Eclog. Chronolog. 12. Porro Salmasium, in Exercit. Plin. p. 111. ed. Traj. scribentem Græcos nunquam dicere Ἀρχοντος τοῦ δέινα sine præpositione, sed semper cum præpositione ἐπὶ, recte reprehendit Petav. Exercit. Miscellan. cap. VII. DUKE.

3. ἦρι] Totum tempus comprehendit ἀπὸ ἰσημερινῆς, μέχρι πλειάδων ἐπιτολῆς. WASS.

9. ἀνέωξαν—ἄνδρες] T. Magister in ἀνέωγεν. Confer omnino Demosthenem in Næwam p. 1378. R. WASS.

18. θέμενοι—τὰ ὅπλα] Vide Vigerium, c. 5. sect. 11. Vales. ad Harpocr. p. 186. Hubs. Valcken. ad Herodot. IX. 52, 3. p. 717. Wesseling. ad Diodor. T. i. p. 524. XII. 66. et T. ii. p. 428. GOTTLIEBE. The Greek heavy-armed soldiers whenever they halted on a march immediately piled their spears and shields, and did not resume them till the halt was over. When they encamped anywhere in an open space within the camp was selected for piling the arms, and this naturally served also as a sort of parade for the soldiers. In a time of siege,

PLATÆA. A. C. 431. Olymp. 87. 1. March or April.

ἐπεΐθοντο ὥστ' εὐθὺς ἔργου ἔχεσθαι καὶ ἰέναι ἐς τὰς οἰκίας τῶν ἐχθρῶν, γνώμην δὲ ἐποιοῦντο κηρύγμασί τε χρῆσασθαι ἐπιτηδείοις καὶ ἐς ξύμβασιν μᾶλλον καὶ φιλίαν τὴν πόλιν ἀγαγεῖν, καὶ ἀνείπεν ὁ κήρυξ, εἴ τις βούλεται κατὰ τὰ πάτρια τῶν πάντων Βοιωτῶν ξυμμαχεῖν, τίθεσθαι παρ' αὐτοὺς τὰ ὄπλα, νομίζοντες σφίσι ῥαδίως τούτῳ τῷ τρόπῳ προσχωρήσειν τὴν πόλιν. III. οἱ δὲ Πλαταιῆς ὡς ἦσθοντο εἶδον τε ὄντας τοὺς Θηβαίους καὶ ἑξαπιναιῶς κατειλημμένην τὴν πόλιν, καταδείσαντες καὶ νομίσαντες πολλῶ πλείους ἐσεληλυθέναι (οὐ γὰρ ἐώρων ἐν τῇ νυκτὶ) πρὸς ξύμβασιν ἐχώρησαν καὶ τοὺς λόγους δεξάμενοι ἡσύχαζον, ἄλλως τε καὶ ἐπειδὴ ἐς οὐδένα οὐδὲν ἐνεωτέριζον. πρᾶσσοντες δὲ πως

1. ἀρχεσθαι Q.  
8. τε] om. G.L.O.P.

ἐπὶ C.G.O.P.Q.e.  
καὶ] om. corr. G.

2. δὲ] τε g.h. τε] om. N.V.  
12. τοὺς] om. K.L.O.P.

when a large part of the population were on active military duty, their arms were kept constantly piled in some of the squares or open places in the town, that they might be ready on the first alarm. Hence the expression to run ἐπὶ τὰ ὄπλα, "to fetch the arms;" to hasten to the places where they were deposited, in order to arm oneself with them for battle. And so inveterate was this practice of piling the spear and shield on every possible occasion, that in reviews the ordinary "stand at ease" of a Grecian soldier was to get rid of his long spear and shield; and whenever they were addressed by their general they always left their arms piled, and attended him unarmed: a practice which was on one or two occasions made use of by tyrants to disarm the citizens, their foreign guards being instructed to carry off the spears and shields of the national infantry, while piled in the usual manner, during the time that the citizens in military order were attending unarmed in another quarter to a speech purposely addressed to them by the tyrant, that he might be enabled to effect this object. See Thucydides. IV. 91. VI. 58. and Po-

lyænus, Strategemat. I. 21. Compare also, for the general substance of this note, Thucyd. IV. 130, 3. VIII. 69, 1, 2. and Xenophon, Anabasis. II. 2, 20. III. 1, 3. The Thebans therefore, as usual on a halt, proceeded to pile their arms, and by inviting the Plateans to pile theirs with them, they meant that they should come in arms from their several houses to join them, and thus naturally pile their spears and shields with those of their friends, to be taken up together with theirs, whenever they should be required either to march or to fight.

4. ἀνείπεν] Pro ἀνέβόσσε, Th. Magist. in ἀνείπον. Vid. Aristoph. Acharn. 111. WASS.

ὁ κήρυξ, — τὰ ὄπλα] Compare IV. 68, 3. κατὰ τὰ πάτρια — ξυμμαχεῖν] "To remember their common Æolic blood and origin, and to be a member of the confederacy of their Boeotian countrymen, as their fathers had been before them, rather than ally themselves with aliens in blood like the Athenians."

7. οἱ δὲ Πλαταιῆς] Rem narrat Demosth. in Neæram, p. 551. C. WASS. not. MS.



PLATÆA. A. C. 431. Olymp. 87. 1. March or April.

ταῦτα κατενόησαν οὐ πολλοὺς τοὺς Θηβαίους ὄντας καὶ  
 ἐνόμισαν ἐπιθέμενοι ῥαδίως κρατῆσαι· τῷ γὰρ πλήθει τῶν  
 Πλαταιῶν οὐ βουλομένῃ ἦν τῶν Ἀθηναίων ἀφίστασθαι.  
 ἐδόκει οὖν ἐπιχειρητέα εἶναι, καὶ ξυνελέγοντο διορύσσοντες 3  
 τοὺς κοινούς τοίχους παρ' ἀλλήλους, ὅπως μὴ διὰ τῶν ὁδῶν  
 φανεροὶ ᾧσιν ἰόντες, ἀμάξας τε ἄνευ τῶν ὑποζυγίων ἐς τὰς  
 ὁδοὺς καθίστασαν, ἢ ἀντὶ τείχους ἧ, καὶ τὰλλα ἐξήρτουν ἧ  
 ἕκαστον ἐφαίνετο πρὸς τὰ παρόντα ξύμφορον ἔσεσθαι. ἐπεὶ 4  
 δὲ ὡς ἐκ τῶν δυνατῶν ἔτοιμα ἦν, φυλάξαντες ἔτι νύκτα καὶ  
 10 αὐτὸ τὸ περίορθρον ἐχώρουν ἐκ τῶν οἰκιῶν ἐπ' αὐτοὺς, ὅπως  
 μὴ κατὰ φῶς θαρσαλεωτέροις οὖσι προσφέρωνται καὶ σφίσιν  
 ἐκ τοῦ ἴσου γίνωνται, ἀλλ' ἐν νυκτὶ φοβερώτεροι ὄντες  
 ἥσους ᾧσι τῆς σφετέρας ἐμπειρίας τῆς κατὰ τὴν πόλιν.  
 προσέβαλόν τε εὐθὺς καὶ ἐς χεῖρας ἦσαν κατὰ τάχος. 5  
 15 and defeat, put to the sword, or capture the whole body. IV. οἱ δ' ὡς ἔγνωσαν ἡπατημένοι, ξυνεστρέ-  
 φοντό τε ἐν σφίσιν αὐτοῖς καὶ τὰς προσβολὰς  
 ἧ προσπίπτοιεν ἀπεωθύνοντο. καὶ δις μὲν ἡ 2  
 τρις ἀπεκρούσαντο, ἔπειτα πολλῷ θορύβῳ αὐτῶν τε προσ-  
 βαλλόντων καὶ τῶν γυναικῶν καὶ τῶν οἰκετῶν ἅμα ἀπὸ τῶν  
 20 οἰκιῶν κραυγῇ τε καὶ ὀλολυγῇ χρωμένων, λίθοις τε καὶ

1. τοὺς] om. K. 3. βουλομένοις V. 4. γούν e. 5. τείχους V.  
 7. καθίστασαν P. ἀντὶ τοῦ τείχους L.O.P. 9. ὡς] om. I.L.O.e. 10. περὶ  
 ὀρθρον B.E.F.h. 11. προσφέρουσι C.I.L.O.P.b.e. 12. γίνονται I.L.Q.  
 γίνονται E. 13. τὴν] om. L.O.P.g. 14. προσέβαλόν] A.E.e.g. Poppo.  
 Goell. Bekk. προσέβαλλοντο N.V. B.C.F.G. et vulgo προσέβαλλον. τε] δ' N.  
 15. ἡπατημένοι A.B.E.F.G.H.K.N.V.d.g.h.i. Poppo. Goell. Bekk. C. et ceteri  
 ἐξήπατημένοι. 17. ἧ] ol c. 18. τε] om. g. προσβαλλόντων g.  
 Bekk. Goell. ceteri προσβαλλόντων. 19. ἱκετῶν K. ἀπὸ τῶν οἰκιῶν] om.  
 G.L.O.P.

2. τῷ πλήθει — οὐ βουλομένη ἦν] Compare Matthiæ, Gr. Gr. §. 391. e. Jelf, 599, 3.

11. προσφέρωνται] i. e. the Platæans; γίνονται, i. e. the Thebans. Φοβερώ-  
 τεροι is generally supposed to have here an active sense, "more timid;" and so the Etymologicon Magnum and Suidas understand it. It is also thus used by

Xenophon, Œconomic. VII. 25. ὅτι πρὸς τὸ φυλάττειν οὐ κακίον ἐστὶ φοβε-  
 ρὰν εἶναι τὴν ψυχὴν, πλείον μέρους καὶ  
 τοῦ φόβου εἰδαστο τῇ γυναικὶ ἢ τῷ  
 ἀνδρὶ.

12. φοβερώτεροι ὄντες] Auctor Etym. M. φοβερὸς, ὁ φοβούμενος, παρὰ Θου-  
 κυδίδῃ. Sic et Suidas, qui addit καὶ  
 παρὰ Φερεκράτει καὶ Ἀρριανῷ. DUK.

PLATÆA. A. C. 431. Olymp. 87. 1. March or April.

κεράμῳ βαλλόντων, καὶ ὑετοῦ ἅμα διὰ νυκτὸς πολλοῦ ἐπι-  
γενομένου, ἐφοβήθησαν καὶ τραπόμενοι ἔφυγον διὰ τῆς  
πόλεως, ἄπειροι μὲν ὄντες οἱ πλείους ἐν σκότῳ καὶ πηλῷ  
τῶν διόδων ἢ χρῆ σωθῆναι (καὶ γὰρ τελευτῶντος τοῦ μηνὸς  
τὰ γιγνόμενα ἦν), ἐμπείρους δὲ ἔχοντες τοὺς διώκοντας τοῦ 5  
3 μὴ ἐκφεύγειν, ὥστε διεφθείροντο πολλοί. τῶν δὲ Πλαταιῶν  
τις τὰς πύλας ἢ ἐσήλθον καὶ αἵπερ ἦσαν ἀνεωγμένοι μόναι,  
ἔκλησε στυρακίῳ ἀκοντίου ἀντὶ βαλάνου χρησάμενος ἐς τὸν

1. βαλόντων A. νυκτὸς γενομένου d. πολλοῦ om. G. 2. ἔφυγον  
C.I.L.O. 3. ἀπειρότεροι γρ. E. σκότει N.V. cum Ænea Tact. 2. Conf.  
Pierson. ad Mær. p. 355. καὶ πηλῷ] om. e. καὶ πολλῷ πηλῷ L. 6. ἐκφυγεῖν f.  
πολλοὶ A. Articulum delere jubet Haack. cui Bekk. Porpo. et Goell. obtempe-  
rarunt. B.C.E.F.G. et vulgo οἱ πολλοί. δέ] τε E.F.H.K.N.Q.V.f.g.h.i. Haack.  
Porpo. 7. μόναι] om. b. ante ἀνεωγμένοι ponunt C.G.L.O.P.e. 8. ἔκλησε  
E. Porpo. Goell. Bekk. vulgo ἔκλεισε.

1. κεράμῳ βαλλόντων] "Pelting them  
"with the tiling." So Pollux, VII.  
§. 162. κέραμος, πᾶσα ἡ τῶν κεραμίων  
ἀγγείων ὕλη. Compare Herodot. III. 6, 1.  
κέραμος ἐσάγεται πλήρης οἶνου: and  
again in the same chapter, συλλέξαντα  
πάντα τὸν κέραμον, where δ κέραμος is  
"the earthenware."

5. τοῦ μὴ ἐκφεύγειν] "Nota hunc  
"infinitivum non ut alibi consilium,  
"sed effectum significare. Nisi cum  
"διώκοντας, (eo consilio, ut,) eum jungi  
"mavis." Porpo. "Legendum puto  
"τὸ μὴ." DOBRIJUS. The expression  
is unusual, but the alteration from the  
genitive to the accusative would not  
make it less so. The infinitive mood  
thus added to sentences in the genitive  
case, denotes properly, I suppose,  
neither an intended or unintended re-  
sult, but simply a connection, or be-  
longing to, in the attached idea with  
respect to that which had preceded it.  
Thus in the example quoted by Kühner  
from Cæsar, Bell. Gall. IV. 17. "naves  
"dejiciendi operis a barbaris missæ,"  
the words "dejiciendi operis" belong  
properly to naves, and signify "ships  
"belonging to, or connected with, the  
"destroying of the work." It is im-  
material therefore whether this con-  
nection is the result of the will of the  
principal subject of the sentence or no:  
and ἔχοντες ἐμπείρους τοὺς διώκοντας τοῦ

μὴ ἐκφεύγειν may be said with no less  
propriety than ποιοῦντες—τοῦ μὴ κ. τ. λ.  
"Having their pursuers well acquainted  
"with the ways, which thing belonged  
"to, or was connected with, their not  
"escaping."

8. στυρακίῳ] Sic legit atque explicat  
Eustath. II. κ'. 795. item Theon Pro-  
gymn. 55. Pollux X. 27. εἰς τὸν Har-  
pocrat. p. 324. antea ἐς. Vid. Athenæum.  
Hesych. exponit λόγῃην. Etymol. cor-  
rupte ἀκοντίῳ. Vid. eundem in σαυρω-  
τήρ, et Suidam, qui locum adducit. Ab  
arbore nomen tractum ait Eustath. ad  
II. β'. 281. φυτὸν, ἐξ οὗ τὰ ἀκοντίσματα  
εἰκότα τοῖς κρανείοις. Et bona bello  
cornus. Adi Stapelium ad Theophrast.  
θηλυκῶς θυμίαμα inquit Ammonius p.  
72. χρησάμενον Theon. Wlass. Sed  
Theon obliqua oratione utitur. Vid.  
etiam, quæ de voc. στύραξ et στυράκιον  
habent Casaub. ad Æneam Tactic. cap.  
XVIII. et Bochart. Hieroz. II. 4. 12.  
et de βαλανος Casaub. ibid. et Salmas.  
ad Solin. p. 650. Athenæi locum hic  
significari puto eum, qui est lib. XII.  
p. 514. ἐπὶ τῶν στυράκων μῆλα χρυσὰ  
ἔχοντες. Ets, quod hic pro ἐς edi voluit  
Wlass., habent etiam Suidas in στύραξ,  
et Theon. sed veteres in laudandis  
verbis Thucyd. Attica illa ἐς, εἶν, et alia  
plerumque mutant in communia. Pollux  
ἐς retinet cum MSS. Thucyd. DUKER.  
8. ἀντὶ βαλάνου] The βάλανος was a

PLATÆA. A. C. 431. Olymp. 87. 1.

μοχλὸν, ὥστε μηδὲ ταύτη ἔτι ἔξοδον εἶναι. διωκόμενοί τε 4  
κατὰ τὴν πόλιν οἱ μὲν τινες αὐτῶν ἐπὶ τὸ τεῖχος ἀναβάντες  
ἔρριψαν ἐς τὸ ἔξω σφᾶς αὐτοὺς καὶ διεφθάρησαν οἱ πλείους,  
οἱ δὲ κατὰ πύλας ἐρήμους γυναικὸς δούσης πέλεκυν λαθόντες  
5 καὶ διακόψαντες τὸν μοχλὸν ἐξῆλθον οὐ πολλοὶ (αἴσθησις  
γὰρ ταχεῖα ἐπεγένετο,) ἄλλοι δὲ ἄλλη τῆς πόλεως σποράδην  
ἀπώλλυντο. τὸ δὲ πλεῖστον καὶ ὅσον μάλιστα ἦν ξυνε- 5  
στραμμένον, ἐσπίπτουσιν ἐς οἶκημα μέγα, ὃ ἦν τοῦ τεύχους  
καὶ αἱ πλησίον θύραι ἀνεωγμέναι ἔτυχον αὐτοῦ, οἰόμενοι  
10 πύλας τὰς θύρας τοῦ οἰκήματος εἶναι καὶ ἄντικρυς δίοδον ἐς  
τὸ ἔξω. ὁρῶντες δ' αὐτοὺς οἱ Πλαταιῆς ἀπειλημένους ἐβου- 6

1. μὴ, omissa δὲ, B. ἔτι] om. Q.c. post εἶναι ponit A. post ἔξοδον C.G.L. O.P.e. τε A.B.E.F.H.K.N.Q.V.c.f.g.h.i. Goell. Bekk. et Poppo. licet hic operarum ut videtur vitio δὲ in textu exhibeat. C.G. et vulgo δέ. 2. τὴν] om. g. 3. τὰ g. Verbi διεφθάρησαν litteras a et ησ corr. F. 4. λαβόντες g. 5. οὐ] οἱ C. 6. σποράδες C.G.I. 7. ἀπώλλυντο I. ξυνεσταμένον c. διεστραμμένοι K. 9. πλησίον] om. C.G. : recepi ex A.B.E.F.H.K.N.Q.V.c.d.f.g.h.i. sic etiam Haack. Poppo. Goell. Bekk. θύραις B. ἐτύγχανον Q. 10. εἶναι οἰκήματος, omisso articulo, L.O.P. ἀντικρὺ διέξοδον Schol. Platon. p. 89. δύοδον V. 11. δ' αὐτοὺς οἱ πλατ. B.C.G.b.e. Goell. Bekk. δὲ οἱ πλατ. αὐτοὺς A.E.F.H.K.V.c.d.h.i. Haack. Poppo. sed hic αὐτοὺς uncis inclusit. δὲ οἱ πλατ. omisso pronomine f.g. vulgo αὐτοὺς δὲ οἱ πλατ.

sort of pin or bolt inserted into the bar, and going through it into the gates. When driven quite home, it could of course only be extracted by a key whose pipe exactly corresponded to it in size, so as to take a firm hold on it; and hence the key was called βαλανάγρα, or catch-bolt, from its catching and so drawing out the βάλανος. Hence the various tricks enumerated by Æneas Tacticus for taking the measure of the βάλανος in order to get a false key made to extract it, and for tampering with the hole into which the bolt was inserted, so as to prevent it from going quite home. See Æneas Tacticus, c. 18. and Casaubon's notes. Στυράκιον appears to have been the iron spike at the end of a spear, by which it used to be fixed in the ground. A στυράκιον was used in this instance instead of a στύραξ, that is, a small spike be-

longing to a javelin, rather than one of full size belonging to a spear or lance, because the larger one would have been too large to go into the βαλανοδόκη, or hole into which the βάλανος was put. The effect of putting in this spike was exactly that of spiking the touch-hole of a cannon; it could not again be extracted, as there was no proper key to fit to it. Some suppose the βάλανος itself to have been hollow, and to have resembled a very long thimble, so that the key was fitted to the inside of it, and inserted into it, being itself solid. But one at least of the descriptions in Æneas Tacticus, where a σίφων, or pipe, is mentioned as an essential part of the key, appears to imply that the key was commonly hollow, and that it went round the outside of the βάλανος, in the manner described above.

PLATÆA. A.C. 431. Olymp. 87. 1.

λεύοντο εἴτε κατακάψωσιν ὥσπερ ἔχουσιν, ἐμπρήσαντες τὸ  
7 οἶκημα, εἴτε τι ἄλλο χρήσονται. τέλος δὲ οὗτοί τε καὶ ὅσοι  
ἄλλοι τῶν Θηβαίων περιῆσαν κατὰ τὴν πόλιν πλανώμενοι,  
ξυνέβησαν τοῖς Πλαταιεῦσι παραδοῦναι σφᾶς αὐτοὺς καὶ τὰ  
8 ὄπλα χρήσασθαι ὅ τι ἂν βούλωνται. οἱ μὲν δὴ ἐν τῇ Πλα- 5  
ταία οὕτως ἐπεπράγεσαν.

V. Οἱ δὲ ἄλλοι Θηβαῖοι, οὓς ἔδει ἔτι τῆς νυκτὸς παρα-  
γενέσθαι πανστρατιᾷ, εἴτι ἄρα μὴ προχωροίη τοῖς ἐσελη-  
λυθόσι, τῆς ἀγγελίας ἅμα καθ' ὁδὸν αὐτοῖς  
ρήθείσης περὶ τῶν γεγενημένων ἐπεβοήθουν. 10  
ἀπέχει δ' ἡ Πλάταια τῶν Θηβῶν σταδίου  
ἑβδομήκοντα, καὶ τὸ ὕδωρ τὸ γενόμενον τῆς  
νυκτὸς ἐποίησε βραδύτερον αὐτοὺς ἐλθεῖν· ὁ  
γὰρ Ἀσωπὸς ποταμὸς ἐρρὺν μέγας καὶ οὐ  
ῥαδίως διαβατὸς ἦν. πορευόμενοί τε ἐν ὑετῷ 15  
καὶ τὸν ποταμὸν μόλις διαβάντες ὕστερον παρεγένοντο, ἥδη  
τῶν ἀνδρῶν τῶν μὲν διεφθαρμένων τῶν δὲ ζώντων ἐχομένων.  
ὥς δ' ἦσθοντο οἱ Θηβαῖοι τὸ γεγενημένον, ἐπεβούλευον τοῖς  
ἔξω τῆς πόλεως τῶν Πλαταιῶν· ἦσαν γὰρ καὶ ἄνθρωποι  
κατὰ τοὺς ἀγροὺς καὶ κατασκευῇ, οἷα ἀπροσδοκῆτου κακοῦ ἐν 20  
εἰρήνῃ γενομένου· ἐβούλοντο γὰρ σφίσιν, εἴ τινα λάβοιεν,

1. εἴ τι C. κατακάψωσιν A.B.F.G.I.K.b.c.f.g. Porpo. Goell. Bekk. καύσωσιν C.E. καὶ κακαύσουσιν L.O. vulgo κατακαύσουσιν. ἔχοντες L. 2. τι] ὅτι F.G.H.I.L.O. χρήσονται A.B.C.E.F.K.c.d.f.g. Porpo. Goell. Bekk. G. et ceteri χρήσονται. ὅσοι] om. O. 3. κατὰ τὴν πόλιν om. G. 4. παραδοῦναι σφᾶς αὐτοὺς A.B.E.F.H.V.c.d.f.g.h.i. Haack. Porpo. Goell. Bekk. παραδοῦναι σφᾶς τε αὐτοὺς C.G.L.O.P. vulgo σφᾶς τε αὐτοὺς παραδοῦναι. τὰ] om. C.G.P.e. 5. ὅτι βούλωνται b.f. pr. E. δὴ] οὖν L.d. 7. ἔτι] om. N.V. 8. εἴ τι Bekk. προσχωροίη A.B.E.F.H.N.V.b. ἐπεληλυθόσι L.O.P. 10. ἐβοήθουν C.G.e. 12. τῆς] om. L.P. 13. αὐτοὺς βραδυτέρους L.O.P. αὐτοὺς βραδύτερον G. 14. ποταμός] om. c. 16. μόλις C. παρεγένετο E. 18. τὰ γεγενημένα f. τοῖς] om. i. 20. παρασκευῇ c. οἱ P. 21. ἐβούλοντο A.C.V.b.c.f. Porpo. Goell. Bekk. ceteri ἠβούλοντο.

1. κατακάψωσιν—χρήσονται] Compare VII. 1, 1. ἐβούλευοντο, εἴτε διακινδυνεύσωσιν, εἴτε ἔλθωσι; and Porpo, Prolegom. I. p. 137. and Matthiæ, Gr. Gr. §. 515. obs. 2.

21. εἴ τινα λάβοιεν—ἦν ἄρα τύχασί τινες] “Could they succeed in taking any prisoner; should any happen to have been taken alive.” The optative expresses a doubt as to the power of

PLATÆA. A. C. 431. Olymp. 87. 1.

ὑπάρχειν ἀντὶ τῶν ἔνδον, ἣν ἄρα τύχῳσὶ τινες ἐξωγρημένοι.  
καὶ οἱ μὲν ταῦτα διεννοοῦντο, οἱ δὲ Πλαταιῆς ἔτι διαβουλευο- 5  
μένων αὐτῶν ὑποτοπήσαντες τοιοῦτόν τι ἔσσεσθαι καὶ δεί-  
σαντες περὶ τοῖς ἔξω κήρυκα ἐξέπεμψαν παρὰ τοὺς Θηβαίους,  
5 λέγοντες ὅτι οὔτε τὰ πεπονημένα ὁσῶς δράσειαν ἐν σπονδαῖς  
σφῶν πειραθέντες καταλαβεῖν τὴν πόλιν, τὰ τε ἔξω ἔλεγον  
αὐτοῖς μὴ ἀδικεῖν. εἰ δὲ μὴ, καὶ αὐτοὶ ἔφασαν αὐτῶν τοὺς 6  
ἄνδρας ἀποκτενεῖν οὓς ἔχουσι ζῶντας· ἀναχωρησάντων δὲ  
πάλιν ἐκ τῆς γῆς ἀποδώσειν αὐτοῖς τοὺς ἄνδρας. Θηβαῖοι 7  
10 μὲν ταῦτα λέγουσι καὶ ἐπομόσαι φασὶν αὐτούς· Πλαταιῆς δ'  
οὐχ ὁμολογοῦσι τοὺς ἄνδρας εὐθὺς ὑποσχέσθαι ἀποδώσειν,  
ἀλλὰ λόγων πρῶτον γενομένων ἦν τι ξυμβαίνωσι, καὶ ἐπο-  
μόσαι οὐ φασιν. ἐκ δ' οὖν τῆς γῆς ἀνεχώρησαν οἱ Θηβαῖοι 8  
οὐδὲν ἀδικήσαντες· οἱ δὲ Πλαταιῆς ἐπειδὴ τὰ ἐκ τῆς χώρας

1. τῶν] τοῦ L.O. 4. κήρυκας G.L.O.e. 5. οὔτε] om. P. ὅσια C.G.I.  
L.O.P.b. 6. πεπράσαντες C.G.I.L.O.e. 8. ἀποκτενεῖν C. 11. εὐθὺς] om.  
K.h. αὐτοῖς G. ὑποσχέσεσθαι E. 12. πρώτων I. τι] τινα B.h. 13. δ' οὖν  
A.B.C.E.F.G.H.K.L.O.V.c.e.f.g.h.i. Poppo. Goell. Bekk. vulgo γοῦν. 14. ἐκ  
τῆς] αὐτῆς c.

the agent; as in the passage in Herodotus, so well explained by Hermann, (Appendix to Viger, sect. XI.) I. 53, 1. ἐπειρωτῶν,—εἰ στρατεύηται,—καὶ εἰ τινα—προσθίοιτο φίλον, “To inquire whether he *should* make war, and whether “he *could* gain any ally.” The optative then expresses greater uncertainty; and hence it is used when the speaker or actor intimates no opinion as to the probability or improbability of any event happening; the conjunctive intimates an impression that it will, although the thing be still uncertain. Compare in this very chapter, §. 1. εἰτι ἄρα μὴ προχωροῖ, §. 4.—ἦν ἄρα τύχῳσὶ τινες ἐξωγρημένοι; and a little below, §. 7. ἦν τι ξυμβαίνωσι: where the first expression implies, that the failure was an event to be contemplated as possible to happen, and on that possibility certain precautionary measures were taken: the other two expressions signify that something would take place not on the calculation of the possibility of another

event, but upon its actual occurrence: so that in one case only the possibility of an event is contemplated; in the other, its actually taking place. Thus again, III. 30, 3. we have ἐλπίζω μετὰ τῶν ἔνδον, εἰτις ἄρα ἡμῖν ἐστὶν ὑπόλοιπος εὖνους. The expectation of any of their partizans being left in a condition to assist them was so doubtful, that nothing is implied as to its likelihood; for the indicative is as uncertain as the optative; whereas the chances were very great that some of the Thebans were taken alive, and that though defeated they had not all been killed on the spot.

5. λέγοντες ὅτι οὔτε—δράσειαν] For the use of the optative in the oratio obliqua, that is, when the words or sentiments of another are expressed in the third person, “He said that he had “done so,” instead of “He said, I “have done so,” see Matthiæ, Gr. Gr. §. 529. Compare in the next chapter, ἠγγέλθη ὅτι τεθνηκότες εἶεν.

PLATÆA. A. C. 431. Olymp. 87. 1.

κατὰ τάχος ἐσεκομίσαντο, ἀπέκτειναν τοὺς ἄνδρας εὐθύς.  
 9 ἦσαν δὲ ὀγδοήκοντα καὶ ἑκατὸν οἱ ληφθέντες, καὶ Εὐρύμαχος  
 εἰς αὐτῶν ἦν, πρὸς ὃν ἔπραξαν οἱ προδιδόντες. VI. τοῦτο  
 News of the whole δὲ ποιήσαντες ἐς τε τὰς Ἀθήνας ἄγγελον  
 transaction arrive at Athens. The Athen-  
 10 nians put a garrison  
 εἰς Πλάταια, καὶ τοὺς νεκροὺς ὑποσπόνδους ἀπέ-  
 into Platæa, and re-  
 move the women, chil-  
 2 dren, and old men, to  
 Athens. δὲ Ἀθηναίοις ἠγγέλθη εὐθύς τὰ περὶ τῶν  
 Πλαταιῶν γεγενημένα, καὶ Βοιωτῶν τε παραχρῆμα ξυνέ-  
 λαβον ὅσοι ἦσαν ἐν τῇ Ἀττικῇ καὶ ἐς τὴν Πλάταιαν 10  
 ἔπεμψαν κήρυκα, κελεύοντες εἰπεῖν μηδὲν νεώτερον ποιεῖν  
 περὶ τῶν ἀνδρῶν οὓς ἔχουσι Θηβαίων, πρὶν ἂν τι καὶ αὐτοὶ  
 βουλευσῶσι περὶ αὐτῶν· οὐ γὰρ ἠγγέλθη αὐτοῖς ὅτι τεθνη-  
 3 κότες εἶεν. ἅμα γὰρ τῇ ἐσόδῳ γιγνομένη τῶν Θηβαίων ὁ  
 πρῶτος ἄγγελος ἐξῆι, ὁ δὲ δεύτερος ἄρτι νενικημένων τε καὶ 15  
 4 ἔξυνειλημμένων· καὶ τῶν ὕστερον οὐδὲν ᾔδεσαν. οὕτω δὲ οὐκ

1. ἐκομίσαντο d.i. 3. εἰς] om. C.G.L.O.e. 6. τῇ] om. C. 8. περὶ A.E.  
 F.G.H.K.Q.V.g. Poppo. Goell. Bekk. B.C. et ceteri παρά. 10. ἐς τὴν] ἔστιν E.  
 11. κελεύοντες εἰπεῖν A.B.F.H.N.V.h. Poppo. Goell. Bekk. C.E.G. et vulgo κε-  
 λεύοντες αὐτοῖς εἰπεῖν. μὴ δὲ O. 12. ἔχουσι C.K. 13. βουλευσῶνται F.  
 15. ἐξῆι C. 16. ὕστερων F. δὴ] om. i.

1. ἀπέκτειναν τοὺς ἄνδρας εὐθύς] This no doubt is the true account of the transaction, and it is confirmed in the speech against Neæra, in Demosthenes' Works, p. 1379. ed. Reiske. On the contrary, the statement given by Diodorus is quite characteristic of the Greek writers under the Roman empire, who were accustomed to idolize Athens, and were unwilling to confess any thing that was disgraceful to her.

11. μηδὲν νεώτερον ποιεῖν, πρὶν ἂν βουλευσῶσι] Πρὶν can only be used with the conjunctive mood when there is a negative or prohibition in the former part of the sentence; a rule which Hermann attempts to account for by saying that the conjunctive mood conveying the sense of the perfect or complete future, and yet at the same time expressing a doubt whether that future event will ever take place at all; it is awkward to say, "I will do so and so,

"before the time when your deliberation will be over, which deliberation may perhaps never take place at all." That is, it is like saying nothing to fix the time of an action to a period no otherwise defined than as preceding the accomplishment of something whose accomplishment at any time is merely contingent. Whereas, says Hermann, the affirming that we will not do a thing till some other thing happen, is to imply that we will do it, as soon as it does take place. But it is good Greek to say, κελεύοντες ποιεῖν, πρὶν βουλευσῶσι αὐτοῖς, because that implies that the deliberation will take place, and is to be preceded by the action in question. Such is Hermann's way of accounting for a practice which both Elmsley and himself state to be in fact invariable. See Hermann, Annotatt. ad Medeam ab Elmsleio editam, 215.

PLATÆA. A. C. 431. Olymp. 87. 1.

εἰδότες οἱ Ἀθηναῖοι ἐπέστελλον· ὁ δὲ κήρυξ ἀφικόμενος εὗρε  
τοὺς ἄνδρας διεφθαρμένους. καὶ μετὰ ταῦτα οἱ Ἀθηναῖοι  
στρατεύσαντες ἐς Πλάταιαν σῖτόν τε ἐσθήγαγον καὶ φρουροὺς  
ἐγκατέλιπον, τῶν τε ἀνθρώπων τοὺς ἀχρειοτάτους ξὺν γυναιξὶ  
καὶ παισὶν ἐξέκομισαν.

VII. Γεγεννημένου δὲ τοῦ ἐν Πλαταιαῖς ἔργου καὶ λελυ-  
μένων λαμπρῶς τῶν σπονδῶν οἱ Ἀθηναῖοι παρεσκευάζοντο  
ὡς πολεμήσοντας, παρεσκευάζοντο δὲ καὶ οἱ  
Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι αὐτῶν, πρε-  
σβείας τε μέλλοντες πέμπειν παρὰ βασιλέα  
καὶ ἄλλοσε ἐς τοὺς βαρβάρους, εἴ ποθὲν τινα  
ὠφελίαν ἡλπίζον ἐκάτεροι προσλήψεσθαι, πό-  
λεις τε ξυμμαχίδας ποιούμενοι ὅσαι ἦσαν ἐκτὸς τῆς ἑαυτῶν  
δυνάμεως. καὶ Λακεδαιμονίοις μὲν πρὸς ταῖς αὐτοῦ ὑπαρ-

1. ἀπέστελλον G.I.L.O.P.e.f.  
pluribus locis.

φρουρὰν Q.

κῆρυξ Bekk.

4. ἐγκατέλιπον E.

3. πλαταιᾶν C. qui sic

5. καὶ παισὶν ἐξέκομισαν]

om. pr. G.

6. γενομένου L.O.P.

8. αἱ] om. C.P.e.

7. παρεσκευάζοντο ὡς

πολεμήσοντας] om. L.O.P.

8. αἱ] om. C.P.e.

αὐτῶν] om. C.L.O.P.e.

11. ἄλλος E.

11. ἄλλος E.

12. πρὸς C.I.L.O.P.e.

ὁπόθεν Q.

13. συμμαχίδας i.

ποιοῦμένοις αἱ E.

14. λακεδαιμόνιοι B.L.O.

αὐτῶν I.

7. λαμπρῶς] Agnoscit Suidas h. v. et Schol. sequitur. Glossæ clare. Dion. Halic. Antiq. IX. 25. λαμπρῶς ἡγωνίσαντο, καὶ ἀνέπεισαν ἐκ τοῦ δέους. Sic fere Hippocrates Prorrh. II. p. 416. Synes. Ep. LXVII. et III. in malam partem, ut hic et alibi apud nostrum. Horatius audacter, "splendide mendax." Ita, "probe madidus" et similia, quæ Comice dici solent, ut καλὴν δικήν apud Aristophanem. WAGS.

14. καὶ Λακεδαιμονίοις μὲν, κ. τ. λ.] It would not be easy to parallel the obscurity and grammatical solecisms of this sentence. The meaning however seems to be sufficiently clear, that the Lacedæmonians directed their allies in Italy and Sicily, i. e. the Dorian states of those countries, to build a fleet of five hundred ships, but in the mean time to remain neutral, and to receive the Athenians as friends if they came only in a single ship, but not to allow of their coming with a greater number; an usual condition imposed upon inter-

course with foreign nations by the exceeding jealousy of the times, when a stranger and an enemy were almost synonymous. Compare III. 71, 1. Now with respect to the several words, Λακεδαιμονίοις may be either the dative of the agent, and depend on ἐπετάχθησαν, or it may be that dative which is called "dativus commodi," extending the term "commodi" in a very wide sense, so as to make it hardly more than mere relation. Compare perhaps V. 111, 4. πολλοῖς γὰρ—τὸ αἰσχρὸν—ἐπισπάσαντο. The nominative to ἐπετάχθησαν is to be supplied from the preceding words, τοῖς τακτικῶν ἐλομένοις; or, as Göller thinks, from κατὰ μέγεθος τῶν πόλεων, which in point of meaning comes to the same thing, and perhaps in point of construction is simpler. The words ἐξ Ἑλλάδος καὶ Σικελίας are, I think, the epexegetis of the word αὐτοῦ: "In addition to the ships already on the spot in Sicily and Italy, be-  
"longing to the allies of Lacedæmon,



PLATÆA. A. C. 431. Olymp. 87. 1.

χούσαις ἐξ Ἰταλίας καὶ Σικελίας τοῖς τάκείνων ἐλομένοις  
ναῦς ἐπετάχθησαν ποιεῖσθαι κατὰ μέγεθος τῶν πόλεων, ὥς  
ἐς τὸν πάντα ἀριθμὸν πεντακοσίων νεῶν ἐσομένων, καὶ  
ἀργύριον ῥήτὸν ἐτοιμάζειν, τὰ τ' ἄλλα ἡσυχάζοντας καὶ  
Ἀθηναίους δεχομένους μιᾷ νηὶ ἕως ἂν ταῦτα παρασκευασθῇ. 5  
3 Ἀθηναῖοι δὲ τὴν τε ὑπάρχουσαν ξυμμαχίαν ἐξήταζον καὶ ἐς  
τὰ περὶ Πελοπόννησον μᾶλλον χωρία ἐπρεσβεύοντο, Κέρ-  
κυραν καὶ Κεφαλληνίαν καὶ Ἀκαρνανας καὶ Ζάκυνθον,  
ὀρῶντες, εἰ σφίσι φίλια ταῦτ' εἴη βεβαίως, περίξ τὴν Πελο-  
πόννησον καταπολεμήσοντας. VIII. ὀλίγον τε ἐπενόουν 10

Description of the state  
of public feeling in  
Greece. The Lacedæ-  
monian cause was ge-  
nerally popular.

οὐδὲν ἀμφοτέροι, ἀλλ' ἔρρωντο ἐς τὸν πόλεμον,  
οὐκ ἀπεικότως· ἀρχόμενοι γὰρ πάντες ὀξύτερον  
ἀντιλαμβάνονται, τότε δὲ καὶ νεότης πολλή  
μὲν οὔσα ἐν τῇ Πελοποννήσῳ πολλή δ' ἐν

2. ἐτάχθησαν L. ἐπετάχθη I. ποιεῖσθαι post πόλεων V. ὥστε τὸν  
C.I.L. Q.E. 4. ἐτοιμάζειν] ὀνομάζειν c. 5. ἂν om. V. 7. περὶ] om. K.  
8. κεφαλληνίαν C. 10. καταπολεμήσαντες B.F. 13. ἀντελαμβάνοντο G.I.L.  
O.P.E. δὴ E.G.

"they were ordered to build others;  
"&c." Compare V. 83, 1. ἐκ τοῦ Ἀργους  
αὐτόθεν. VII. 16, 1. τῶν αὐτοῦ ἐκεί. VIII.  
28, 5. ἐς τὴν Μίλητον αὐτοῦ. The ἐξ Ἰτα-  
λίας καὶ Σικελίας is like τὸ ἐκ τοῦ ἰσθμοῦ  
τείχος, I. 64, 1. where see the note.  
Finally, we have another confusion in the  
use of the accusatives ἡσυχάζοντας and  
δεχομένους, instead of the nominatives  
which should naturally follow ἐπετά-  
χθησαν. This is owing to the infinitive  
ἐτοιμάζειν, as if the construction had  
been, ἐπετάχθη, ἐτοιμάζειν αὐτοὺς ἀργύ-  
ριον, τὰ τ' ἄλλα ἡσυχάζοντας, καὶ δεχο-  
μένους κ. τ. λ. One thing is certain,  
that to understand πρὸς ταῖς αὐτοῦ  
ὑπαρχούσας ἐξ Ἰταλίας καὶ Σικελίας as  
meaning, "Besides the ships already in  
"Peloponnesus from Italy and Sicily,"  
is inconsistent with the whole subse-  
quent history; for it is most evident  
that not a single Sicilian ship had joined  
the Peloponnesians till the Athenian  
invasion of Syracuse obliged the Sici-  
lians to take part in the war. Nay it  
would make this very passage absurd  
and contradictory; for if there were  
ships from Italy and Sicily already in

the Peloponnesian fleet, how could the  
states of Italy and Sicily be desired to  
remain for the present neutral, and to  
receive the Athenians as friends, if they  
came with a single ship. Compare III.  
86, 3. where Thucydides says expressly  
of the Dorian states of Sicily, πρὸς τὴν  
τῶν Λακεδαιμονίων τοπρῶτον ἀρχόμενου  
τοῦ πολέμου ξυμμαχίαν ἐτάχθησαν, οὐ  
μέντοι ξυνεπολέμησάν γε. Compare also  
VI. 11, 1, 4. 34, 8. 52, 1. VIII. 2, 3.

9. περίξ τὴν Πελοπόννησον καταπολε-  
μήσοντας] Compare VI. 90, 3. τὴν Πελο-  
πόννησον περίξ πολιορκούντες. I have  
followed Göller in placing the comma  
after βεβαίως, instead of after εἴη. He  
compares the words, V. 36, 1. καλῶς  
σφίσι φίλιον, where the scholiast ex-  
plains καλῶς by βεβαίως. And he rightly  
observes, that Corcyra was already in  
alliance with Athens, (and so were  
Zacynthus and Acarnania,) but that the  
object was to secure and draw closer  
the friendly connection between them,  
which Thucydides calls, εἰ φίλια ταῦτ'  
εἴη βεβαίως. [cf. IV. 20, 4. φίλους γε-  
νέσθαι βεβαίως.]



PLATÆA. A. C. 431. Olymp. 87. 1.

ταῖς Ἀθήναις οὐκ ἀκουσίως ὑπὸ ἀπειρίας ἤπτετο τοῦ πολέμου, ἥ τε ἄλλη Ἑλλάς πᾶσα μετέωρος ἦν ξυνιουσῶν τῶν πρώτων πόλεων. καὶ πολλὰ μὲν λόγια ἐλέγετο, πολλὰ δὲ χρησμολόγοι ἦδον ἐν τε τοῖς μέλλουσι πολεμήσειν καὶ ἐν 5 ταῖς ἄλλαις πόλεσιν. ἔτι δὲ Δῆλος ἐκινήθη ὀλίγον πρὸς 3 τούτων, πρότερον οὐπω σεισθεῖσα ἀφ' οὗ Ἕλληνες μέμνηνται· ἐλέγετο δὲ καὶ ἐδόκει ἐπὶ τοῖς μέλλουσι γενήσεσθαι σημῆναι. εἴ τε τι ἄλλο τοιουτότροπον ξυνέβη γενέσθαι, 4 πάντα ἀνεζητεῖτο. ἡ δὲ εὐνοια παρὰ πολὺ ἐποίει τῶν ἀνθρώ- 5 10 πων μᾶλλον ἐς τοὺς Λακεδαιμονίους, ἄλλως τε καὶ προεπόντων ὅτι τὴν Ἑλλάδα ἐλευθεροῦσιν. ἔρρωτό τε πᾶς καὶ 6 ἰδιώτης καὶ πόλις εἴ τι δύναιτο καὶ λόγῳ καὶ ἔργῳ ξυνεπιλαμβάνειν αὐτοῖς· ἐν τούτῳ τε κεκωλῦσθαι ἐδόκει ἐκάστῳ

1. ἀπὸ ε. τοῦ πολέμου] πόλεων K. 2. πᾶσα C.G.I.L.O.e. συνιουσῶν H.V.e.f.i. 3. ἐλέγοντο A.B.E.F.V.c.d.f.h. Poppo. ἔλεγον H.K.g. χρησμο-  
 λόγοι δὲ omisso πολλὰ, G. 5. ὀλίγον A.B.C.E.F.I.K.N.V.d.e.f.h.i. Goell.  
 Bekk. et, asteriscis notatum, Poppo. ὀλίγων c. G. recens F. et vulgo ὀλίγῳ.  
 6. οἱ Ἕλληνες O. 8. ἄλλον d. 9. παρὰ πολὺ] πολλῇ e. ἐποίει A.B.C.E.F.  
 H.V.b.c.f.g. Poppo. Goell. Bekk. G. et vulgo ἐπῆρει. 10. μᾶλλον] μάλιστα V.  
 12. πόλις] πολίτης A.B.h. καὶ λόγῳ om. pr. G. 13. τε] δὲ K. ἐκάστῳ]  
 ante ἐδόκει ponit c. ante φ A.

2. μετέωρος] Agnoscit Suidas h. v. et exempla ex Josepho aliisque adducit. WASS.

5. ἔτι δὲ Δῆλος ἐκινήθη] As Thucydides in ch. 16. uses the word ἄρτι to describe an event that took place just after the Persian invasion, it is not impossible that ὀλίγον πρὸ τούτων may require to be taken with the same latitude. And as Herodotus expressly affirms that the earthquake which visited Delos a little before the battle of Marathon had never been repeated within his memory, VI. 98, 1—3. as he notices in his History events later than the beginning of the Peloponnesian war, and as he says that the earthquake which he does mention was thought to have foretold the troubles of the Peloponnesian war, as well as the Persian invasion, it seems to me probable that Thucydides after all alludes to the same earthquake as Herodotus, although the words ὀλίγον πρὸ τούτων are somewhat

of an exaggeration.

6. σεισθεῖσα] Hoc spectant Schol. Aristoph. Acharn. 12. et Schol. Callimach. Hymn. in Del. 11. WASS. Add. Spanhem. ad Callim. l. d. et Cerd. ad Virgil. III. Æneid. 77. DUCKER.

9. ἡ δὲ εὐνοία—ἐποίει—ἐς τοὺς Λακεδαιμονίους] “Men’s good wishes made greatly for the Lacedæmonians.” The English idiom happens here exactly to correspond with the Greek. Compare IV. 12, 3. and a passage in Lucian, quoted by Goller, Dial. Deor. 6. καὶ τὸ αἰσχροὺν ἐπ’ ἐμὲ ποιήσει: “The reproach will tell upon me, i.e. I shall be the object on which it will operate.”

13. ἐν τούτῳ] Non multo aliter Thucyd. IV. 14, 2. Καὶ ἐν τούτῳ κεκωλῦσθαι ἐδόκει ἐκάστος, φ μὴ τι καὶ αὐτὸς ἔργῳ παρῇν. Alium locum Thucyd. laudat. Steph. ad Dionys. Halic. cap. 16. Καὶ ἐδόκει κωλύεσθαι πᾶν ἔργον, φ μὴ τις παρῇν. DUCKER.

7 τα πράγματα ὃ μή τις αὐτὸς παρέσται. οὕτως ὀργῇ εἶχον  
οἱ πλείους τοὺς Ἀθηναίους, οἱ μὲν τῆς ἀρχῆς ἀπολυθῆναι  
8 βουλόμενοι, οἱ δὲ μὴ ἀρχθῶσι φοβούμενοι. παρασκευῇ μὲν  
οὖν τοιαύτῃ καὶ γνώμῃ ὥρμητο, IX. πόλεις δ' ἑκάτεροι  
τάσδ' ἔχοντες ζυμμάχους ἐς τὸν πόλεμον καθί- 5  
2 several states of the σταντο. Λακεδαιμονίων μὲν οἷδε ξύμμαχοι,  
two confederacies. Πελοποννήσιοι μὲν οἱ ἐντὸς ἰσθμοῦ πάντες  
πλὴν Ἀργείων καὶ Ἀχαιῶν (τούτοις δ' ἐς ἀμφοτέρους φιλία  
ἦν· Πελλήνης δὲ Ἀχαιῶν μόνοι ξυνεπολέμουν τὸ πρῶτον,  
ἔπειτα δὲ ὕστερον καὶ ἅπαντες), ἔξω δὲ Πελοποννήσου 10  
Μεγαρῆς, Φωκῆς, Λοκροὶ, Βοιωτοὶ, Ἀμπρακιῶται, Λευκάδιοι,  
3 Ἀνακτόριοι. τούτων ναυτικὸν παρείχοντο Κορίνθιοι, Μεγα-  
ρῆς, Σικυνῶνιοι, Πελλήνης, Ἡλείοι, Ἀμπρακιῶται, Λευκάδιοι,  
ἱππέας δὲ Βοιωτοὶ, Φωκῆς, Λοκροὶ· αἱ δ' ἄλλαι πόλεις πεζον

1. οὕτως ὀργῆς εἶχον οἱ πλείους ἐς τοὺς ἀθηναίους Valck. ad Herodot. V. 81, 2. p. 412. [ἐν] ὀργῇ Poppo. 2. πλείους A.B.C.E.F.G.H.I.K.L.O.P.V.f.g.h.i. Poppo. Goell. Bekk. vulgo πλέους. 3. ἀρχθῶσι] H. 4. τοιαύτῃ καὶ γνώμῃ A.B.g.h. Goell. Bekk. pronomen om. f. C.E.G. et vulgo καὶ γνώμῃ τοιαύτῃ. vulgatum servat Poppo. 7. μὲν] δὲ C.K.e. ἐντὸς τοῦ ἰσθμοῦ e. 8. τούτοις—Ἀχαιῶν] in margine F. om. B.E.h. ἐπ' ἀμφοτέρους G.O.P. ἐπ' ἀμφοτέρους L.Q. 9. πελλήνης K. πελληνίς F.e. 11. Μεγαρῆς] om. e. Φωκῆς (vel Φωκεῖς) λοκροὶ βοιωτοὶ A.B.E.F.H.V.g.h. Poppo. Goell. Bekk. βοιωτοὶ λ. φ. C.G.P.e. vulgo λοκροὶ β. φ. ἀμπρακιῶται B.E.F.h. et recens G. Λευκάδιοι] om. K.d. 12. μεγαρῆς post ἡλείοι habet V. 14. Φωκῆς] om. A.b.h. λοκροὶ, φωκεῖς V. δ'] τε K.

6. Λακεδαιμονίων] Confer Diodor. 308. d. qui minus distincte copias recenset. WASS.

10. ἔπειτα δὲ ὕστερον καὶ ἅπαντες] This appears from VII. 34, 2. where the people of Erineum, one of the states of Achaia, together with the other people of the neighbourhood, cooperates with the Corinthian fleet against the Athenians.

14. ἱππέας δὲ Βοιωτοὶ, Φωκῆς, Λοκροὶ] The Boeotian cavalry are often mentioned by historians. See Thucyd. III. 62, 6. IV. 95, 2. V. 57, 2. 58, 4. Herodot. IX. 68, 2. 69, 3, 4. Xenophon, Hellenic. VI. 4, 10. The Phocian cavalry are mentioned by Xenophon, Hellenic. VI. 5, 30. and the Locrian in the same passage, and again IV. 2, 17. and Thucyd. IV. 96.

The reason why these northern states alone possessed cavalry, arose partly out of their geographical and partly out of their political circumstances. More adapted for the maintenance of horses than Attica, or than most parts of Peloponnesus, they retained also more of the old aristocratical constitution of society, the land being possessed by the nobles, and the commons being neither independent proprietors, as in Laconia, nor enriched by commerce, and raised by their importance in manning a navy, as at Corinth and at Athens. Thus the Locrian light-armed infantry, composed always out of the poorest classes, possessed a high reputation: and they, as well as the Boeotians and Phocians, had cavalry, a

SPARTA. A. C. 431. Olym. 87. 1.

παρείχον. αὕτη Λακεδαιμονίων ξυμμαχία. Ἀθηναίων δὲ<sup>4</sup><sub>5</sub>  
Χίοι, Λέσβιοι, Πλαταιῆς, Μεσσήνιοι οἱ ἐν Ναυπάκτῳ,  
Ἀκαρνάνων οἱ πλείους, Κερκυραῖοι, Ζακύνθιοι, καὶ ἄλλαι  
πόλεις αἱ ὑποτελεῖς οὔσαι ἐν ἔθνεσι τοσοῖσδε, Καρία ἢ ἐπὶ  
5 θαλάσσῃ, Δωριῆς Καρσὶ πρόσκοι, Ἴωνία, Ἑλλήσποντος,  
τὰ ἐπὶ Θράκης, νῆσοι ὅσαι ἐντὸς Πελοποννήσου καὶ Κρήτης  
πρὸς ἥλιον ἀνίσχοντα, πᾶσαι αἱ ἄλλαι Κυκλάδες πλὴν  
Μήλου καὶ Θήρας. τούτων ναυτικὸν παρείχοντο Χίοι,<sup>6</sup>  
Λέσβιοι, Κερκυραῖοι, οἱ δ' ἄλλοι πεζὸν καὶ χρήματα. ξυμ-  
10 μαχία μὲν αὕτη ἐκατέρων καὶ παρασκευὴ ἐς τὸν πόλε-  
μον ἦν.

X. Οἱ δὲ Λακεδαιμόνιοι μετὰ τὰ ἐν Πλαταιαῖς εὐθὺς  
περιήγγελλον κατὰ τὴν Πελοπόννησον καὶ τὴν ἑξω ξυμμα-

1. αὕτη λακεδαιμονίων A.B.E.F.G.H.V.g.h. Poppo. Goell. Bekk. C. et vulgo  
αὕτη μὲν λακεδαιμονίων. ἀθηναῖοι C. δὲ οἶδε χιοι L.O.P.Q. 2. οἱ ante ἐν  
om. K. 3. πλείστοι L.O.P. καὶ ζακύνθιοι K.i. καὶ ἄλλαι] ἄλλας L.O.  
4. αἱ] om. B.h. 6. τὰ] om. A.B.F.H.g.h. ὅσαι ἦσαν ἐντὸς F.H.V. qui et  
ἄλλαι post νῆσοι inserit. ὅσοι ἦσαν ἐντὸς N. ἐντὸς περὶ τὰ δυτικώτερα πελοπον-  
νήσου I. 8. παρείχον C.c. 13. προήγγελλον e. κατὰ] παρὰ g. ξυμ-  
μαχίαν A.B.E.F.H.K.V.c.f.g.h.i. Poppo. Goell. Bekk. sed conf. V. 110. ξυμμα-  
χίδος τε καὶ γῆς. C.G. et ceteri ξυμμαχίδα.

description of force composed out of the wealthy and the noble; but their heavy-armed infantry, formed by citizens of moderate but independent property, was not highly esteemed; and the same may be said of the Phocians. With the Boeotians the service of the heavy-armed infantry was on a much better footing: yet the exceeding depth of the Theban phalanx (see note on IV. 93, 4.) indicates, like that of the Macedonian phalanx, that many of its soldiers were not able to furnish themselves with the full panoply, and that those tactics were therefore resorted to which would enable them to add to the weight of a charge, and to the solidity of a column, and yet remove them to a distance from their enemy, by making them form the rear ranks of a deep column, rather than expose them in an extended line.

I. Ἀθηναίων δὲ Χίοι, Λέσβιοι] Samos is not mentioned particularly, because at the close of the late war with Athens

it had surrendered its fleet, and now like the smaller islands, and the cities of Ionia and the Hellespont, only contributed men to serve in expeditions on shore, and the usual tribute in money. See I. 117, 4.

2. Μεσσήνιοι οἱ ἐν Ναυπάκτῳ] See I. 103, 3.

7. πλὴν Μήλου καὶ Θήρας] These two islands, being both Lacedæmonian colonies, would not willingly take part against their mother country, nor did Athens yet venture so far to shock the common feeling of Greece as to oblige them to do so. Compare Herodot. IV. 147. 148. VIII. 48, 2. and Thucyd. V. 84, 1, 2, &c. VI. 82, 2, 3. and Herodot. III. 19, 2. VII. 51. and VIII. 22, 2—4.

8. Θήρας] Vid. Plin. II. 87. Senecam N. Q. VI. 21. Niceph. Constant. p. 37. Sch. Callimachi Ap. 37. 74. Cer. 110. Olim Calliste Herodot. IV. 147, 4. Pausan. p. 724. Θηράσι ταῖς νήσοις Athenæus, hoc est, insulis Thera et Therasia. Adi Sponium Miscell. p. 342. WASS.

ISTHMUS OF CORINTH. A. C. 431. Olymp. 87. 1.

The contingents of the  
several states of the  
Lacedæmonian con-  
federacy assemble for the  
purpose of invading  
Attica.

χίαν στρατιάν παρασκευάζεσθαι ταῖς πόλεσι  
τά τε ἐπιτήδεια οἷα εἰκὸς ἐπὶ ἐξοδὸν ἐκδήμον  
ἔχειν, ὥς ἐσβαλοῦντες ἐς τὴν Ἀττικὴν. ἐπειδὴ  
δὲ ἐκάστοις ἐτοῖμα γίγνοιτο κατὰ τὸν χρόνον  
τὸν εἰρημένον, ξυνήεσαν τὰ δύο μέρη ἀπὸ πόλεως ἐκάστης ἐς 5  
τὸν ἰσθμόν. καὶ ἐπειδὴ πᾶν τὸ στράτευμα ξυνειλεγμένον  
ἦν, Ἀρχίδαμος ὁ βασιλεὺς τῶν Λακεδαιμονίων, ὅσπερ ἡγείτο  
τῆς ἐξόδου ταύτης, ξυγκαλέσας τοὺς στρατηγοὺς τῶν πόλεων  
πασῶν καὶ τοὺς μάλιστα ἐν τέλει καὶ ἀξιολογωτάτους  
παρεῖναι τοιάδε ἔλεξεν.

10

XI. “ΑΝΔΡΕΣ Πελοποννήσιοι καὶ οἱ ξύμμαχοι, καὶ οἱ  
“πατέρες ἡμῶν πολλὰς στρατείας καὶ ἐν αὐτῇ Πελοποννήσῳ

1. παρασκευάσασθαι g. 4. ἐτοίμοι C. γίγνουντο C.V. 5. ἐκάστοις H.  
8. συγκαλέσας B.V. 9. τέλει] τάξει L. ἀξιωτάτους C.G.I.L.O. 10. ἔλεξε  
τοιάδε V.f. 11. οἱ] om. C.I.L.O.P.Q.e. καὶ] om. A.C.E.F.V. 12. ἐν  
αὐτῇ Πελοποννήσῳ A.B.C.E.F.H.K.N.Q.V.c.e.g.h. Porpo. Bekk. Goell. (qui con-  
fert I. 31, 1. III. 98, 3. VI. 30, 1. 31, 2. 46, 3.) vulgo, Haack. αὐτῇ τῇ Πελοπον-  
νήσῳ.

5. ξυνήεσαν τὰ δύο μέρη] “Two-thirds  
“of the soldiers of the state within the  
“military age;” which appears to have  
been the contingent usually required of  
their allies by the Spartans for their in-  
vasions of Attica. See ch. 47, 2. III. 15,  
2. Philip of Macedon, however, in his  
capacity of Amphictyonic-general, sum-  
moned the Peloponnesian states to join  
him with their entire force, πανδημεῖ,  
when he professed to be going to punish  
the Locrians for their encroachments on  
the sacred ground of Apollo. See De-  
mosthen. de Coroná, p. 280. Reiske.  
The period during which the allies were  
required to serve on a foreign expe-  
dition, and to maintain themselves at  
their own expense, appears to have been  
forty days in the time of Philip, (see  
Demosthen. as above,) and apparently  
it was the same in the Peloponnesian  
war; for it is mentioned, that the  
longest stay of the Peloponnesians in  
Attica amounted to “about forty days,”  
Thucyd. II. 57, 2. but that ordinarily  
their provisions were exhausted at an  
earlier period; that is, the allies had been  
ordered to provide themselves with food  
for a less number of days than the

utmost term for which their services  
could be demanded. Forty days also  
was the ordinary period for which the  
feudal tenants in modern Europe were  
required to serve, when the king called  
them into the field.

7. ἡγείτο τῆς ἐξόδου] Unde decem  
priores anni hujus belli apud Lysiam  
(Harpocratonis) Ἀρχιδάμιος πόλεμος,  
ut postremum decennium Δεκελειός.  
vid. Xenoph. Isocr. Harpocrat. Etymo-  
logum, et Suidam. Noster ad hanc  
partitionem respicit V. 26, 3. WASS.

9. ἀξιολογωτάτους] Malim ἀξιώτατους  
παρεῖναι neque enim (ut opinor) ἀξιο-  
λωτάτους cum hac adjectione diceret.  
STERN. At vide I. 73, 1. Schol. et  
IV. 23, 1. de rebus potius, quam de  
hominibus, ἐγκλήματα—καὶ ἄλλα οὐκ  
ἀξιόλογα δοκοῦντα εἶναι. Et sic fere  
Xenophon alique. Noster I. 1, 1. ἀξιο-  
λωτάτων πόλεμον. De homine tamen,  
licet rarius, lib. III. 109, 2. καὶ ὅσοι αὐ-  
τῶν ἦσαν ἀξιολογώτατοι unde nihil mo-  
vendum. Recte ergo Glossæ vertunt,  
dignissimus, perfectissimus. WASS.  
“Infinitivus παρεῖναι pendet ex συγκα-  
“λέσας. v. Matth. Gr. Gr. §. 420.”  
GÜLLER.

ISTHMUS OF CORINTH. A. C. 431. Olymp. 87. 1.

ARCHIDAMUS king of the Lacedæmonians addresses them; urging them to be confident in the justice of their cause, and the zeal of all Greece in their behalf, but not to expose themselves to defeat by an overweening contempt of their enemy, and consequent neglect of discipline.

- 5 “καὶ ἔξω ἐποιήσαντο, καὶ αὐτῶν ἡμῶν οἱ  
“πρεσβύτεροι οὐκ ἄπειροι πολέμων εἰσίν·  
“ὅμως δὲ τῇσδε οὐπω μείζονα παρασκευὴν  
“ἔχοντες ἐξήλθομεν, ἀλλὰ καὶ ἐπὶ πόλιν  
“δυνατωτάτην νῦν ἐρχόμεθα καὶ αὐτοὶ πλεί-  
“στοι καὶ ἄριστοι στρατεύοντες. δίκαιον οὖν 2  
“ἡμᾶς μήτε τῶν πατέρων χεῖρους φαίνεσθαι  
“μήτε ἡμῶν αὐτῶν τῆς δόξης ἐνδεεστέρους.  
“ἢ γὰρ Ἑλλὰς πᾶσα τῇδε τῇ ὀρμῇ ἐπήρται 3  
10 “καὶ προσέχει τὴν γνώμην, εὐνοίαν ἔχουσα διὰ τὸ Ἀθηναίων  
“ἔχθος πρᾶξαι ἡμᾶς ἃ ἐπινόοιμεν. οὐκοῦν χρὴ, εἴ τῳ καὶ 4  
“δοκοῦμεν πλήθει ἐπιέναι καὶ ἀσφάλεια πολλὴ εἶναι μὴ ἂν  
“ἐλθεῖν τοὺς ἐναντίους ἡμῖν διὰ μάχης, τούτου ἕνεκα ἀμελέ-  
“στερόν τι παρεσκευασμένους χωρεῖν, ἀλλὰ καὶ πόλεως  
15 “ἐκάστης ἡγεμόνα καὶ στρατιώτην τὸ καθ’ αὐτὸν αἰεὶ προσ-  
“δέχεσθαι ἐς κίνδυνόν τινα ἥξειν. ἄδηλα γὰρ τὰ τῶν 5  
“πολέμων, καὶ ἐξ ὀλίγου τὰ πολλὰ καὶ δι’ ὀργῆς αἱ ἐπιχει-  
“ρήσεις γίνονται· πολλάκις τε τὸ ἔλασσον πληθὸς δεδιδὸς  
“ἄμεινον ἡμύνατο τοὺς πλείονας διὰ τὸ καταφρονοῦντας  
20 “ἀπαρασκευoὺς γενέσθαι. χρὴ δὲ αἰεὶ ἐν τῇ πολεμίᾳ τῇ μὲν 6

1. αὐτῶν ἡμῶν A.B.E.F.H.K.Q.V.c.d.f.g.h.i. Poppo. Goell. Bekk. C.G. et vulgo ἡμῶν αὐτῶν. 3. οὐπω τῇσδε K.i. τῇσδε οὐτε L.O. 11. οὐκοῦν E. 12. ἀσφάλεια πολλὴ A.E.F.G.H.I. ἀσφάλεια, omisso πολλή, L.O. 13. ἐλθεῖν] ἐθέλειν M. τούτου A.B.E.F.G.H.K.L.N.O.P.Q.V.c.f.g.h.i. Haack. Poppo. Goell. Bekk. C. et vulgo τούτων. 14. παρεσκευασμένους E. 17. τὰ πολλὰ] om. e. 18. δὲ f. τῷ] om f. ἔλαττον c.f. 19. ἄμεινον K. πλείονας B.g.h. 20. τῇ γῇ post πολεμίᾳ inser. E.

10. εὐνοίαν] Eleganter opponitur τῷ ἔχθος. WASS. not. MS. Scholiastes εὐνοίαν se legisse aperte ostendit: sed εὐνοίαν libenter retineo, ut perinde sit, ac si diceretur, διὰ τὴν εἰς ἡμᾶς εὐνοίαν ἐπιθυμοῦσα, ut si Gallice dicas, *aianl affection que nous aions bonne issue*. Nam istud affection respondet alioqui Græco εὐνοία. At εὐνοία et σκοπός (nam hoc exponit illud Scholiastes)

quem locum habere possunt in iis rebus, quæ in potestate nostra positæ non sunt, sed pro quibus vota facere tantum possumus? ΣΤΕΡΗ.

19. ἄμεινον ἡμύνατο] “ἄμεινον natum videtur e sequenti. Comparativo nullus hic locus.” DOBREE. But Poppo rightly explains it, ἄμεινον ἢ οἱ πλείονες τὸ ἔλασσον πληθός.

- “ γνώμη θαρσαλέους στρατεύειν, τῷ δὲ ἔργῳ δεδιότας παρα-  
 “ σκευάζεσθαι· οὕτω γὰρ πρὸς τε τὸ ἐπιέναι τοῖς ἐναντίοις  
 “ εὐψυχότατοι ἂν εἶεν, πρὸς τε τὸ ἐπιχειρεῖσθαι ἀσφαλέ-  
 7“ στατοι. ἡμεῖς δὲ οὐδ’ ἐπὶ ἀδύνατον ἀμύνεσθαι οὕτω πόλιν  
 “ ἐρχόμεθα, ἀλλὰ τοῖς πᾶσιν ἄριστα παρεσκευασμένην, 5  
 “ ὥστε χρή καὶ πάνυ ἐλπίζειν διὰ μάχης ἵεναι αὐτοὺς, εἰ μὴ  
 “ καὶ νῦν ὥρμηνται ἐν ᾧ οὐπω πάρεσμεν, ἀλλ’ ὅταν ἐν τῇ  
 “ γῇ ὀρώσιν ἡμᾶς δηρουντάς τε καὶ τάκείνων φθείροντας.  
 8“ πᾶσι γὰρ ἐν τοῖς ὅμμασι καὶ ἐν τῷ παραυτίκα ὀρᾶν  
 “ πάσχοντάς τι ἄηθες ὀργὴν προσπίπτει· καὶ οἱ λογισμῷ 10  
 “ ἐλάχιστα χρώμενοι θυμῷ πλείστα ἐς ἔργον καθίστανται.  
 9“ Ἀθηναίους δὲ καὶ πλεόν τι τῶν ἄλλων εἰκὸς τοῦτο δρᾶσαι,  
 “ οἱ ἄρχειν τε τῶν ἄλλων ἀξιούσι καὶ ἐπιόντες τὴν τῶν  
 10“ πέλας δηρὸν μᾶλλον ἢ τὴν ἐαύτων ὀρᾶν. ὥς οὖν ἐπὶ  
 “ τοσαύτην πόλιν στρατεύοντες, καὶ μεγίστην δόξαν οἰσό- 15  
 “ μενοι τοῖς τε προγόνοις καὶ ἡμῖν αὐτοῖς ἐπ’ ἀμφοτέρα ἐκ  
 “ τῶν ἀποβαινόντων, ἔπεσθ’ ὅπη ἂν τις ἡγήται, κόσμον καὶ  
 “ φυλακὴν περὶ παντὸς ποιούμενοι καὶ τὰ παραγγελλόμενα

1. θαρσαλείους E. ἔργῳ ὡς δεδιότας i. παρασκευάζεσθαι A.B.E.F.G.H.I.  
 K.L.N.O.V.c.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. C. et ceteri παρεσκευάσθαι.  
 3. εὐψυχότατοι E.H.K. ἐπιχειρεῖσθαι Q. 5. παρεσκευασμένην E. 6. μάχης  
 ἡμῖν ἵεναι f. αὐτοὺς διὰ μάχης ἵεναι V. 7. οὐπω γὰρ E. 10. πάσχοντα, ut  
 videtur, C. τι τε C.H.P. ὀργῇ E. 13. ἐπιόντας K.i. 14. αὐτῶν  
 C.L.O.P.e. ὥς μὲν οὖν K. 15. τοιαύτην L.O.P. τὴν τοσαύτην f. τὴν ἄλλην  
 A.B.F.g.h. sed A.B.F. additis his γρ. τοσαύτην, ὃ καὶ βέλτιον. οἰόμενοι B.  
 16. ἐπὶ om. V. 17. ὅπη A.B.C.E.F.G.H.K.N.e.f.g.h.i. ὅπη V. Poppo. Goell.  
 Bekk. vulgo ὅποι. τις στρατηγὸς ἡγήται L.O.P.

4. ἀδύνατον—οὕτω πόλιν] “A city  
 “ not so powerless as they would have  
 “ us believe, who tell us that the Athe-  
 “ nians will never dare to meet us in  
 “ the field.”

9. πᾶσι γὰρ ἐν τοῖς ὅμμασι κ. τ. λ.]  
 “For all are angry, when suffering any  
 “ unwonted evil, to see it done pre-  
 “ sently and before their eyes.” The  
 English idiom here also corresponds  
 with the language of Thucydides, in  
 the use of the infinitive ὀρᾶν after πᾶσιν

ὀργὴν προσπίπτει, instead of the partic-  
 ple ὀρώσι. For the accusative πάσχον-  
 τας after the dative πᾶσι, Götter well  
 compares several other passages in  
 Thucydides: VI. 55, 4. Ἰππάρχῳ δὲ  
 ξυνίβῃ, ὀνομασθέντα κ. τ. λ. VII. 40, 3.  
 οὐκ ἐδόκει τοῖς Ἀθηναίοις—διαμέλλοντας  
 —ἀλίσκεσθαι. And so also IV. 2, 3.  
 30. VII. 57, 9.

15. μεγίστην δόξαν οἰσόμενοι] Com-  
 pare I. 82, 3.

ISTHMUS OF CORINTH. A. C. 431. Olymp. 87.1.

“ὁξέως δεχόμενοι· κάλλιστον γὰρ τόδε καὶ ἀσφαλέςτατον,  
“πολλοὺς ὄντας ἐνὶ κόσμῳ χρωμένους φαίνεσθαι.”

XII. Τοσαῦτα εἰπὼν καὶ διαλύσας τὸν ξύλλογον ὁ Ἀρχίδαμος Μελήσιππον πρῶτον ἀποστέλλει ἐς τὰς Ἀθήνας

- 5 Archidamus makes a final attempt at negotiation: but the Athenians send away the messenger, without even giving him a hearing.
- τὸν Διακρίτου ἄνδρα Σπαρτιάτην, εἴ τι ἄρα μᾶλλον ἐνδοίειν οἱ Ἀθηναῖοι ὀρώντες ἤδη σφᾶς ἐν ὁδῷ ὄντας. οἱ δὲ οὐ προσεδέξαντο αὐτὸν ἐς 2 τὴν πόλιν οὐδ' ἐπὶ τὸ κοινόν· ἦν γὰρ Περικλέους γνώμη πρότερον νενικηκυῖα κήρυκα καὶ 10 πρεσβείαν μὴ προσδέχεσθαι Λακεδαιμονίων ἐξεστρατευμένων· ἀποπέμπουσιν οὖν αὐτὸν πρὶν ἀκοῦσαι καὶ ἐκέλευον ἐκτὸς ὄρων εἶναι αὐθημερὸν, τό τε λοιπὸν ἀναχωρήσαντας ἐπὶ τὰ σφέτερα αὐτῶν, ἦν τι βούλωνται, πρεσβεύεσθαι. ξυμπέμπουσί τε τῷ Μελησίππῳ ἀγωγούς, ὅπως μηδενὶ 3 ξυγγένηται. ὁ δὲ ἐπειδὴ ἐπὶ τοῖς ὁρίοις ἐγένετο καὶ ἔμελλε 4 διαλύσεσθαι, τοσόνδε εἰπὼν ἐπορεύετο ὅτι “ἦδε ἡ ἡμέρα τοῖς “Ἑλλησι μεγάλων κακῶν ἄρξει.” ὥς δὲ ἀφίκετο ἐς τὸ 5 στρατόπεδον καὶ ἔγνω ὁ Ἀρχίδαμος ὅτι οἱ Ἀθηναῖοι οὐδέν πω ἐνδῶσουσιν, οὕτω δὲ ἄρας τῷ στρατῷ προὔχῳρει ἐς τὴν 20 γῆν αὐτῶν. Βοιωτοὶ δὲ μέρος μὲν τὸ σφέτερον καὶ τοὺς 6 ἱππέας παρείχοντο Πελοποννησίοις ξυστρατεύειν, τοῖς δὲ λειπομένοις ἐς Πλάταιαν ἐλθόντες τὴν γῆν ἐδῆον.

3. σύλλογον V. ὁ μὲν οὖν ἀρχίδαμος τοσαῦτα—ξύλλογον μελήσιππον f.  
4. μελήσιππον B.H.F. 5. διακρίτου K.d. 6. σφᾶς ἤδη C.G.L.O.P.d.  
9. πρότερον πρὸ τῆς πρεσβείας νενικηκυῖα c. 10. δέχεσθαι C. 11. οὖν] om. b.  
ἐκέλευον αὐτὸν ἐκτὸς C.G.L.O.P.e. 12. ἀναχωρήσαντας A.B.C.E.F.G.h.c.f.g.i.  
Haack. Poppo. Goell. Bekk. Errore typograph. edit. Duker. ἀναχωρήσαντες,  
quod repetit ed. Lips. vulgo ἀναχωρήσαντες. 14. μελησίππῳ B. 16. δια-  
λύσεσθαι A.E.F.G.H.I.K.L.N.O.V.f.g.h.i. Poppo. Haack. Goell. Bekk. B.C. et  
vulgo, διαλύεσθαι. ἐπορεύετο] om. F.H.Q. 19. ἐκδῶσουσιν h.i. ἐνδῶσει-  
ουσιν corr. E. ἐχώρει c. προὔχῳρει Bekk. 21. ξυστρατεύειν H. 22. λι-  
πομένοις F. πλαταιάν C.

14. ἀγωγούς] Cum Schol. explicat Panath. προπομπούς non male Suid. Phrynichus, et huic esse proprium in- vid. Poll. III. 95. X. 55. WASS.  
nuit: id quod non ita est. vid. Aristid.

XIII. Ἔτι δὲ τῶν Πελοποννησίων ξυλληγομένων τε ἐς τὸν ἰσθμὸν καὶ ἐν ὁδῷ ὄντων, πρὶν ἐσβαλεῖν ἐς τὴν Ἀττικὴν, Περικλῆς ὁ Ξανθίππου στρατηγὸς ὢν Ἀθηναίων δέκατος αὐτὸς, ὡς ἔγνω τὴν ἐσβολὴν ἐσομένην, ὑποτοπήσας, ὅτι Ἀρχίδαμος αὐτῷ ξένος ὢν ἐτύγχανε, μὴ πολλάκις ἢ αὐτὸς ἰδίᾳ βουλόμενος χαρίζεσθαι τοὺς ἀγροὺς αὐτοῦ παραλίπη καὶ μὴ δηῶση, ἣ καὶ Λακεδαιμονίων κελευσάντων ἐπὶ διαβολῇ τῇ ἑαυτοῦ γένηται τοῦτο, ὥσπερ καὶ τὰ ἄγῃ ἐλαύνειν προεῖπον ἕνεκα ἐκείνου, ἵο προηγόρευε τοῖς Ἀθηναίοις ἐν τῇ ἐκκλησίᾳ ὅτι Ἀρχίδαμος μὲν οἱ ξένος εἴη, οὐ μέντοι ἐπὶ κακῷ γε τῆς πόλεως γένοιτο, τοὺς δ' ἀγροὺς τοὺς ἑαυτοῦ καὶ οἰκίας ἦν ἄρα μὴ δηλώσωσιν οἱ πολέμιοι ὥσπερ καὶ τὰ τῶν ἄλλων, ἀφίησιν αὐτὰ δημόσια εἶναι καὶ μηδεμίαν οἱ ὑποψίαν κατὰ ταῦτα γίνεσθαι. 15 2 παρῆναι δὲ καὶ περὶ τῶν παρόντων ἅπερ καὶ πρότερον, παρασκευάζεσθαι τε ἐς τὸν πόλεμον καὶ τὰ ἐκ τῶν ἀγρῶν ἐσκομίζεσθαι, ἔς τε μάχην μὴ ἐπέξειναι, ἀλλὰ τὴν πόλιν ἐσελθόντας φυλάσσειν, καὶ τὸ ναυτικὸν ἥπερ ἰσχύουσιν

1. τε om. V. 7. αὐτοῦ] αὐτοῦ Bekk. om. N.V. 8. παραλείπη E. καὶ post ἡ om V. 9. αὐτοῦ A.E.F.H.K.N.V.f.g. Haack. Poppo. Goell. ἑαυτοῦ Bekk. 10. τὸ ἄγος L.O.P. ἐλαμβάνειν B. ἐκείνου] τοῦτου L.O. 11. προηγόρευσε L. 12. μὲν οἱ] μέντοι B.E.F. οἱ] εἰ d. γε] om. f. 13. αὐτοῦ e. 14. ἀφίημι f. 15. οἱ] τοι A.I. om. F.H.K.L.Q.V.i. 18. ἐσκομίζεσθαι O. τε μάχην A.B.C.E.F.G.H.K.L.O.b.c.f.g.h.i. Poppo. Haack. Goell. Bekker. vulgo τε τὴν μάχην. 19. ἐλθόντας d.i. φυλάττειν C.G.K.L.O.P.e.i. εἴπερ d. ἥπερ F.

11. προηγόρευε τοῖς Ἀθ.] Idem refert Justinus, III. 7. Simili prudentia Annibalis astutiam elusit Fabius.—Huds.

12. οὐ μέντοι—γένοιτο] i. e. ξένος; "But that he was not his friend so as "to do the state harm."

13. ἦν μὴ δηλώσωσιν,—ἀφίησιν] With regard to the use of the indicative in this passage and in many other similar ones, I may quote once for all the words of Matthiæ, Gr. Gr. §. 507.

"The use of the indicative for the optative, (or for the Latin conjunctive,) in the oratio obliqua, arises chiefly from hence, that the Greeks often quote the words of another narratively, but in the same manner as if the person himself spoke." Pericles himself would have said, ἀφίημι αὐτὰ, and therefore the same mood and tense is preserved, merely with a change of person. See Jelf, 887.



ATHENS. A. C. 431. Olymp. 87. 1.

ἐξαρτύεσθαι, τὰ τε τῶν ξυμμάχων διὰ χειρὸς ἔχειν, λέγων  
τὴν ἰσχὺν αὐτοῖς ἀπὸ τούτων εἶναι τῶν χρημάτων τῆς  
προσόδου, τὰ δὲ πολλὰ τοῦ πολέμου γνώμη καὶ χρημάτων  
1. Their income in περιουσία κρατεῖσθαι. θαρσεῖν τε ἐκέλευε 3  
5 money being 600 ta- προσιόντων μὲν ἑξακοσίων ταλάντων ὥς ἐπὶ  
lents from the tributes το πολὺ φόρου κατ' ἐνιαυτὸν ἀπὸ τῶν ξυμ-  
of their allies, besides μάχων τῇ πόλει ἄνευ τῆς ἄλλης προσόδου,  
their other revenue. ὑπαρχόντων δὲ ἐν τῇ ἀκροπόλει ἔτι τότε ἀργυρίου ἐπισήμου  
ἐξακισχιλίων ταλάντων (τὰ γὰρ πλεῖστα τριακοσίων ἀπο-  
10 δέοντα μύρια ἐγένετο, ἀφ' ὧν ἔς τε τὰ προπύλαια τῆς  
ἀκροπόλεως καὶ τὰλλα οἰκοδομήματα καὶ ἐς Ποτιδαίαν  
ἀπανηλώθη), χωρὶς δὲ χρυσίου ἀσήμου καὶ ἀργυρίου. ἐν τε  
ἀναθήμασιν ἰδίοις καὶ δημοσίοις καὶ ὅσα ἱερὰ σκευὴ περὶ τε  
τὰς πομπὰς καὶ τοὺς ἀγῶνας καὶ σκῦλα Μηδικὰ καὶ εἴ τι  
15 τοιουτότροπον, οὐκ ἐλάσσονος [ἦν] ἢ πεντακοσίων ταλάν-  
των. ἔτι δὲ καὶ τὰ ἐκ τῶν ἄλλων ἱερῶν προσετίθει χρήματα 4

4. παρουσία C.I.e.  
λεως G.I.L.O.e.5. μὲν om. d.  
15. ἔλασσον O. ελάσσαν I.

ἐπὶ πολὺ c.f.

8. τε c.

11. πό-

Verbum ἦν omittebat Abreschius. obeliscis notavit Poppo. uncis incluserunt Goeller, et Bekk.

1. διὰ χειρὸς ἔχειν] Wass. ad Sallust. Jug. XIV. putat idem esse, quod Latini dicunt in manu habere, i. e. in potestate; nec probat interpretationem Scholiastæ. Vid. tamen Stephan. Thes. DUKER.

διὰ χειρὸς ἔχειν] i. e. μὴ ἀφίεναι, or, as it is expressed III. 46, 5. σφόδρα φυλάσσειν. To keep a watchful eye over them, and by no remissness encourage them to revolt. Compare ch. 76, 4. ἀφίσαν τὴν δοκὺν—οὐ διὰ χειρὸς ἔχοντες.

2. τὴν ἰσχὺν αὐτοῖς—τῆς προσόδου] Τούτων refers to the allies: "Telling the Athenians that their strength mainly arose from the returns of the money paid by these allies." Compare III. 13, 8. ἔστι δὲ τῶν χρημάτων ἀπὸ τῶν ξυμμάχων ἢ πρόσδοτος, and I. 122, 1. 143. and III. 46, 2.

5. ἑξακοσίων] Huc respicit Plutarch. Aristid. Vid. Meurs. de Fortun. Attic. cap. 7. DUKER.

7. ἄνευ τῆς ἄλλης προσόδου] For all

that is here said about the Athenian money affairs, and for fuller information on the whole subject, Böckh's Public Economy of Athens, which is now translated and accessible to the English reader, may be consulted with advantage.

8. ὑπαρχόντων—ἀπανηλώθη] Descripsit Sch. Aristoph. Plut. v. 1196. ubi pro ἔτι τότε ἀργυρ. legit ἀπὸ τοῦ ἀργυρ. pro μύρια ἐγένετο, περιεγένητο; pro ἀφ' ὧν ἔς τε, ἀφ' ὧν τε. denique καὶ ἐς τὰλλα, et εἰς Ποτιδαίαν ἀπανηλώθη. WASS.

ἐπισήμου] Confer Andocidem Orat. III. p. 269. WASS.

16. ἐκ τῶν ἄλλων ἱερῶν] "From the other temples" besides that particular temple of Minerva in the Acropolis, the Parthenon, which was the treasury of Athens. See Böckh's Public Econ. of Athens, vol. I. p. 219, &c. Eng. transl. Lists of the ἱερὰ σκευὴ kept by the trea-

ATHENS. A. C. 431. Olymp. 57. 1.

οὐκ ὀλίγα, οἷς χρῆσθαι αὐτοὺς, καὶ ἦν πάνν ἐξείργωνται  
 πάντων, καὶ αὐτῆς τῆς θεοῦ τοῖς περικειμένοις χρυσίοις  
 ἀπέβαινε δ' ἔχον τὸ ἄγαλμα τεσσαράκοντα τάλαντα σταθμὸν  
 5 χρυσίου ἀπέφθον, καὶ περιαιρετὸν εἶναι ἅπαν. χρησαμένους  
 τε ἐπὶ σωτηρίᾳ ἔφη χρῆναι μὴ ἐλάσσω ἀντικαταστήσαις  
 6 2. Their force in men πάλιν. χρήμασι μὲν οὖν οὕτως ἐθάρσυνεν αὐ-  
 consisting of 13,000 τοὺς, ὀπλίτας δὲ τρισχιλίους καὶ μυρίους εἶναι  
 disposable heavy-arm-  
 ed infantry, 16,000 em-  
 ployed in home duty,  
 7 1200 cavalry, and 1600  
 archers. ἔπαλξιν ἑξακισχιλίων καὶ μυρίων. τοσοῦτοι  
 γὰρ ἐφύλασσαν τὸ πρῶτον ὅποτε οἱ πολέμιοι 10  
 ἐσβάλοιν, ἀπὸ τε τῶν πρεσβυτάτων καὶ τῶν νεωτάτων, καὶ  
 8 μετοίκων ὅσοι ὀπλῖται ἦσαν. τοῦ τε γὰρ Φαληρικοῦ τείχους  
 στάδιοι ἦσαν πέντε καὶ τριάκοντα πρὸς τὸν κύκλον τοῦ  
 ἄστεος, καὶ αὐτοῦ τοῦ κύκλου τὸ φυλασσόμενον τρεῖς καὶ  
 9 μεταξὺ τοῦ τε μακροῦ καὶ τοῦ Φαληρικοῦ. τὰ δὲ μακρὰ

2. χρυσίοις K. 3. ἀπέφθον c. 5. τε] om. d. 6. οὖν] om. i.  
 10. ὅτε e. 11. ἐσβεβλήκοιεν c.f. καὶ τῶν νεωτάτων] om. K. καὶ νεωτάτων g.  
 καὶ τῶν νεῶν P. 12. φαληρικοῦ G.I.L.O.e. 14. ἄστος A.B.C.F.G.H.K.L.  
 O.V.b.c.g.h.i. Poppo. Haack. Goell. Bekk. E. et vulgo ἄστος. 15. δὲ τοῦ  
 κύκλου αὐτοῦ g.

surers of Minerva are to be found in several existing inscriptions; which are given by Böckh in the Appendix to the German edition of his Economy of Athens, as well as in his Corpus Inscriptionum. It does not appear that ἱερὸν used as a substantive can signify any thing else but "temple." The expression τὰ ἱερὰ as opposed to τὰ ὄσια, or sometimes to τὰ κοινὰ, as in the passage quoted by Dr. Bloomfield from Appian, proves nothing as to the present passage of Thucydides. The "Median spoils" are spoken of by Demosthenes, (advers. Timocrat. p. 741. Reiske.) as kept in the Acropolis: and amongst them are noticed the silver-footed chair, which had probably belonged to Xerxes, and the sabre of Mardonius.

4. περιαιρετὸν εἶναι ἅπαν] A similar resource was looked to by the Rhodians, in the famous siege of their city by

Demetrius Poliorcetes. See Diodorus Siculus, XX. 93.

8. τῶν παρ' ἑπαλξιν] Literally, "soldiers to line a parapet;" (compare VII. 28, 2.) that is, "soldiers for garrison duty."

12. μετοίκων] Inquilinos inter ceteros ὀπλίτας militasse e Xenophonte ostendit Petit. Leg. Attic. pag. 546. Τῶν παρ' ἑπαλξιν etiam in Aristoph. Acharn. v. 72. mentio est. DUKER.

16. τὰ μακρὰ τεῖχη—ἦν τὸ ἔξωθεν ἐτηρείτο] Whatever be the meaning of τὸ διὰ μέσου τεῖχος, mentioned by Plato in his Gorgias, p. 455. e., and by Harpocration in Διὰ μέσου τεῖχος, it is certain that Thucydides here speaks of three walls running down from Athens to the sea; one which he calls the Phaleric wall, whose length was thirty-five stadia; and two which he calls the long walls, reaching in length forty stadia, of which only the outside one was

ATHENS. A. C. 431. Olymp. 87. 1.

τείχη πρὸς τὸν Πειραιᾶ τεσσαράκοντα σταδίων, ὧν τὸ ἔξωθεν ἐγηρεῖτο· καὶ τοῦ Πειραιῶς ξὺν Μουνυχίᾳ ἐξήκοντα μὲν σταδίων ὁ ἅπας περίβολος, τὸ δ' ἐν φυλακῇ ἦν ἡμισυ τούτου. ἱππέας δ' ἀπέφαινε διακοσίους καὶ χιλίους ξὺν 10

1. τὸ om. F. 2. πειραιῶς C.b.c.f. 3. πᾶς C.L.O.P. φυλακῇ ἦν  
B. Bekker. φυλακῇ ὃν A.C.E.F.L.O.P.V.g.h. Poppo. Goell. ceteri φυλακῇ ὃν  
ἦν.

guarded. It is equally certain, that the walls connecting Athens with the sea are usually spoken of as only two: and that Thucydides himself, I. 107, uses the same language; for he says, "the Athenians began to build their long walls to the sea, both the wall to Phalerum, and that to Piræus." And Col. Leake, who has actually taken a survey of the whole ground, assures us that there exist no vestiges whatever of a third wall, but that the foundations of two are distinctly to be traced, running precisely parallel to one another, at the distance of 550 feet. The southern wall, however, turns off to the southward about four hundred yards before it touches the hill of Phalerum, while the northern wall is traced in a straight line quite to the foot of a more western part of the same hill. The northern wall may be traced for about a mile and a half; the southern one for not more than half a mile in this part, but some other vestiges of it are found in the vineyards nearer Athens, and "still preserving the same straight line directed upon the southern side of the Acropolis, as the northern long wall is upon the northern side of the Acropolis." And Col. Leake further adds, that supposing the southern long wall to have terminated at the point of the hill already mentioned, and the northern wall to have gone till it joined the fortifications which defended the innermost of the three ports of Piræus, "the difference of length between them will be exactly that which Thucydides has stated, namely, five stades; the northern being forty stades, and the southern thirty-five." The question then is how to reconcile these apparent contradictions; for it is impossible to agree with Col. Leake in considering the words of Thucydides in this chapter

"as a negligence of expression." It is not a "negligence of expression," but an absolute infatuation, if Thucydides did not mean that there were three walls, when he has distinctly enumerated three. But it is observable, that what is first called the "long wall," as distinguished from the "Phaleric wall," is afterwards called the "long walls," when it is described more minutely. Again, the long walls, i. e. the Phaleric and what is called the wall to Piræus, were completed A. C. 456. (Compare Thucyd. I. 108, 2. and Fynes Clinton, Fasti Hellenici, A. C. 456.) But Plato makes Socrates say, that he himself heard Pericles, "when he advised us about building the intermediate wall;" τοῦ διὰ μέσου τείχους. Socrates was born A. C. 468. and although he might certainly remember an event which happened when he was twelve years old, yet his words most naturally imply, that he heard Pericles, not when he was a child, if indeed children were allowed to be present at the public assemblies, but when he was a man, and a member of the assembly. And accordingly Æschines says, that the "southern wall" was built after the thirty years' peace, i. e. after A. C. 445. when Pericles was the sole director of public affairs, and when Socrates was old enough to have exercised the ordinary functions of a citizen. It appears then that what Plato calls τὸ διὰ μέσου τείχος, was the same which Æschines calls τὸ νότιον τείχος, and which Thucydides would have called τὸ ἰσῶθεν, as opposed to τὸ ἔξωθεν, or the northern wall. Further, by being built several years after the two others, it appears not to have been a necessary part of the plan, but rather an ambitious addition to it, which Pericles might naturally execute in a time of great na-

ἰπποτοξόταις, ἑξακοσίους δὲ καὶ χιλίους τοξότας, καὶ τριήρεις

11 3. Their navy consist- τὰς πλοῖμους τριακοσίας. ταῦτα γὰρ ὑπῆρχεν  
ing of 300 triremes fit  
for sea. Ἀθηναίους καὶ οὐκ ἐλάσσω ἕκαστα τούτων,

ὅτε ἡ ἐσβολὴ τὸ πρῶτον ἔμελλε Πελοποννησίων ἔσεσθαι

12 καὶ ἐς τὸν πόλεμον καθίσταντο. ἔλεγε δὲ καὶ ἄλλα οἷάπερ 5  
εἰώθει Περικλῆς ἐς ἀποδείξιν τοῦ περιέσεσθαι τῷ πολέμῳ.

XIV. Οἱ δὲ Ἀθηναῖοι ἀκούσαντες ἀνεπείθοντό τε καὶ  
ἐσεκομίζοντο ἐκ τῶν ἀγρῶν παῖδας καὶ γυναῖκας καὶ τὴν

Accordingly the Athe-  
nians begin to remove

ἄλλην κατασκευὴν ἢ κατ' οἶκον ἐχρῶντο, καὶ

1. ἰπποτόξαις E. ἰπποτοξόταις d. ἑξακοσίους] διακοσίους Q. 2. ὑπῆρχον V.  
9. παρὰσκευὴν I. P. e. ἐχρῶντο] om. e.

tional wealth and prosperity, if, without being necessary, it was merely in any degree convenient, or completed the symmetry of the work. I believe then that the "southern wall" was intended to make the communication between Athens and Piræus perfectly secure, even in the event of an enemy forcing the Phalerian wall, or turning it by a descent in the old port of Phalerum. But it would by no means follow that when the long walls were restored by Pharnabazus and Conon, all the three as they had formerly existed were restored also; on the contrary, the materials of one of them, perhaps of the old Phaleric wall, may have been used in the reconstruction of the other two walls; and thus there would have been only two walls in the later periods of Athenian history, and the remains of two only would be discoverable at this day. Other explanations of the present appearance of the ruins may be given; and more may be known by excavations, in proportion as the practice of carrying our inquiries below the actual surface of the ground, to which our knowledge of Rome is so largely indebted, shall be carried on also on an extensive scale at Athens. But in any case, considering the various changes to which Athens and its buildings have been subjected in the course of more than 2200 years, it is against all sound principles of historical criticism to question the statements of Thucydides as to the state of the long walls in his

time because they do not correspond with the appearance of the ruins of these walls in ours.

1. ἑξακοσίους δὲ καὶ χιλίους τοξότας] Æschines (de Falsa Legat. p. 336.) states the number of archers at this period to be 1200; and as an orator in describing the former grandeur of his country would certainly not underrate it in any point, the remark of Böckh appears to be just, (Staatshaushalt. d. Athener, vol. I. 285.) that 1200 of the whole number were Scythian slaves, whom the Athenians were in the habit of purchasing as archers, and the remaining 400 were Athenians of the poorer classes. An inscription published by Böckh in his Fasciculus Inscriptionum Græcarum, pars II. cap. I. inscript. 80. speaks of the "archers" who were citizens, τοὺς τοξότας ἀστυκοὺς, as if distinguishing them from the Scythians; and there are the names of some archers in the famous list of citizens slain in the several wars, A. C. 457. (Böckh, Corp. Inscript. tom. I. 105.) where certainly the names of barbarians and slaves would not have been admitted.

2. τριακοσίας] Ita recte emendatum est in Reg. pro διακοσίας. Vid. Meurs. de Fortun. Attic. c. 7. et Petit. Leg. Attic. pag. 214. Ἰπποτοξότας in militia Atheniensi ex hoc loco observavit Spanhem. ad Julian. Orat. I. p. 114. Respicit etiam ad eos ludens Aristoph. Avib. v. 1179. DUKER.

ATHENS. A. C. 431. Olymp. 87. 1.

their families and property, and send their cattle over to Eubœa and the neighbouring islands. But this transplantation was very irksome to them;

αὐτῶν τῶν οἰκιῶν καθαιροῦντες τὴν ξύλωσιν· πρόβατα δὲ καὶ ὑποζύγια ἐς τὴν Εὐβοίαν διεπέμψαντο καὶ ἐς τὰς νήσους τὰς ἐπικείμενας. χαλεπῶς δὲ αὐτοῖς διὰ τὸ αἰεὶ εἰωθῆναι,

10 τούτους πολλοὺς ἐν τοῖς ἀγροῖς διαιτᾶσθαι ἢ ἀνάστασις ἐγίγνετο. XV. ξυνεβεβήκει δὲ ἀπὸ τοῦ πάνυ ἀρχαίου ἐτέρων μᾶλλον Ἀθηναίους τοῦτο. ἐπὶ γὰρ Κέκροπος,

because although Theseus had politically united the different townships of Attica in one commonwealth,

καὶ τῶν πρώτων βασιλέων ἢ Ἀττικῇ ἐς Θησέα αἰεὶ κατὰ πόλεις ᾠκεῖτο πρυτανείᾳ τε ἔχουσα καὶ ἄρχοντας, καὶ ὅποτε μὴ τι δείσειαν, οὐ

2. ἐς] om. C.G.L.O.P.e. βῆκει H.c.g. C.G.L.O.

3. διέπεμψαν C. συνεπεβεβήκει B.F.V. 10. ἀρχὰς N.V.e.

ἐς] om. C.G. 8. πρώτων] ἄλλων K.q. μῆ] om. L.Q.

6. συνεβε- 9. τε] om.

1. ξύλωσιν] *Tigna verti*, Polluce fretus, qui non, ut Schol. *supellectilem*, sed *asseret* intelligit, τὰ ἐρεψίμα ξύλα, VII. 124. *Materialuram* Vitruv. huius loco ξυλίαν adhibet Herodian. VII. Glossæ reddunt *materiam*, *lignetum*. Suidas in ξύλων ἐρεψίμων interpretis interpretem agit, quod Kustero inobservatum. WASS. In Eubœam missa fuisset pecora, quod ea pasuis abundabat, observat Bochart. Hieroz. II. 1. 19. DUKER.

9. κατὰ πόλεις ᾠκεῖτο] "The country was inhabited by a number of independent civil societies." The circumstance of their uniting and having a common chief only in seasons of danger, is one which existed every where in a similar state of society, in Etruria, in Gaul, in Britain, and amongst our Saxon ancestors in their original country. (See Turner's Hist. of Ang. Saxons, Append. to book II. ch. 2.) The *πρυτανεῖον* is rightly mentioned as a mark of a distinct state: for it was the representation of the common home of all the inhabitants of the town, and stood to them collectively in the same sacred relation that each man's particular home did to him individually. It was well called *ἑστία πόλεως*, "penetræ urbis," (Livy, XLI. 20.) and here therefore the perpetual fire was burning on the altar of the household gods of the city, as in private houses the domestic altar had its fire burning

in the inner court; and here, as at the home of the city, the city collectively exercised the duties of hospitality, whether by entertaining foreign ambassadors, or its own distinguished citizens, whom their common mother was thus supposed to welcome and to receive as her honoured guests; (σιτήσεις ἐν πρυτανείῳ.) Hence exclusion from the *πρυτανεῖον* seems to have been equivalent to a civil excommunication, the state the common parent expelling an unworthy son from its home; and this exclusion was borne so impatiently, that even when enforced by the heaviest penalties we read of persons venturing to disregard it, like exiles venturing back to touch the soil and breathe the air of their country, even when death would be the punishment of their rashness if detected. See that strange story in Herodotus, VII. 197. of the excommunication thus imposed on the posterity of Athamas. Lastly, as has been already mentioned, from the home of the state was carried the sacred fire, which was to constitute a new home to citizens going to plant a colony in a foreign land; a *πρυτανεῖον* with its altar fire, or in other words, a social or national home, being to the Greeks as essential to every civil society, as a domestic home and a domestic altar was essential to every family.

ATHENS. A. C. 431. Olymp. 87. 1.

their inhabitants had still resided in them, and regarded them as their respective homes much more than Athens.

3

(15, 16.)

ἐπειδὴ δὲ Θησεὺς ἐβασίλευσε, γενόμενος μετὰ 5  
τοῦ ξυνητοῦ καὶ δυνατὸς, τὰ τε ἄλλα διεκόσμησε τὴν χώραν,  
καὶ καταλύσας τῶν ἄλλων πόλεων τὰ τε βουλευτήρια καὶ  
τὰς ἀρχὰς ἐς τὴν νῦν πόλιν οὖσαν, ἐν βουλευτήριον ἀπο-  
δείξας καὶ πρυτανεῖον, ξυνώκισε πάντας, καὶ νεμομένους τὰ  
αὐτῶν ἐκάστους ἅπερ καὶ πρὸ τοῦ ἠνάγκασε μὲ πόλει ταύτῃ 10  
χρηῖσθαι, ἣ ἀπάντων ἤδη ξυντελούντων ἐς αὐτὴν μεγάλη  
γενομένη παρεδόθη ὑπὸ Θησεῶς τοῖς ἔπειτα· καὶ ξυνοίκια ἐξ  
ἐκείνου Ἀθηναῖοι ἔτι καὶ νῦν τῇ θεῷ ἑορτὴν δημοτελῇ  
4 (Notice of the early state of the town of Athens.) ποιοῦσι. τὸ δὲ πρὸ τούτου ἡ ἀκρόπολις ἡ νῦν  
οὖσα πόλις ἦν, καὶ τὸ ὑπ' αὐτὴν πρὸς νότον 15

1. ὡς] ἐς L.

2. ἐπολιτεύον C.G.I.

καὶ ἐβουλεύοντο] om. L.

3. ποτε

καὶ αὐτῶν g.

4. καὶ] om. C.G.P.e.

6. χώραν] πόλιν G.L.O.P.

7. πόλεων]

om. K.

τε om. V.

9. ξυνώκισε E.

11. ἡ E.

13. ἑορτὴν τῇ θεῷ c.

14. ποῦσιν E.

τούτου] τοῦ C.G.I.L.O.P.e.g.

15. μάλιστα πρὸς νότον V.

νότον] ἀρκτον Valla.

4. Ἐλευσίνιοι—πρὸς Ἐρ.] Compare Herod. I. 30, 9. Pausan. I. 38.

7. καταλύσας τῶν ἄλλ.] Idem refert Plutarchus in Theseo. Vide Meursii Theseum, c. 16. et Athen. Att. I. 1. c. 8. HUDS. De mutata a Theseo forma Reipubl. Atheniensis tursus Meurs. de Fortun. Attic. cap. III. DUKER.

11. ξυντελούντων ἐς αὐτὴν] So IV. 76. ἐς Ὀρχομένον ξυντελεῖ. And in Herodotus, ἐς Ἑλλῆνας τελέουσιν, II. 51, 2. Isocrates, Platæic. p. 298. uses both expressions, συντελεῖν Θηβαίους, and συντελεῖν ἐς τὰς Θήβας. In Demosthenes, οἱ συντελεῖν are those who contribute jointly their money for any common object. See Harpocration, and the Etymol. Mag. in συντελεῖς and συντελής. Yet συντελεῖν ἐς τοὺς νόθους, and οἱ νόθοι συντελοῦσιν ἐς Κυράργες, Demosth. cont. Aristocrat. p. 691. Reiske, appear to signify more generally, "to rank or count among, to belong to." And I doubt whether the expression in the text, as well as those in Isocrates,

do not belong also to the older sense of τελεῖν, "to tell," i. e. to count or reckon; and whether ξυντελεῖν ἐς Ἀθήνας does not signify, "to count as" "belonging to Athens," rather than "to be one of those who paid tax or tribute to Athens." And thus perhaps the words of Sophocles, τῶν εἰς ἀστούς, (Ed. Tyr. 222. will rather signify, "I count or reckon as a citizen," than as I explained them after Wachsmuth in the note on I. 58. 1. "to arrive at a place amongst citizens."

12. ξυνοίκια] Plutarchus in Theseo id festum non ξυνοίκια sed μετοίκια vocat. Palmerius Exerc. p. 47. Vide Meursii Theseum, et Græciam feriatam. Stephanum in voce Ἀθῆναι. Petr. Castellanum de Festis, p. 198. Scaligeri animadvers. in Eusebium, p. 47. et Notas Histor. in Chronicon Marmor. p. 189. HUDS.

14. ἡ ἀκρόπολις] Vide Meursii Att. Lect. p. 367. HUDS. Lib. VI. c. 33. et Cecrop. c. III. DUKER.

μάλιστα τετραμμένον. τεκμήριον δέ τὰ γὰρ ἱερὰ ἐν αὐτῇ τῇ 5  
ἀκροπόλει καὶ ἄλλων θεῶν ἐστὶ καὶ τὰ ἔξω πρὸς τοῦτο τὸ  
μέρος τῆς πόλεως μᾶλλον ἰδρυται, τό τε τοῦ Διὸς τοῦ  
Ὀλυμπίου καὶ τὸ Πύθιον καὶ τὸ τῆς Γῆς καὶ τὸ ἐν Λίμναις  
5 Διονύσου, φ τὰ ἀρχαιότερα Διονύσια τῇ δωδεκάτῃ ποιεῖται

1. ἱερὰ] om. c.

3. μᾶλλον] om. L.O.P.

4. λίμνη L.O.

1. τὰ γὰρ ἱερὰ ἐν αὐτῇ τῇ ἀκροπόλει κ. τ. λ.] "For the Acropolis itself contains the temples of other gods besides Minerva, and those temples which are not in it are to be found on the southern side of it."

3. τό τε τοῦ Διὸς τοῦ Ὀλυμπίου] This temple, whose first foundation was ascribed to Deucalion, was again begun by Pisistratus, but not completed; nor was it finally completed and dedicated till the reign of the emperor Hadrianus. Sixteen of the columns of this temple, of the Corinthian order, and above sixty feet high, were standing down to the period of the present war. See Leake's Topog. of Athens, p. 43. 401. For its situation, as well as for that of the Pythium, and of the temple of Bacchus in the marshes, and of the spring Callirrhoe, the reader should consult Col. Leake's excellent work on the Topography of Athens, and the plans which accompany it. Callirrhoe still retains its name, and is a small vein of sweet water which finds its way into the Ilissus, exactly at the south-eastern extremity of Athens. It was the only source of drinkable water in the city; for the water of the other springs, although fitted for domestic purposes, was too saline to be used for drinking. See Col. Leake, Topogr. of Athens p. 48, 49.

[There is some difficulty about the history of the temple of Jupiter Olympius. Aristotle speaks of it as built by the Pisistratidæ, and as a great work which, agreeably to the usual policy of tyrants, employed and impoverished the people, like the Pyramids, or the great works of Polycrates at Samos. We should not guess from this, or from what Thucydides says of it, that it was an unfinished building; much less should we suppose that the Pisistratidæ

had only laid the foundations, and that the Cella was first built by Antiochus Epiphanes, about 174 years before Christ, as is asserted in the passage of Vitruvius, quoted by Col. Leake in his account of the temple. Again, there is a passage in the prose fragment ascribed to Dicaearchus, which describes the Olympian temple as half finished, but as so imposing in its plan, that it would have been a most admirable work had it been completed. The real Dicaearchus was a pupil of Aristotle; but the fragment ascribed to him is a mere patchwork made up of extracts from various sources, so that it cannot be quoted with safety. And what is said of the Olympian temple appears to me to be better suited to the period between Antiochus Epiphanes and Hadrian, than to the age of Alexander's immediate successors.]

4. ἐν Λίμναις] Λίμνη Ar. C. At Stephanus, qui, suppresso auctoris nomine, huc respexit, Λίμναι representat. Vid. Holstenium, cui addas licet Eustath. 119. Athenæum XI. p. 465. De Λίμναις vide Polyb. 494. Nostrum III. 106, 2. WASS. Scholiasten, qui Limnas in arce fuisse scribit, erroris arguit Meurs. III. de Athen. Attic. 4. ex eo, quod Thucydides ipse inter templa, quæ extra arcem erant, templum Bacchi in Limnis memorat. DUKER.

5. φ τὰ ἀρχαιότερα Διον.] Vide Palmer. in Gr. Auct. p. 618. et Casaub. in Athenæum 6, 15. HUDS. Conf. quæ in hunc locum Thucydidis scribunt Scalig. I. de Emendat. Tempor. p. 30. Luisin. I. Parerg. 15. Selden. ad Marm. Arundell. pag. 36. ed. Oxon. Petit. Leg. Att. pag. 43. et Spanhem. ad argument. Aristophanis Ranar. DUKER. Demosthenes (cont. Neæram, p. 1371.) speaks of this temple exactly in the same terms, ἐν τῇ ἀρχαιότατῃ ἱερῇ τοῦ Διονύσου καὶ

ἐν μηνὶ Ἀνθεστηριῶνι, ὥσπερ καὶ οἱ ἀπ' Ἀθηναίων Ἴωνες  
 6 ἔτι καὶ νῦν νομίζουσιν. ἴδρυται δὲ καὶ ἄλλα ἱερὰ ταύτῃ  
 γάρχαϊα. καὶ τῇ κρήνῃ τῇ νῦν μὲν τῶν τυράννων οὕτω  
 σκευασάντων Ἐννεακρούμφα καλουμένη, τὸ δὲ πάλαι φανερών  
 τῶν πηγῶν οὐσῶν Καλλιρρόῃ ὠνομασμένη, ἐκεῖνοί τε ἐγγὺς 5  
 οὔσῃ τὰ πλείστου ἄξια ἐχρῶντο, καὶ νῦν ἔτι ἀπὸ τοῦ ἀρχαίου  
 πρό τε γαμικῶν καὶ ἐς ἄλλα τῶν ἱερῶν νομίζεται τῷ ὕδατι  
 8 χρῆσθαι. καλεῖται δὲ διὰ τὴν παλαιὰν ταύτη κατοίκησιν  
 καὶ ἡ ἀκρόπολις μέχρι τοῦδε ἔτι ὑπ' Ἀθηναίων πόλις.  
 XVI. τῇ τε οὖν ἐπὶ πολὺ κατὰ τὴν χώραν αὐτονόμῳ οἰκῆσει 10

1. ἀναθεστηριῶνι C. καὶ om. V. ἀπ'] om. L.O. 2. καὶ ante νῦν  
 om. g. ταύτῃ ἀρχαίᾳ A.B.C.E.F.G.H.K.L.O.P.V.b.c.d.e.f.g.b. Haack. Poppo.  
 Goell. Bekk. vulgo ἀρχαία ταύτη. 4. κατασκευασάντων c.f. κατασκευασθέντων i.  
 κελυσάντων C.G.I.L.O.P. φανερών] λαμυρῶν Hemsterhus. ad Thom. M.  
 v. λαμυρία. 5. οὐσῶν τῶν πηγῶν O. καλλιρρόῃ B.C.F.P.V. καλλιρόφ L.  
 καλλιρροῆς E. ὠνομασμένη] καλουμένη L.O.P. ἐκεῖνο Bekk. vulgo ἐκείνη.  
 6. πλείστα B.e. 8. ταύτῃ A.B.E.F.G.H.K.c.f.g. Poppo. Goell. Bekk. C. et  
 vulgo ταύτην. 10. τῇ] om. g.

ἀγιστάτῳ, τῷ ἐν Λίμναις, which temple, he adds, ἀπ' αὐτοῦ τοῦ ἱεῖναυτοῦ ἐκάστου ἀνεί-  
 γεται, τῇ δωδεκάτῃ τοῦ Ἀνθεστηριῶνος  
 μηνός. This "more ancient festival of  
 "Bacchus" was called the Lenæa, from  
 Λήναιον, an enclosure situated in the  
 lowest part of the city, which was an-  
 ciently a swamp, ἐν Λίμναις. It was  
 celebrated for three days, the 11th,  
 12th, and 13th of Anthesterion, each  
 day's ceremonies having a particular  
 name; the first Πιθόγία, the second  
 Χόες, and the third Χύτροι. Besides  
 the Lenæa, there were two other festi-  
 vals of Bacchus, τὰ κατ' ἀγρούς, or the  
 "rural festival," celebrated in the  
 country towns and villages of Attica in  
 the month Posideon; (December and  
 January;) and τὰ κατ' ἄστυ, τὰ ἀστικά,  
 or τὰ μεγάλα Διονύσια, celebrated in the  
 city of Athens in the month Elaphebo-  
 lion, (March and April,) at which the  
 great annual dramatic contest took  
 place. For fuller information the reader  
 may consult Ruhnken's excellent note  
 on the Διονύσια, in the "Auctarium  
 "Emendationum" inserted at the end  
 of the second volume of Alberti's He-  
 sychius; or, to refer to a work more

universally accessible, he may consult  
 that very useful volume, the "Greek  
 "Theatre," lately published at Cam-  
 bridge. It may not be useless to ob-  
 serve, when mentioning the name of  
 Ruhnken, that the student will rarely,  
 if ever, find himself disappointed, when  
 he consults the writings of that most  
 sensible scholar, whose great learning  
 is always turned to advantage by his  
 strong sense, and the liveliness and  
 clearness of his language.

7. πρό τε γαμικῶν] Aquam hinc peti-  
 tam ad lavacra nuptialia virginibus  
 nubentibus, refert Pollux, l. 3. c. 3. nec  
 nubentibus tantum id factum, sed et  
 ante nuptias morientibus. Vide Meursii  
 Ceramicum Geminum, c. 14. Etymo-  
 logici Auctorem, et Harpocrat. in voce  
 λουτροφόρος. HUDN. Add. Vales. ad  
 Harpocrat. Quod nuptias inter ἱερὰ  
 ponit Thucyd. id illustrat Spanhem.  
 Dissert. XI. de Præst. et Us. Numism.  
 p. 292. DUKER.

8. καλεῖται — ἡ ἀκρόπολις — πόλις]  
 Compare for an example of this prac-  
 tice, V. 23, 5. 47, 11.

10. τῇ—αὐτονόμῳ οἰκῆσει μετέιχον]  
 The scholiast calls this construction an



ATHENS. A. C. 431. Olym. 87. 1.

μετείχον οἱ Ἀθηναῖοι, καὶ ἐπειδὴ ξυνφκίσθησαν, διὰ τὸ ἔθος ἐν τοῖς ἀγροῖς ὁμῶς οἱ πλείους τῶν ἀρχαίων καὶ τῶν ὕστερον μέχρι τοῦδε τοῦ πολέμου πανοικησία γενόμενοι τε καὶ οἰκήσαντες οὐ ῥαδίως τὰς μεταναστάσεις ἐποιοῦντο, ἄλλως τε 5 καὶ ἄρτι ἀνειληφότες τὰς κατασκευὰς μετὰ τὰ Μηδικὰ, ἐβαρύνοντο δὲ καὶ χαλεπῶς ἔφερον οἰκίας τε καταλιπόντες καὶ ἱερὰ ἃ διὰ παντὸς ἦν αὐτοῖς ἐκ τῆς κατὰ τὸ ἀρχαῖον πολιτείας πάτρια, δίαίτῃν τε μέλλοντες μεταβάλλειν καὶ οὐδὲν ἄλλο ἢ πόλιν τὴν αὐτοῦ ἀπολείπων ἕκαστος. XVII. ἐπειδὴ

μετουκίων

1. μετείχον K. οἱ] om. N.V. 2. τῶν ἀρχαίων A.B.E.F.G.H.L.O.P.V.  
Goell. Bekk. τε conjunctionem unci in clusit Poppo. C. et ceteri τῶν τε ἀρχαίων.  
3. πανοικησία c.d.e. cum Thoma M. 4. μεταστάσεις F.N.P.V.c. ἀναστάσεις  
C.e. 8. οὐδὲ B. 9. ἀπολείπειν Q. ἀπολιπὼν C.E.e. ἕκαστος] om. g.

ἀντίπτωσις, by which the dative case is used instead of the genitive. Matthiæ however, Gr. Gr. §. 359. obs. 2. supposes that τῆς χώρας, or τῶν ἀγρῶν, should be understood, and that the dative expresses, not the object shared, but the manner in which it was shared. In these cases the analogy of another language seems to me to be applicable: and as we ourselves say, "to partake in," as well as "to partake of," although the expression be less usual, it is not impossible that Thucydides may have written μετείχον τῇ οἰκίῃ, intending the very same thing which he would more commonly have expressed by μετείχον τῆς οἰκίσεως. [Poppo in his note on this passage, published in 1834, defends the construction of μετείχον with a dative case by quoting two passages of Demosthenes, where κοινωνεῖν is also used with a dative; and κοινωνεῖν and μετέχειν, as he adds, are words so similar, that what is allowable for one of them may be allowed also for the other.]

6. καταλιπόντες—ἱερὰ—πάτρια] The religion of the ancient world was almost universally local; that is to say, the worship performed at one place could not be offered in another without profanation; for the gods were supposed to have their own homes, which they would not quit, and where alone they

were willing to receive the prayers and sacrifices of their votaries. Hence the temples were sometimes left standing, when political reasons induced the destruction of all the other buildings of a city. When the Romans required the Carthaginians to abandon Carthage, and remove to a greater distance from the sea, the temples were to be left untouched, that the Carthaginians might still be able to worship the gods of their fathers in the place where alone their worship could lawfully be offered. (Appian, Punica, VIII. 89.) So after the destruction of Alba, the sacrifices to Jupiter Latiaris still continued to be offered on the top of the Alban mount: and when it was proposed to remove from Rome to Veii, after the invasion of the Gauls, it was urged by the opposers of the measure, that Veii would be too distant to allow of the regular performance of the sacrifices to Jupiter Capitolinus, which could only be performed in his own temple on the Capitoline hill. This universal notion of the locality of religious worship shews us how much we have gained by the declaration of Christ, (John iv. 21. 23. 24.) which contained a principle so new, and yet so essential to the purity of our views concerning the divine nature.

ATHENS. A. C. 431. Olymp. 87. 1.

This influx of inhabitants is accommodated in the city, and afterwards on the long walls and in Piræus, but with difficulty and inconveniently.

τε ἀφίκοντο ἐς τὸ ἄστυ, ὀλίγοις μὲν τισιν  
 ὑπῆρχον οἰκήσεις καὶ παρὰ φίλων τινας ἢ  
 οἰκείων καταφυγῇ, οἱ δὲ πολλοὶ τὰ τε ἔρημα  
 τῆς πόλεως ὤκησαν καὶ τὰ ἱερὰ καὶ τὰ ἡρῶα  
 πάντα πλὴν τῆς ἀκροπόλεως καὶ τοῦ Ἐλευσι- 5  
 νίου καὶ εἴ τι ἄλλο βεβαίως κληστὸν ἦν· τὸ τε Πελασγικὸν  
 καλούμενον τὸ ὑπὸ τὴν ἀκρόπολιν, ὃ καὶ ἐπάρατόν τε ἦν μὴ

1. τε A.B.E.F.H.V.c.d.f.g.h.i. Poppo. Goell. Bekk. C.G. et ceteri δέ.  
 2. φίλους V. τινων f. ἢ] om. e. 3. καταφυγαὶ I. τε] om. V.i.  
 ἐρῆμα Bekk. qui ita semper. 4. οἰκησαν C. 6. κληστὸν c. πελαρ-  
 γικὸν C. πελαγικὸν g.

6. τὸ Πελασγικὸν τὸ ὑπὸ τὴν ἀκρό-  
 πολιν] This was a space of ground  
 below the Pelasgic wall, at the foot of  
 the rocks on the northern side of the  
 Acropolis. See Leake's Topography of  
 Athens, p. 284. Col. Leake supposes  
 that the ἐνεάπυλον τὸ Πελασγικὸν  
 spoken of by Clidimus (quoted by  
 Suidas in ἀρεδα) was a succession of  
 gates at different intervals on the wind-  
 ing ascent to the Propylæa. If then  
 the fortifications were carried quite  
 down into the plain, a certain distance  
 from them might have been kept clear  
 from houses, and put under a religious  
 sanction, in order that a besieging  
 enemy might not convert these build-  
 ings to his own purposes in attacking  
 the citadel. And for this very reason,  
 in the recent siege of Athens, Odysseus  
 the Greek general would not allow of  
 the rebuilding of the houses which had  
 been destroyed on the north of the  
 Acropolis, because they would only  
 facilitate the operations of the enemy  
 against the citadel. The Pelasgicum  
 derived its name from a tribe of the  
 earliest known inhabitants of Greece,  
 who, being expelled from Boeotia by  
 the Boeotians, migrated to Athens, and  
 were there received into the inferior  
 condition of sojourners, or σύνοικοι,  
 (Herod. II. 51, 2.) and employed in la-  
 bour; in which capacity they built the  
 oldest fortifications of the Acropolis.  
 Whilst so employed, their dwellings  
 might have been situated immediately  
 under the northern side of the citadel,  
 as the Athenians themselves occupied

the plain on the southern side: (see  
 chap. 15, 4.) and thus then they were  
 finally expelled from Attica, their former  
 quarter in the city might have been  
 regarded as unclean and accursed; and  
 a practice in this, as in many other  
 instances, might have originated in  
 feeling, and afterwards have been con-  
 tinued from a mixture of feeling and  
 political expediency. For the residence  
 of the Pelasgians in Attica as an in-  
 ferior people after the invasion of the  
 Hellenians, see Herodotus, I. 57, 2, 3.  
 II. 51, 2. VI. 137. But whether they  
 were an un subdued remnant of the old  
 Pelasgians, who had never migrated  
 from their country, or a tribe of the same  
 stock who came to Attica from Boeotia  
 or some other quarter, according to  
 Strabo's account, after the old Pelas-  
 gians of Athens had become Hellenized  
 by long intercourse with their Hellenian  
 conquerors, and were received as σύνοι-  
 κοί, partly according to the general  
 policy of Athens, and partly from their  
 skill in building, which appears to have  
 characterized the Pelasgian race; this  
 is a question which cannot be decided  
 with certainty; although the words of  
 Herodotus, σύνοικοι ἐγένοντο, make the  
 latter supposition more probable. See  
 Strabo, IX. 2, 3.

Πελασγικόν] Vid. Hesych. v. Πε-  
 λαργικοί, et Schol. in Lucianum, Strabonem, p. 221. Schol. Aristoph. Ὀρν.  
 833. WASS. In Aristoph. et Schol. l. d.  
 est Πελαργικόν, de quo etiam monet  
 Schol. Lucian. Bissacus. pag. 219.  
 DUKER.

ATHENS. A. C. 431. Olymp. 87.1.

οἰκεῖν καί τι καὶ Πυθικοῦ μαντείου ἀκροτελεύτιον τοιόνδε  
διεκώλυε, λέγον ὥς

τὸ Πελασγικὸν ἄργον ἄμεινον,

ὅμως ὑπὸ τῆς παραχρήμα ἀνάγκης ἐξωκίθη. καὶ μοι δοκεῖ  
5 τὸ μαντεῖον τούναντίον ξυμβῆναι ἢ προσεδέχοντο· οὐ γὰρ  
διὰ τὴν παράνομον ἐνοίκησιν αἱ ξυμφοραὶ γενέσθαι τῇ πόλει,  
ἀλλὰ διὰ τὸν πόλεμον ἢ ἀνάγκη τῆς οἰκήσεως, ὃν οὐκ ὀνο-  
μάζον τὸ μαντεῖον προήδει μὴ ἐπ' ἀγαθῷ ποτὲ αὐτὸ κατοικι-  
σθησόμενον. κατεσκευάσαντο δὲ καὶ ἐν τοῖς πύργοις τῶν 3  
10 τειχῶν πολλοὶ καὶ ὥς ἕκαστός που ἐδύνατο· οὐ γὰρ ἐχώρησε  
ξυνελθόντας αὐτοὺς ἡ πόλις, ἀλλ' ὕστερον δὴ τὰ τε μακρὰ  
τείχη ᾤκησαν κατανειμάμενοι καὶ τοῦ Περαιῶς τὰ πολλά.  
ἅμα δὲ καὶ τῶν πρὸς τὸν πόλεμον ἤπτοντο, ξυμμάχους τε 4  
ἀγείροντες καὶ τῇ Πελοποννήσῳ ἑκατὸν νεῶν ἐπίπλουν ἐξα-  
15 τύοντες. καὶ οἱ μὲν ἐν τούτῳ παρασκευῆς ἦσαν. 5

XVIII. Ὁ δὲ στρατὸς τῶν Πελοποννησίων προῖον  
ἀφίκετο τῆς Ἀττικῆς ἐς Οἰνόνην πρῶτον, ἥπερ ἔμελλον

1. διεκώλυε τοιόνδε e. 3. πελαργικὸν C. ἄργος E.F. 4. ἐξωκίσθη E.f.  
5. τούναντίον] om. b. ante μαντεῖον ponit i. ἢ] ἡ A.B. προσεδέχετο E.I.  
6. οἴκησιν G.K.c.f. 7. ὃν] ὃ A.B.C.E.F.H.h. ὀνόμαζον C.E.F. 8. ποτέ]  
om. e. αὐτῷ C.E.F. 10. ἐδύνατο e. 12. ᾤκισαν Q. πειραιέως C.e.f.  
13. τὸν] om. L.O.P. 14. ἐγείροντες I.L.O.P.e. 16. στρατηγὸς Q. 17. τὸ  
πρῶτον L.

1. ἀκροτελεύτιον] Agn. Suidas. Cicero ad Attic. V. "etsi bellum ἀκροτελεύτιον  
"habet illa tua epistola." Laudat etiam Pollux, II. 161. WASS.

9. κατεσκευάσαντο] Settled, quar-  
"tered, or established themselves." Compare the note on I. 10, 2. Κατα-  
σκευάζεσθαι is the exact opposite of ἀνασκευάζεσθαι, I. 18, 3. Compare  
Schneider's note on Xenoph. Anab. III. 2, 24. and Xenophon de Vectigali-  
bus, IV. 11. κατασκευαζόμεθα ἐν αὐτοῖς,  
i. e. ἐν τοῖς ἀργυρίοις.

17. ἐς Οἰνόνην] Altera erat Οἰνὴ ad  
Marathonem: at illa, quæ ad Eleutheras,  
in confiniis Bœotiæ, hic loci memoratur  
a Thucydide, ut testatur Harpocrat. in  
voce Οἰνὴ. HUDS. Οἰνὴ δῆμος τῆς  
Ἰπποβοωντίδος, πρὸς Ἐλευθέραις. Har-

pocrat. vid. Hesych. in Οἰναῖοι τὴν  
χαράδραν, et Suidam. Herod. V. 74, 2.  
Pollucem, VIII. 9. Pausan. Demosth.  
contra Timocr. Plutarch. Cim. p. 425.  
Eustath. II. β'. 297. Platon. Protag.  
p. 217. Menex. 521. Lucian. Icarom.  
Liban. Decl. 451. WASS. It is suffi-  
ciently clear that CEnoe was situated  
somewhere or other in the pass now  
called Saranda Potamoi, ("Forty  
"Rivers," because the road continually  
crosses and recrosses the stream, which  
is the Eleusinian Cephissus;) through  
which runs the main road from Thebes  
to Athens. But whether its site should  
be fixed at Gyphto Castro, at the head  
of the pass, just under Cithæron; or  
five miles lower down, at Blachi or  
Vlachi, where the valley opens upon

ATTICA. A. C. 431. Olymp. 87. 1, 2.

- 2 The Peloponnesians commence their invasion, and lay siege to the border fortress of Cēnoe, where Archidamus purposely lingers for some time, in the hope that the Athenians would yet be  
 3 terrified into compliance with the demands of Lacedæmon, without the necessity of an actual invasion of their territory.
- ἐσβαλεῖν. καὶ ὥς ἐκαθέζοντο, προσβολὰς παρεσκευάζοντο τῷ τείχει ποιησόμενοι μηχαναῖς τε καὶ ἄλλῳ τρόπῳ· ἡ γὰρ Οἰνὴ οὐσα ἐν μεθορίοις τῆς Ἀττικῆς καὶ Βοιωτίας ἐτετεύχιστο, καὶ αὐτῷ φρουρίῳ οἱ Ἀθηναῖοι ἐχρῶντο 5 ὅποτε πόλεμος καταλάβοι. τὰς τε οὖν προσβολὰς εὐτρεπίζοντο καὶ ἄλλως ἐνδιέτριψαν χρόνον περὶ αὐτήν. αἰτίαν τε οὐκ ἐλαχίστην Ἀρχίδαμος ἔλαβεν ἀπ' αὐτοῦ, δοκῶν καὶ ἐν τῇ ξυναγωγῇ τοῦ πολέμου μαλακὸς εἶναι καὶ τοῖς Ἀθη- 10 ναίοις ἐπιτήδειος, οὐ παραινῶν προθύμως πολεμεῖν· ἐπειδὴ τε ξυνελέγετο ὁ στρατὸς, ἥ τε ἐν τῷ ἰσθμῷ ἐπιμονὴ γενομένη καὶ κατὰ τὴν ἄλλην πορείαν ἡ σχολαιότης διέβαλεν 5 αὐτὸν, μάλιστα δὲ ἡ ἐν τῇ Οἰνὴ ἐπίσχεσις. οἱ γὰρ Ἀθηναῖοι ἐσεκομίζοντο ἐν τῷ χρόνῳ τούτῳ, καὶ ἐδόκουν οἱ Πελο- 15

2. τείχη E. ποιησόμενοι μηχανὰς L.O.P. 4. καὶ Βοιωτίας] om. i. 7. εὐ-  
 τρεπίζοντο C. Poppo. Goell. vulgo, Bekk. Haack. ὑπηρεπίζοντο. Conf. Poppon.  
 Prolegom. I. p. 227. et Buttmann. Gr. Gr. §. 86. 2. 8. δὲ C.L.O.d.e. 9. καὶ  
 τὰ ἐν B.g.h. 12. τε] om. P. ἐπιμονῇ γενομένη E. 13. καὶ] om. C.e.  
 κατὰ] om. L.O.P. διέβαλλεν K.Q. 14. ἡ om. V.

the plain of Eleusis, it is not possible to determine. The road by which Archidamus advanced from the isthmus would probably pass by the modern village of Condoura, which is the line of the modern road from Corinth and Megara; and then bring him into the valley of Saranda Potamoi, about half way between Gyphto Castro and Blachi. If Blachi were Cēnoe, then the siege of the place would be a natural operation, as it lay in the direct line by which he must enter the plain country of Attica. If on the other hand Gyphto Castro were Cēnoe, still the importance of clearing the direct communication with Bœotia might induce him to turn aside two or three miles out of his way, in the hope of taking the place. The expression of Thucydides, ἐν μεθορίοις τῆς Ἀττικῆς καὶ Βοιωτίας, and the words of Herodotus, V. 74, 2. Οἰνὴν καὶ Ὑσιῶς, δῆμον τοὺς ἐσχατοὺς τῆς Ἀττικῆς, seem

to be in favour of the claims of Gyphto Castro: while the fact mentioned by Thucydides, VIII. 98, 2. that a party of the garrison of Decælea, when returning home to Corinth, sustained some loss from the garrison of Cēnoe, is most naturally applicable to Blachi; under the very walls of which the Peloponnesians from Decælea must have passed, in order to arrive at the turning off to Megara and Corinth by the modern village of Condoura. As for authorities, Sir W. Gell inclines in favour of Gyphto Castro, while Kruse in his map places Cēnoe at Blachi.

8. χρόνον] Homer. Od. δ'. 599. Σὺ δέ με χρόνον ἐνθάδ' ἐρύκεις, et Od. ζ'. 295. Ἐνθα καθεζόμενος μείναι χρόνον. In quibus deest ἐπὶ. II. β'. 299. Καὶ μείναν' ἐπὶ χρόνον. Itaque non adsentior Stephano (omittenti hoc χρόνον, nisi addatur πολὺν vel τινά). DUKER.

ATTICA. A. C. 431. Olymp. 87. 2.

ποννήσιοι ἐπελθόντες ἂν διὰ τάχους πάντα ἔτι ἔξω κατα-  
λαβεῖν, εἰ μὴ διὰ τὴν ἐκείνου μέλλησιν. ἐν τοιαύτῃ μὲν ὁ  
ὀργῇ ὁ στρατὸς τὸν Ἀρχίδαμον ἐν τῇ καθέδρᾳ εἶχεν. ὁ δὲ  
προσδεχόμενος, ὡς λέγεται, τοὺς Ἀθηναίους τῆς γῆς ἔτι  
5 ἀκραιῶν οὐσῆς ἐνδῶσειν τι καὶ κατοκνήσειν περιυδεῖν αὐτὴν  
τμηθεῖσαν, ἀνείχεν. XIX. ἐπειδὴ μέντοι προσβαλόντες τῇ  
Οἰνῳ καὶ πᾶσαν ἰδέαν πειράσαντες οὐκ ἐδύ-  
ναντο ἐλεῖν, οἳ τε Ἀθηναῖοι οὐδὲν ἐπεκηρυ-  
κεύοντο, οὕτω δὲ ὀρμήσαντες ἀπ' αὐτῆς, μετὰ  
τὰ ἐν Πλαταιᾷ τῶν ἐσελθόντων Θηβαίων  
γενόμενα ἡμέρᾳ ὀγδοηκοστῇ μάλιστα, τοῦ  
θέρους καὶ τοῦ σίτου ἀκμάζοντος, ἐσέβαλον  
ἐς τὴν Ἀττικὴν ἡγεῖτο δὲ Ἀρχίδαμος ὁ

But this hope being dis-  
appointed, and Ænoe  
resisting their attacks  
with success, the Pe-  
loponnesians raise the  
10 siege, and proceed to-  
wards the neighbour-  
hood of Athens, laying  
waste the whole coun-  
try.

- |  |                              |                          |
|--|------------------------------|--------------------------|
| 1. ἔτι] post ἔξω ponunt c.f. τὰ N.Q.V. | λαβεῖν K.                    | 2. μέλλησιν] c.          |
| 3. εἶχον L.O.                          | 5. ἀκραιῶς K.                | 8. οἳ] οὐ e.             |
| 9. πρ' I.e.                            | 11. τοῦ ante θέρους om. C.e. | ἀπεκηρύκευοντο] A.B.F.P. |
| om. K.c.                               |                              | 13. ὁ ἀρχίδαμος A.F.H.   |
|  |                              | 6] δ]                    |

12. τοῦ σίτου ἀκμάζοντος] That this period cannot be as late as the 26th of July, the date given in the chronology of most editions of Thucydides, is certain from the following considerations. The eclipse of the sun, which took place on the 3rd of August, is recorded, ch. 28, amongst the transactions of the summer after the Peloponnesians had evacuated Attica. Compare ch. 24, 1. and 32. But fifteen days are mentioned as the shortest period of any Peloponnesian invasion; IV. 6, 2. and when they stayed so short a time, it was because peculiar circumstances obliged them to hurry home earlier than usual. In this first invasion on the contrary they stayed till they had consumed all their provisions; that is, probably, not much less than forty days from the time of their leaving the isthmus, and deducting the time spent in the siege of Ænoe, not much less than thirty from their first descent into the plain of Eleusis. The commencement then of their ravage of Attica cannot be fixed later than the end of June; and accordingly the barley, which is the principal corn crop of

Attica, is now ordinarily cut or plucked up in the month of June, (Lord Aberdeen's note, in Walpole's Memoirs, I. p. 150.) although the whole harvest, including the subsequent process of treading out the corn, is not finished much before the middle of August. (Dodwell, Class. Tour, vol. II. p. 10.) Nor indeed could the period of the corn ripening be as late in the open country of Attica as the end of July; when the harvest generally takes place in the plain of Lombardy before the end of June. [To this Gölter objects that the attack of the Thebans on Plataea took place in the end of Munychion, that is, about the 7th of May; and that therefore there must be an error in the word ὀγδοηκοστῇ, which he would correct either to ἐξηκοστῇ or πεντηκοστῇ. But the attack on Plataea happened ἅμα ἤρ' ἀρχομένῳ, II. 2, 1. and who in the climate of Greece would ever call the first week in May "the first beginning of spring," as if April belonged to the winter. Besides, Gölter himself in the very same note interprets ἅμα ἀρχομένῳ χειμῶνι "inde a mense Octobre," which makes it

<sup>2</sup> Ζευξιδάμου, Λακεδαιμονίων βασιλεὺς. καὶ καθεζόμενοι  
 ἔτεμον πρῶτον μὲν Ἐλευσίνα καὶ τὸ Θριάσιον πεδῖον,  
 καὶ τροπὴν τινα τῶν Ἀθηναίων ἱππέων περὶ τοὺς Ρεῖτους  
 καλουμένους ἐποίησαντο· ἔπειτα προὔχωρον ἐν δεξιᾷ ἔχοντες  
 τὸ Αἰγάλεων ὄρος διὰ †Κρωπειᾶς† ἕως ἀφίκοντο ἐς Ἀχαρ- 5

2. ἔτεμον τὰ ἔνδρα E. πεδῖον] om. I.K. 3. ῥήτους L. βείκτους I.  
 4. ἔχωρον f. προὔχωρει F. προὔχωρον Bekk. ἐν τῇ δεξιᾷ g. et omissa  
 prepositione B. ἔχοντος C. 5. αἰγάλεω L. αἰγέλεω c. αἰγάλεον V.f.  
 κρωπειᾶς A.B.F.H.K.N.V.c.f.g.h. Poppo. Haack. Goell. Bekk. κρωπειᾶς E.  
 κεκρωπειᾶς C.L.O. κεκρωπίας I. κεκρωπειᾶς G.P. vulgo κεκρωπίας. ἀφίκοντο. V.

clear that *ἀμα ἡρι ἀρχομένη* must refer to April rather than to May, as Thucydides divides the year into two parts of equal length, which he calls summer and winter. But, says Göller, when the Thebans entered Platea, two months of the archonship of Pythodorus were yet unexpired, and the archons came into office in July, or Hecatombæon. Hecatombæon however began sometimes even before the 21st of June, and supposing that it began about the solstice, the tenth month of Pythodorus' archonship would include certainly the first week of April; and during any part of his tenth month he would be said to have two months of his archonship yet remaining. The "end of the month" spoken of by Thucydides in chap. 4. 2. refers clearly to the natural lunar month and not to the civil; and the two at this period were so far from coinciding with each other, that in mentioning the eclipse of the sun, ch. 28, Thucydides says that it happened *νομηνία κατὰ σελήνην*, a clear proof that the civil and the true lunar month did not always correspond. Yet admitting that in the spring of 431, the first year of Meton's cycle for the correction of the calendar, the natural and civil months may have nearly coincided, yet still the end of the month may be any time in the moon's last quarter, and that would enable us to place the attack on Platea as early as the middle of April, and later than that it cannot have happened. But when the natural and civil chronology are at variance, we have Thucydides' own authority for preferring the former: V. 20, 2, 3. We cannot be sure when

Pythodorus' archonship expired, but there is no mistaking the season when the corn is ripe in the plain of Athens, or what month deserves the name of the "first beginning of spring."] 3. 'Peitous] Vid. Pausan. I. 38. Suid.

Hezych. et Etymol. WASS. These are small streams of salt water which form two small lakes on the edge of the sea, at the S.E. extremity of the Thriasian plain. The ancient sacred way from Athens to Eleusis ran along the head of these lakes; the modern road runs by the foot of them on a ridge of sand, which separates them from the sea. They were anciently supposed to derive their water from the Euripus by an underground communication; but salt springs occur elsewhere in Attica, and there was one in the Acropolis of Athens, which was said to have been created by Neptune, when contending with Minerva for the honour of giving a name to the city. See Herodot. VIII. 55, 1. Gell's Itin. of Greece, p. 33. Dodwell, Class. Tour, II. p. 171. Pausanias, I. 38.

5. Αἰγάλεων] Herod. VIII. 90, 6. Schol. Sophocles Œdip. Col. p. 558. et Nos in Addendis. WASS.

διὰ Κρωπειᾶς] That is, the army having ascended by the sacred way to the summit of the pass in the mountains dividing the Thriasian plain from the plain of Athens, then left it on their right, and turning off to the northward under mount Corydalus, advanced as if to turn Athens, having it on their right hand when they had reached Acharnæ, which stood nearly due north of the capital. I have retained the reading

ATTICA. A. C. 431. Olymp. 87. 2.

νὰς, χωρίον μέγιστον τῆς Ἀττικῆς τῶν δῆμων καλουμένων.  
καὶ καθεζόμενοι ἐς αὐτὸ στρατόπεδόν τε ἐποίησαντο χρόνον<sup>3</sup>  
τε πολὺν ἐμμέναντες ἔτεμνον. XX. γνώμη δὲ τοιαύδε

They linger at Achar-  
nae, within seven miles  
5 of Athens, in the hope  
of provoking the Athe-  
nians to a general  
action, or of distract-  
ing their councils.

λέγεται τὸν Ἀρχίδαμον περὶ τε τὰς Ἀχαρνὰς  
ὡς ἐς μάχην ταξάμενον μέναι καὶ ἐς τὸ πεδίον  
ἐκείνη τῇ ἐσβολῇ οὐ καταβήναι. τοὺς γὰρ<sup>2</sup>  
Ἀθηναίους ἠλπιζεν, ἀκμάζοντάς τε νεότητι

πολλῇ καὶ παρεσκευασμένους ἐς πόλεμον ὡς  
οὐπῶ πρότερον, ἴσως ἂν ἐπεξελθεῖν καὶ τὴν γῆν οὐκ ἂν<sup>3</sup>  
10 περιμεδεῖν τμηθῆναι. ἐπειδὴ οὖν αὐτῷ ἐς Ἐλευσίνα καὶ τὸ<sup>3</sup>  
Θριάσιον πεδίον οὐκ ἀπήντησαν, πείραν ἐποιεῖτο περὶ τὰς  
Ἀχαρνὰς καθήμενος εἰ ἐπεξίαισιν· ἅμα μὲν γὰρ αὐτῷ ὁ  
χῶρος ἐπιτήδειος ἐφαίνετο ἐνστρατοπεδεῦσαι, ἅμα δὲ καὶ οἱ  
Ἀχαρνῆς μέγα μέρος ὄντες τῆς πόλεως (τρισχίλιοι γὰρ  
15 ὀπλίται ἐγένοντο), οὐ περιόψεσθαι ἐδόκουν τὰ σφέτερα  
διαφθαρέντα, ἀλλ' ὀρμήσειν καὶ τοὺς πάντας ἐς μάχην. εἴ<sup>4</sup>

1. χῶρον B.E.F.G.H.N.V.c.g. Haack Poppo.

2. αὐτὸν A.C.E.F.G.H.N.

P.V.c.e.g. Haack. Poppo. αὐτὰς L.

3. ἐμμένοντες G.L.O.

6. οὐ] μὴ L.

8. καὶ] om. h.i.

ὡς οὐπῶ πρότερον] om. L.

9. καὶ] κατὰ L.O.

16. καὶ

τοὺς] αὐτοὺς L.O.P. ἂν τοὺς Q. τοὺς K.

ἀπαστας K.

Κρωπιάς, because it is supported by the best MSS., but I am rather inclined to think with Duker, that the obscure place of that name, only known to us by the brief notice of Stephanus Byzantinus, (Κρωπιά, δῆμος τῆς Λεοντίδος φυλῆς,) has nothing to do with the present passage; but that the old reading Κεκροπίας is the true one. Cecropia was one of the twelve states, πόλεις, which are described as forming the Athenian or Cecropian nation in the times of Cecrops; and the doubtfulness of the king's reality does not affect that of the local name. These πόλεις were not walled towns, but districts, like the Remi, Suessones, Bellovac, &c. of Gaul; as is evident from the names of two of them, Tetrapolis and Epacria; the first implying a civil society made up of four smaller societies; that is, a district in which there were four distinct Capita

the hill country, remaining even in later times as the name of a district with three townships, occupying the high land which connects Parnes with Pentelicus, to the N.E. of the plain of Athens. See Philochorus, (who flourished B. C. 306.) quoted by Strabo, IX. 1, 20. and Kruse, Hellas, vol. II. p. 67, 68. Cecropia then I believe to have been the district immediately round Athens, through which the Peloponnesians were now marching, after they had descended the pass between Ægaleon and Corydalus.

1. χωρίον] I have now followed Bekker in retaining this reading, although Göller in his second edition has adopted χῶρον, because χωρίον is a word in frequent use in Thucydides, and χῶρος scarcely occurs in a single passage. Besides, χωρίον rather than χῶρος is the Latin "ager," which is the sense here required.



ATTICA. A. C. 431. Olymp. 87. 2.

τε καὶ μὴ ἐπεξέλθοιεν ἐκείνη τῇ ἐσβολῇ οἱ Ἀθηναῖοι, ἀδεέ-  
στερον ἤδη ἐς τὸ ὕστερον τὸ πεδῖον τεμεῖν καὶ πρὸς αὐτὴν  
τὴν πόλιν χωρήσασθαι· τοὺς γὰρ Ἀχαρνέας ἐστερημένους τῶν  
σφετέρων οὐχ ὁμοίως προθύμους ἔσσεσθαι ὑπὲρ τῆς τῶν  
5 ἄλλων κινδυνεύειν, στάσιν δὲ ἐνέσεσθαι τῇ γνώμῃ. τοιαύτῃ 5  
μὲν διανοίᾳ ὁ Ἀρχίδαμος περὶ τὰς Ἀχαρνὰς ἦν.

XXI. Ἀθηναῖοι δὲ, μέχρι μὲν οὖν περὶ Ἐλευσίνα καὶ τὸ  
Θριάσιον πεδῖον ὁ στρατὸς ἦν, καὶ τινα ἐλπίδα εἶχον ἐς τὸ  
ἐγγυτέρω αὐτοὺς μὴ προΐεναι, μεμνημένοι καὶ  
Πλειστοάνακτα τὸν Πανσανίου Λακεδαιμονίων 10  
βασιλέα, ὅτε ἐσβαλὼν τῆς Ἀττικῆς ἐς Ἐλευ-  
σῖνα καὶ Θρίῳζε στρατῷ Πελοποννησίων πρὸ τοῦδε τοῦ  
πολέμου τέσσαρσι καὶ δέκα ἔτεσιν ἀνεχώρησε πάλιν ἐς τὸ  
πλεῖον οὐκέτι προελθὼν (διὸ δὴ καὶ ἡ φυγὴ αὐτῷ ἐγένετο  
ἐκ Σπάρτης δόξαντι χρήμασι πεισθῆναι τὴν ἀναχώρησιν)· 15  
ἐπειδὴ δὲ περὶ Ἀχαρνὰς εἶδον τὸν στρατὸν ἐξήκοντα στα-  
δίους τῆς πόλεως ἀπέχοντα, οὐκέτι ἀνασχετὸν ἐποιοῦντο,  
ἀλλ' αὐτοῖς, ὥς εἰκὸς, γῆς τεμνομένης ἐν τῷ ἐμφανεῖ ὁ οὐπω  
ἐωράκεσαν οἱ γε νεώτεροι, οὐδ' οἱ πρεσβύτεροι πλὴν τὰ

1. καὶ ante μὴ om. K. ἐπεξέλθοι ἐν E. ἐπεξέλθοιεν ἐν pr. F. ἐξέλθοιεν V.  
2. τὸ πεδῖον A.B.E.F.G.H.K.L.N.O.P.V.c.d.f.g.h.i. Haack. Poppo. Goell. Bekk.  
τό τε πεδῖον C. et ceteri. ταμεῖν K.d.i. πρὸς A.B.E.F.G.H.I.K.L.O.P.V.  
c.f.g.h.i. Haack. Poppo. Goell. Bekk. C. et vulgo ἐς. 3. γὰρ] om. C.  
5. στάσιν] πᾶσιν H. τε K. 7. μὲν] om. d. οὐ] οὖν B.F.H.N.Q.V.d.f.g.  
8. ἐς τὸ] ἐς τὸν K. τὸ f. om. C.L.O.P.Q. 9. προσιέναι K. 12. θριῳζε F.  
ἐθριῳζε H. 14. πλεῖον A.B.E.F.H.K.Q.V.c.g. Poppo. Goell. Bekk. C.G. et  
ceteri πλέον. οὐκέτι] οὐ g. προσελθὼν A.B. δὴ A.B.E.F.H.K.N.V.b.c.  
g.h.i. Haack. Poppo. Goeller. Bekk. om. C.G.L.O.P.e. vulgo δέ. καὶ] om.  
K.N. 18. γῆς A.B.C.E.F.G.H.K.L.N.O.P.Q.V.b.c.g.h.i. Poppo. Goell. Bekk.  
ceteri τῆς γῆς. 19. οἱ] om. i.

8. καὶ τινα ἐλπίδα εἶχον κ. τ. λ.] Poppo thinks that the apodosis of the sentence is not contained in these words, but is omitted altogether, and must be supplied from the corresponding clause which follows it, μέχρι μὲν τινα ἐλπίδα εἶχον, ἀνασχετὸν ἐποιοῦντο. But this appears to me unnecessary: καὶ answers to the preceding μέχρι. "So long as the army was near Eleusis, the Athe-  
nians also entertained some hope,"

&c. i. e. their hope lasted as long as the Peloponnesians stayed in the Thriasian plain. Compare the passages quoted by Göller, who in his second edition agrees in placing the apodosis in the words καὶ εἶχον. II. 93, 3. ὥς δὲ ἔδοξεν αὐτοῖς, καὶ ἐχώρουν εὐθύς. and IV. 8, 9. ὥς δ' ἐδόκει αὐτοῖς ταῦτα, καὶ διεβίβαζον—τοὺς ὀπλίτας.

10. Πλειστοάνακτα] See I. 114, 4. V. 16, 3.



ATTICA. A. C. 431. Olymp. 87. 2.

Μηδικὰ, δεινὸν ἐφαίνετο, καὶ ἐδόκει τοῖς τε ἄλλοις καὶ  
 μάλιστα τῇ νεότητι ἐπεξιέναι καὶ μὴ περιορᾶν. κατὰ ξυστά- 2  
 σεις τε γιγνόμενοι ἐν πολλῇ ἔριδι ἦσαν, οἱ μὲν κελεύοντες  
 ἐξιέναι, οἱ δέ τινες οὐκ ἐῶντες. χρησμολόγοι τε ἦδον 3  
 5 χρησμούς παντοίους, ὧν ἀκροᾶσθαι ὡς ἕκαστος ὥργητο.  
 οἱ τε Ἀχαρνῆς οἰόμενοι παρὰ σφίσιν αὐτοῖς οὐκ ἐλαχίστην 4  
 μοῖραν εἶναι Ἀθηναίων, ὡς αὐτῶν ἡ γῆ ἐτέμνετο, ἐνῆγον τὴν  
 ἔξοδον μάλιστα. παντί τε τρόπῳ ἀνιρέθιστο ἡ πόλις, καὶ 5  
 τὸν Περικλέα ἐν ὀργῇ εἶχον, καὶ ὧν παρήνεσε πρότερον  
 10 ἐμέμνηντο οὐδὲν, ἀλλ' ἐκάκιζον ὅτι στρατηγὸς ὧν οὐκ  
 ἐπεξάγοι, αἰτιὸν τε σφίσιν ἐνόμιζον πάντων ὧν ἔπασχον.

XXII. Περικλῆς δὲ ὁρῶν μὲν αὐτοὺς πρὸς τὸ  
 παρὸν χαλεπαίνοντας καὶ οὐ τὰ ἄριστα φρο-  
 νοῦντας, πιστεύων δὲ ὀρθῶς γινώσκειν περὶ  
 τοῦ μὴ ἐπεξιέναι, ἐκκλησίαν τε οὐκ ἐποίει  
 αὐτῶν οὐδὲ ξύλλογον οὐδένα, τοῦ μὴ ὀργῇ τι  
 μᾶλλον ἢ γνώμῃ ξυνελθόντας ἐξαμαρτεῖν, τὴν  
 τε πόλιν ἐφύλασσε καὶ δι' ἡσυχίας μάλιστα ὅσον ἐδύνατο

4. ἐξιέναι A.B.E.F.H.K.N.V.c.g.h.i. Haack. Poppo. Goell. Bekk. C.G. et ce-  
 teri ἐπεξιέναι. 5. ἡκροᾶτο C.G.b.e. ὡς] om. A.B.C.E.F.V.c.f.g.i. ὥργητο  
 A.B.F.H.N.Q.g.h. Haack. Poppo. Goell. Bekk. C.E.G. et ceteri ὥρμητο. 7. ἡ  
 γῆ αὐτῶν Q. 12. μὲν] om. c. 13. οὐ] om. g. 18. ἐδύνατο A.B.E.F.H.K.V.  
 cum Dionys. Haack. Poppo. Goell. Bekk. C.G. et vulgo ἡδύνατο.

5. ὧν ἀκροᾶσθαι ὡς ἕκαστος ὥργητο] The construction seems to be, that the  
 finite verb ὥργητο is in sense repeated;  
 that is, "which they were eager to  
 "listen to, as each was eager; which  
 "they were severally eager to listen  
 "to." He adds, ὡς ἕκαστος ὥργητο,  
 because different persons ran to listen  
 to different prophecies, each choosing  
 those which encouraged his own pre-  
 vious opinions or feelings.

ὥρμητο] MSS. Clar. Reg. Cass.  
 ὥργητο, cujus illud glossema esse patet  
 ex v. ἀνιρέθιστο. Herodotus apud Sui-  
 dam de Thucydide, ὀργῶσαν ἔχει τὴν  
 ψυχὴν πρὸς τὰ μαθήματα. Noster IV.  
 108, 5. Λακεδαιμονίων ὀργόντων ἐμελλον  
 πειράσεσθαι. Pindarus Pyth. IX. 76.  
 "Ἐτραπε μείλιχος ὀργὰ Παρθάμεν τοῦτον

λόγον. Vid. et Nem. V. 58. Noster  
 Herodotum sequitur. Sed et III. 82, 3.  
 p. 217. τὰς ὀργὰς ὁμοιοῖ: ubi quidam  
 Codd. ὀρμὰς male; vide Aristoph. Av.  
 462. et Schol. Erotianum et Hippo-  
 cratem, et quæ adducit Hesychius ex  
 Schol. Lysistratæ 1115. Hæ voces con-  
 funduntur etiam apud Josephum 1174,  
 29. ἀνελιφύτων ὀργὴν ἰσχυροτέραν τῶν  
 ὀπλων. Busb. ὀρμήν. WASS.

15. ἐκκλησίαν—οὐδὲ ξύλλογον] The  
 first word designates the regular assem-  
 blies of the people, "comitia;" the  
 second, any sort of meeting which  
 might have been summoned under these  
 extraordinary circumstances. So Plato,  
 Gorgias, p. 456. c. λόγῳ διαγωνίζεσθαι  
 ἐν ἐκκλησίᾳ ἢ ἐν ἄλλῳ τινὶ ξυλλόγῳ.

ATTICA. A. C. 431. Olymp. 87. 2.

2 εἶχεν. ἰππέας μέντοι ἐξέπεμπεν αἰετοῦ μὴ προδρόμους ἀπὸ τῆς  
 στρατιᾶς ἐσπίπτοντας ἐς τοὺς ἀγροὺς τοὺς ἐγγὺς τῆς πόλεως  
 κακουργεῖν· καὶ ἵππομαχία τις ἐνεγένετο βραχεῖα ἐν Φρυγίοις  
 τῶν τε Ἀθηναίων τέλει ἐνὶ τῶν ἰππέων καὶ Θεσσαλοῖς μετ'  
 αὐτῶν πρὸς τοὺς Βοιωτῶν ἰππέας, ἐν ᾗ οὐκ ἔλασσαν ἔσχον  
 οἱ Ἀθηναῖοι καὶ Θεσσαλοὶ, μέχρι οὗ, προσβοηθησάντων τοῖς  
 Βοιωτοῖς τῶν ὀπλιτῶν τροπὴ ἐγένετο αὐτῶν καὶ ἀπέθανον  
 τῶν Θεσσαλῶν καὶ Ἀθηναίων οὐ πολλοί· ἀνείλουντο μέντοι  
 3 αὐτοὺς αὐθημερὸν ἀσπόνδους. καὶ οἱ Πελοποννήσιοι τρο-  
 4 παῖον τῇ ὑστεραίᾳ ἔστησαν. ἡ δὲ βοήθεια αὕτη τῶν Θεσ- 10  
 σαλῶν κατὰ τὸ παλαιὸν ξυμμαχικὸν ἐγένετο τοῖς Ἀθηναίοις·  
 καὶ ἀφίκοντο παρ' αὐτοὺς Λαρισαῖοι, Φαρσάλιοι, [Παράσιοι,]  
 5 Κρανώνιοι, Πυράσιοι, Γυρτώνιοι, Φεραῖοι. ἡγοῦντο δὲ αὐτῶν  
 ἐκ μὲν Λαρίσης Πολυμήδης καὶ Ἀριστόνους, ἀπὸ τῆς στά-

1. μέντοι τινὰς ἐξέπεμπεν Dionysius. 2. ἐμπίπτοντας G.I.L.O.P.e. ἐπιπίπτον-  
 τας Q. et Dionysius. τοὺς τῆς πόλεως ἐγγὺς f. τοὺς ἐγγὺς πόλεως L.O.  
 3. ἐνεγένετο A.B.C.F.H.h. Poppo. Goell. Bekk. ἐγένετο f. E.G. et vulgo ἐγένετο.  
 ἐν] om. P. φρυγία g. 8. οὐ] οἱ C.G.I.L.O.P. 10. τῶν θεσσ. αὕτη e.  
 12. λαρισαῖοι F.H.K. Poppo. Goell. Bekk. λαρίσιοι E. vulgo Λαρισσαῖοι.  
 Φαρσ.—Πυράσιοι] om. I. περάσιοι B. παρράσιοι g. Παράσιοι Bekk. Vide He-  
 ringam Observ. p. 162. 13. πυράσιοι H. Poppo. Goell. vulgo, et Bekk. Πει-  
 ράσιοι. 14. λαρίσης E.F.H.K. Bekk. vulgo λαρίσσης. ἀριστεῖους K.

12. Λαρισαῖοι—Φεραῖοι] Of these  
 places, Larisa, Pharsalia, and Pheræ,  
 are sufficiently known. Cranon is men-  
 tioned by Herodotus, VI. 127, 5. and  
 Xenophon. Hellen. IV. 3, 3. Gyrtion  
 occurs in the catalogue of the ships,  
 v. 738. The Parasii are wholly un-  
 known, and Poppo, Göller, and Dobree  
 suppose the word to be merely a various  
 reading of the subsequent word Πυρά-  
 σιοι. The Pyrasii, as the reading is  
 now properly corrected, belong to Py-  
 rasus, a sea-port town on the coast of  
 Pthiotis, mentioned by Strabo, IX. 5,  
 14. p. 435.

14. ἀπὸ τῆς στάσεως ἑκάτερος] "Each  
 "from his own faction; each from the  
 "faction to which he belonged." Poppo,  
 in his *Observationes Criticæ*, was in-  
 clined to read ἑκατέρως, which Göller in  
 his first edition received into the text.

But as the substantive with the article,  
 when following a verb in the middle  
 voice, is equivalent in Greek, as well as  
 in French, to the substantive with the  
 pronoun possessive in English; so in  
 the present passage the word ἑκάτερος  
 seems so clearly to define and limit the  
 meaning of ἀπὸ τῆς στάσεως, that it is  
 not necessary that the word ἑαυτοῦ, or  
 ἰδίας, should be added. It is asked  
 however how a leader of the oligarchical  
 faction could consent to aid the Athe-  
 nians against Lacedæmon. But we do  
 not know that the Larisæan factions  
 were simply aristocratical and demo-  
 cratical; they may have been connected  
 with family jealousies, so that to pre-  
 serve the peace it was necessary to ap-  
 point a general from each faction, lest  
 either should think itself unfairly treated.

ATTICA. A. C. 431. Olymp. 87. 2.

σεως ἐκάτερος, ἐκ δὲ Φαρσάλου Μένων ἦσαν δὲ καὶ τῶν ἄλλων κατὰ πόλεις ἄρχοντες.

XXIII. Οἱ δὲ Πελοποννήσιοι, ἐπειδὴ οὐκ ἐπέξήσαν αὐτοῖς οἱ Ἀθηναῖοι ἐς μάχην, ἄραντες ἐκ τῶν Ἀχαρνῶν ἐδῆουν τῶν δῆμων τινὰς ἄλλους τῶν μεταξὺ Πάρνηθος καὶ Βριλήσσου ὄρους. ὄντων δὲ αὐτῶν ἐν τῇ γῇ οἱ Ἀθηναῖοι ἀπέστειλαν τὰς ἐκατὸν ναῦς περὶ Πελοπόννησον ἄσπερ παρσκευάζοντο, καὶ χιλίους ὀπλίτας ἐπ' αὐτῶν καὶ τοξότας τετρακοσίους· ἐστρατήγει δὲ Καρκίνος τε ὁ Ξενοτίμου καὶ Πρωτέας ὁ Ἐπικλέους καὶ Σωκράτης ὁ Ἀντιγένους. καὶ οἱ μὲν ἄραντες τῇ παρασκευῇ ταύτῃ περιέπλεον, οἱ δὲ Πελοποννήσιοι χρόνον ἐμμείναντες ἐν τῇ Ἀττικῇ ὅσου εἶχον τὰ ἐπιτήδεια ἀνεχώρησαν διὰ Βοιωτῶν, οὐχ ἥπερ ἐσέβαλον· παριόντες δὲ Ὠρωπὸν τὴν γῆν τὴν Πειραϊκὴν καλουμένην, ἣν νέμονται Ὠρώπιοι Ἀθηναίων

1. ἐκάτερος] Obelo notavit Poppo. ἐκατέρας Goell. δέ] om. f. καὶ ἐκ τῶν Q. 3. ἐπέξισαν F.H.V. ἐπέξισαν E. ἐξῆσαν d. 4. οἱ] om. P. εἰς] πρὸς Q. 6. πάρνηθος d.g. πάρνητος Q. βριλήσσου G.K.N. βριλυσσού V. 8. ναῦς εἰς τὰ περὶ L.O. ἄσπερ K. Goell. 10. τετρακοσίους] τε τριακοσίους P. Καρκίνος Bekk. 11. ξενοτόκου Q. καὶ πρωτέας τε ὁ e. 14. ὅσου A.B.C. E.F.H.K.g.h.i. Poppo. Goeller. Bekk. Conf. III. 1, 3. ὅσα V. G. et vulgo ὅσον. ἃν εἶχον h.i. 16. Γραικὴν Poppo. Goell.

8. ἄσπερ παρσκευάζοντο] "The hundred ships which they were getting 'ready';" i. e. which they were getting ready when I last mentioned them, c. 17, 4. The article τὰς ἐκατὸν ναῦς at once carries the reader back to the period when they were before mentioned, and to that period the tense of the following verb is adapted, παρσκευάζοντο. The same meaning might otherwise be expressed by saying, ὥς τότε παρσκευάζοντο. Compare VII. 31, 3. VIII, 62, 3. 73, 2.

10. Καρκίνος] Nescio an hic ipse sit Carcinus poeta, quem ridet Aristophanes: nam is habuit filium Xenotimum (Schol. ad Pac. 782. Nub. 1264.) adeo ut forsā ipsius pater fuerit Xenotimus, non Xenocles. DOBREE. Xenotimus,

son of Carcinus, is mentioned by Isocrates, Trapeziticus, p. 369. B. which passage is referred to by Prof. Scholefield, the editor of Dobree's Adversaria.

15. τὴν Πειραϊκὴν] Poppo and Göller read Γραικὴν, against which there is this argument amongst others, that the Greek historians generally add the participle καλουμένην to the name of a place, when it is significant of its nature or situation. Thus in Herodotus, VII. 188, 4. πρὸς Ἰπνοῦς καλουμένους. Thucyd. II. 55, 1. τὴν Πάραλον γῆν καλουμένην. Πειραϊκὴ is probably a word of the same origin as the port of Athens, Πειραιεύς; and is connected with the expression ἡ πέραν γῆ, which is applied to this same district of Oropus, III. 91, 3. These terms have reference to the op-

4 ὑπήκοοι, ἐδῆωσαν. ἀφικόμενοι δὲ ἐς Πελοπόννησον διελύ-  
θησαν κατὰ πόλεις ἕκαστοι.

XXIV. Ἀναχωρησάντων δὲ αὐτῶν οἱ Ἀθηναῖοι φυλακὰς  
κατεστήσαντο κατὰ γῆν καὶ κατὰ θάλασσαν, ὥσπερ δὴ  
The Athenians set aside a reserve of money and ships to be used only in the most extreme exigencies.  
ἔμελλον διὰ παντὸς τοῦ πολέμου φυλάξειν<sup>5</sup> καὶ χίλια τάλαντα ἀπὸ τῶν ἐν τῇ ἀκροπόλει  
χρημάτων ἔδοξεν αὐτοῖς ἐξαίρετα ποιησαμένοις  
χωρὶς θέσθαι καὶ μὴ ἀναλοῦν, ἀλλ' ἀπὸ τῶν ἄλλων  
πολεμειῶν ἣν δέ τις εἴπη ἢ ἐπιψηφίση κινεῖν τὰ χρήματα  
ταῦτα ἐς ἄλλο τι, ἣν μὴ οἱ πολέμοι νηϊτῇ στρατῷ ἐπιπλέωσι<sup>10</sup>  
τῇ πόλει καὶ δέη ἀμύνασθαι, θάνατον ζημίαν ἐπέθεντο.  
2 τριῆρεις τε μετ' αὐτῶν ἑκατὸν ἐξαιρέτους ἐποίησαντο κατὰ  
τὸν ἐνιαυτὸν ἕκαστον τὰς βελτίστας, καὶ τριηράρχους αὐταῖς,  
ὧν μὴ χρῆσθαι μηδεμιᾷ ἐς ἄλλο τι ἢ μετὰ τῶν χρημάτων  
περὶ τοῦ αὐτοῦ κινδύνου, ἣν δέη.

15

3. φυλακὰς A.B.C.F.G.H.K.L.N.O. Bekk. nonnulli, inter quos E, φύλακας.  
5. διαφυλάξειν c.f. 7. ποιησομένοις P. 9. εἴποι d. ψηφίση F. ἐπιψη-  
φίσοι f. 10. ἣν] ἢ K. εἰ e. οἱ] om. K. 11. θάνατον ζημίαν A.B.C.E.F.  
(i.H.K.L.N.O.P. et Parisini omnes: Poppo. Goeller. Bekk. Vulgo θάνατον τὴν  
ζημίαν. ἀπέθεντο e. 12. ἑκατὸν] om. in litura F. BEKK. ἑκατὸν ἐξαιρέτους  
A.B.E.F.K.V.c.d.f.g.h.i. Poppo. Goell. Bekk. ἐξαιρέτους, omisso ἑκατὸν, H.  
vulgo ἐξαιρέτους ἑκατόν. κατὰ τὸν ἐνιαυτὸν ἕκαστον] μετὰ τῶν ναυτῶν I. 13. τὸν]  
om. L.O.P.Q. ἕκαστον] ἑκατὸν H. et corr. F. om. G.L.O.P. τριηράρχας G.  
τριηράρχας L.O.P. 14. ἐς] ἐπ' G.I.L.O.P. τῶν] om. O.

posite coast of Eubœa in the one case, and to that of Peloponnesus, or perhaps merely of Salamis, in the other. The later form was undoubtedly *Peræa*, which was the well known name of the opposite coast of Asia Minor with respect to Rhodes, and of the opposite side of the Jordan with respect to Judæa. But as *περὰν* and *πειρὰν* are undoubtedly the same word originally, and as the diphthong form is preserved beyond all dispute in the name of the port of Athens, there is no reason why it should not have been also retained in the old name of the country of Oropus, which Thucydides in another place III. 91, 3. describes in more modern language by the term *ἡ πέραν γῆ*. See an article on this passage of Thucydides in the first number of the Philological

Museum, p. 188.

9. εἴπη ἢ ἐπιψηφίση] "Should move, "or put the question." Any member of the assembly might move a resolution or decree; but only the *proedri*, or more properly the *epistates*, or that one of the ten *proedri* who was president for the day, could put the question, or collect the votes of the assembly upon it. Compare I. 87, 1. VI. 14. and Schömann, de Comitibus Atheniensibus, p. 90.

10. ἣν μὴ οἱ πολ.] Vide Petiti *Leges Atticas*, p. 382. &c. HUDS.

13. καὶ τριηράρχους αὐταῖς] For the duties of the trierarchs, see note on VI. 31, 3.

14. ὧν μὴ χρῆσθαι μηδεμιᾷ] i. e. ἔδοξεν αὐτοῖς μὴ χρῆσθαι. As in the earlier part of the chapter, ἔδοξεν αὐτοῖς χωρὶς θίσθαι.

XXV. Οἱ δ' ἐν ταῖς ἑκατὸν ναυσὶ περὶ Πελοπόννησον  
'Αθηναῖοι καὶ Κερκυραῖοι μετ' αὐτῶν, πεντήκοντα ναυσὶ  
προσβεβηθηκότες, καὶ ἄλλοι τινὲς τῶν ἐκεῖ  
ξυμμάχων ἄλλα τε ἐκάκουν περιπλέοντες, καὶ  
ἐς Μεθώνην τῆς Λακωνικῆς ἀποβάντες τῷ  
τείχει προσέβαλον ὄντι ἀσθενεῖ καὶ ἀνθρώπων  
οὐκ ἐνόντων. ἔτυχε δὲ περὶ τοὺς χώρους τού-  
τους Βρασίδας ὁ Τέλλιδος ἀνὴρ Σπαρτιατῆς φρουρὰν ἔχων,  
καὶ αἰσθόμενος ἐβόηθει τοῖς ἐν τῷ χωρίῳ μετὰ ὀπλιτῶν  
ἑκατόν. διαδραμὼν δὲ τὸ τῶν 'Αθηναίων στρατόπεδον  
ἐσκεδασμένον κατὰ τὴν χώραν καὶ πρὸς τὸ τεῖχος τετραμ-  
μένον ἐσπίπτει ἐς τὴν Μεθώνην, καὶ ὀλίγους τινὰς ἐν τῇ  
ἐσδρομῇ ἀπολέσας τῶν μεθ' ἑαυτοῦ τὴν τε πόλιν περιεποίησε  
καὶ ἀπὸ τούτου τοῦ τολμήματος πρῶτος τῶν κατὰ τὸν  
πόλεμον ἐπηνέθη ἐν Σπάρτῃ. οἱ δὲ 'Αθηναῖοι ἄραυτες  
παρέπλεον, καὶ σχόντες τῆς 'Ηλείας ἐς Φειὰν ἐδήουν τὴν  
γῆν ἐπὶ δύο ἡμέρας, καὶ προσβοηθήσαντας τῶν ἐκ τῆς κοίλης  
'Ηλιδος τριακοσίους λογάδας καὶ τῶν αὐτόθεν ἐκ τῆς περιου-  
κίδος 'Ηλείων μάχῃ ἐκράτησαν. ἀνέμου δὲ κατιόντος μεγάλου

1. περὶ] om. Q. περὶ τὸν K.

5. τὴν λακωνικὴν G.L. O.P.

8. τῷ τε τείχει C.

9. μετὰ τῶν ὀπλιτῶν L.

om. K. αὐτοῦ C.E.

18. τῆς] om. C.

19. καταπιόντος I.

4. περιπελεύσαντες τὴν πελοπόννησον καὶ f.

6. προσέβαλλον K.

8. τεληί- dos O.

13. ἀπολύσας K. ἀπαλώσας V.

16. φειὰς Q.

16. φειὰς Q.

5. Μεθώνην] Diodor. 309. b. recte addit τῆς Λακωνικῆς, quia Μεθώνη et oppidum Thraciæ. Vid. Steph. et Nicetam Choniât. p. 393. 409. WASS.

6. ἀνθρώπων οὐκ ἐνόντων] There being no men in the place; i. e. no regular garrison; none of that portion of the military force of Sparta, which was left at home for the defence of the country when two thirds of it were on foreign service in Attica.

15. ἐπηνέθη ἐν Σπάρτῃ] That this implies some public tribute of praise is manifest; but by whom bestowed, whether by the kings, or the polemarchs, or the ephori; and whether it was a distinction conferred annually on those who had most signalized themselves, I

have not been able to discover.

17. ἐκ τῆς κοίλης 'Ηλιδος] "From the vale of Elis;" or the valley of the Peneus, in which Elis itself was situated. This, as the richest part of the whole territory, was naturally occupied by the conquering Ætolians, when they came in with the Dorians at what is called the return of the Heraclidæ. The neighbourhood of Pheia, on the other hand, was inhabited by the descendant of the older people, who were conquered by the Ætolians, and now formed, as in so many Peloponnesian states, the subordinate class called περι-οικοί. Compare note on I. 101, 2.

19. ἀνέμου κατιόντος] "A storm coming down upon them, or surprising them."

COASTS OF PELOPONNESUS. LOCRI. ÆGINA. A. C. 431. Olymp. 87. 2.

χειμαζόμενοι ἐν ἀλιμένῳ χωρίῳ, οἱ μὲν πολλοὶ ἐπέβησαν ἐπὶ τὰς ναῦς καὶ περιέπλεον τὸν Ἰχθὺν καλούμενον τὴν ἄκραν ἐς τὸν ἐν τῇ Φειᾷ λιμένα, οἱ δὲ Μεσσήνιοι ἐν τούτῳ καὶ ἄλλοι τινὲς οἱ οὐ δυνάμενοι ἐπιβῆναι κατὰ γῆν χωρήσαντες τὴν 6 Φειὰν αἰρούσι. καὶ ὕστερον αἱ τε νῆες περιπλεύσασαι ἀνα- 5 λαμβάνουσιν αὐτοὺς καὶ ἐξανάγονται ἐκλιπόντες Φειὰν, καὶ 7 τῶν Ἡλείων ἡ πολλὴ ἤδη στρατιὰ προσεβεβοηθήκει. παρα- πλεύσαντες δὲ οἱ Ἀθηναῖοι ἐπὶ ἄλλα χωρία ἐδήουν.

XXVI. Ὑπὸ δὲ τὸν αὐτὸν χρόνον τούτου οἱ Ἀθηναῖοι τριάκοντα ναῦς ἐξέπεμψαν περὶ τὴν Λοκρίδα, καὶ Εὐβοίας 10 ἅμα φυλακὴν· ἐστρατήγει δὲ αὐτῶν Κλεό- 2 πομπος ὁ Κλεινίου. καὶ ἀποβάσεις ποιησά- 3 μενος τῆς τε παραθαλασσίῳ ἔστιν ἃ ἐδήλωσε καὶ Θρόνιον εἶλεν, ὁμήρους τε ἔλαβεν αὐτῶν, καὶ ἐν Ἀλόπῃ τοὺς βοηθή- 15 σαντας Λοκρῶν μάχῃ ἐκράτησεν.

XXVII. Ἀνέστησαν δὲ καὶ Αἰγινήτας τῷ αὐτῷ θέρει τούτῳ ἐξ Αἰγίνης Ἀθηναῖοι, αὐτοὺς τε καὶ παῖδας καὶ 1 γυναικάς, ἐπικαλέσαντες οὐχ ἥκιστα τοῦ πο- 2 λέμου σφίσιν αἰτίους εἶναι· καὶ τὴν Αἰγιναν 3 ἀσφαλέστερον ἐφαίνετο, τῇ Πελοποννήσῳ ἐπι- 20 κειμένην, αὐτῶν πέμψαντας ἐποίκους ἔχειν. καὶ 4 ἐξέπεμψαν ὕστερον οὐ πολλῶ ἐς αὐτὴν τοὺς

1. χειμαζόμενων e.

ἀλιμενι c.

ἐπὶ] ἐς d.

2. Ἰχθὺν H. Duk. Poppo.

Goeller. Vid. Buttmann. Gr. Gr. §. 42. Anm. 3.

Not. et §. 50. Ἰχθὺν Bekk.

3. μεσσηνίαι B.G.

4. τὴν] om. C.G.L.O.P.e.

6. ἐξάγονται g.

ποντες C.G.I.L.P.d.e.

7. προσεβεβοηθήκει d.

9. τὸν περιπλεύσαντες h.

αὐτὸν τούτου χρόνον L.O.P.

οἱ] om. C.G.e.

11. θεόπομπος d.

12. ὑπο-

βάσεις b.

13. θαλασσίῳ c.

θράνιον L.O.P.

14. ἀλόπη A.B.E.F.G.H.I.

L.O.V. Haack. Poppo. Goeller. Bekk.

ἀκόπη P.

C. et vulgo ἀλώπη.

17. οἱ

ἀθηναῖοι e.

18. ἐπικαλέσαντας f.

21. πέμψαντας A.B.E.G.H.K.g. Gottleber.

Haack. Poppo. Goell. Bekk. C.F. et ceteri πέμψαντες.

22. αὐτὴν οὐ πολλῶ

ὕστερον Q.

Κατιόντος seems to be used in a similar sense to that in which καταλαβεῖν occurs so frequently. "To surprise, by "darting as it were suddenly down "upon the object." Göller interprets

it "ingruente a terra vento," as if alluding to the gusts of wind which sweep down from the mountains, where the coast is mountainous.

21. ἐποίκους] "Settlers;" ἀποίκους,

THRACE. A. C. 431. Olymp. 87. 2.

οικήτορας. ἐκπεσοῦσι δὲ τοῖς Αἰγινήταις οἱ Λακεδαιμόνιοι<sup>3</sup>  
ἔδοσαν Θυρέαν οἰκεῖν καὶ τὴν γῆν νέμεσθαι, κατὰ τε τὸ  
Ἀθηναίων διάφορον καὶ ὅτι σφῶν εὐεργέται ἦσαν ὑπὸ τὸν  
σεισμὸν καὶ τῶν Εἰλώτων τὴν ἐπανάστασιν. ἡ δὲ Θυρεάτις<sup>4</sup>  
γῆ μεθορία τῆς Ἀργείας καὶ Λακωνικῆς ἐστίν, ἐπὶ θάλασσαν  
καθήκουσα. καὶ οἱ μὲν αὐτῶν ἐνταῦθα ᾤκησαν, οἱ δ' ἐσπία-<sup>5</sup>  
ρῃσαν κατὰ τὴν ἄλλην Ἑλλάδα.

XXVIII. Τοῦ δ' αὐτοῦ θέρους νομηνία κατὰ σελήνην,  
ὥσπερ καὶ μόνον δοκεῖ εἶναι γίγνεσθαι δυνατὸν, ὁ ἥλιος  
<sup>10</sup> <sup>Eclipse of the sun.</sup> ἐξέλιπε μετὰ μεσημβρίαν καὶ πάλιν ἀνε-  
<sup>A. C. 431. Aug. 3.</sup> πληρώθη, γενόμενος μηνοειδὴς καὶ ἀστέρων τινῶν ἐκφα-  
νέντων.

XXIX. Καὶ ἐν τῷ αὐτῷ θέρει Νυμφόδωρον τὸν Πύθew,  
ἄνδρα Ἀβδηρίτην, οὗ εἶχε τὴν ἀδελφὴν Σιτάλκης, δυνάμενον  
<sup>15</sup> <sup>The Athenians form an alliance with Sitalkes king of the Thracians, and with Perdiccas king of the Macedonians.</sup> παρ' αὐτῷ μέγα οἱ Ἀθηναῖοι πρότερον πολέ-  
μιον νομίζοντες πρόξενον ἐποίησαντο καὶ μετε-  
πέμψαντο, βουλόμενοι Σιτάλκην σφίσι τὸν  
Τηρέw, Θρακῶν βασιλέα, ξύμμαχον γενέσθαι.

- |                         |                                   |                         |
|-------------------------|-----------------------------------|-------------------------|
| 1. ἐκπέμπονσι E.        | 2. θυραίαν A.B.K.b.g.h. θυρεάν E. | 4. εἰλώτων              |
| H.K. θυραιάτις B.K.g.h. | 5. θαλάσσης B.g.h.                | 6. οἱ δ' ἐσπ'] om. O.P. |
| 9. μόνος I.             | 10. ἐξέλειπε f.                   | 11. φανέντων d.         |
| 15. μέγαν C.c.          |                                   | 13. ἐν] om. K.d.f.i.    |

"emigrants." Men are ἀποικοι with respect to their old home, and ἔποικοι with respect to their new one. This is the simplest and most probable way of stating the distinction between these words: and I am confirmed in it by the authority of Krüger, not. on Dionysius, p. 101.

3. ὑπὸ τὸν σεισμὸν] Compare I. 101, 2.

6. οἱ δ' ἐσπάρησαν κ. τ. λ.] These Æginetan exiles were afterwards collected by Lysander after the battle of Ægospotami, and restored to their own country. Xenoph. Hellen. II. 2. 9.

8. νομηνία κατὰ σελήνην] That is, at the beginning of the natural lunar month; which, owing to the defective calculations of those days, did not ex-

actly correspond with the beginning of the civil lunar month. Before the introduction of the cycle of Meton, A. C. 432. the new moon in the month Scirophorion fell on the thirteenth day of the month, instead of the first. (See Clinton, Fasti Hellenici, Append. p. 304.) And although Meton's calculations were far more accurate than this, yet they were still not so exact but that some variation had arisen between the civil and natural month during the thirty years which elapsed between the introduction of his cycle and the time when Thucydides wrote his History. (See Fasti Hellenici, p. 305.)

16. πρόξενον ἐποίησαντο] The proxenus among the Greeks very nearly resembled the consuls of modern Europe;







ἐς Ὀδρύσας ὁδοῦ) Τήρης δὲ οὔτε τὸ αὐτὸ ὄνομα ἔχων, 5  
 βασιλεύς τε πρῶτος ἐν κράτει Ὀδρυσῶν ἐγένετο. οὐ δὲ ὄντα 6  
 τὸν Σιτάλκην οἱ Ἀθηναῖοι ξύμμαχον ἐποίησαντο, βουλόμενοι  
 σφίσι τὰ ἐπὶ Θράκης χωρία καὶ Περδίκκαν ξυνεξελεῖν αὐτόν.  
 5 ἔλθων τε ἐς τὰς Ἀθήνας ὁ Νυμφόδωρος τήν τε τοῦ Σιτάλκου 7  
 ξυμμαχίαν ἐποίησε καὶ Σάδοκον τὸν υἱὸν αὐτοῦ Ἀθηναῖον,  
 τὸν τε ἐπὶ Θράκης πόλεμον ὑπεδέχετο καταλύσειν· πείσειν  
 γὰρ Σιτάλκην πέμψειν στρατιὰν Θρακίαν Ἀθηναίοις ἱππέων  
 τε καὶ πελταστῶν. ξυνεβίβασε δὲ καὶ τὸν Περδίκκαν τοῖς 8  
 10 Ἀθηναίοις, καὶ Θέρμην αὐτῷ ἔπεισεν ἀποδοῦναι· ξυνεστρά-  
 τευσέ τ' εὐθὺς Περδίκκας ἐπὶ Χαλκιδέας μετ' Ἀθηναίων καὶ  
 Φορμίωνος. οὕτω μὲν Σιτάλκης τε ὁ Τήρεω Θρακῶν βασι- 9  
 λεὺς ξύμμαχος ἐγένετο Ἀθηναίοις καὶ Περδίκκας ὁ Ἀλεξάν-  
 δρου Μακεδόνων βασιλεύς.

15 XXX. Οἱ δ' ἐν ταῖς ἑκατὸν ναυσὶν Ἀθηναῖοι ἔτι ὄντες

1. ὁδρύσας f. οὐδὲ B. 3. ἐποιοῦντο C.I.L.O.P.e. et corr. G. 4. περ-  
 δίκαν g. ξυνεξελεῖν G.L.O.V.c.e. Poppo. Goeller. Vulgo et Bekk. ξυνελεῖν.  
 8. πέμψειν A.B.E.F.H.K.N.V.c.d.f.g.h.i. Haack. Poppo, Goell. Bekk. C.G. et  
 vulgo πέμπειν. Θρακίαν C.G. Θρακίαν L.O. Θρακίαν P. ἀθηναίους τε  
 ἱππίων τε E. ἱππίων—Ἀθηναίους] om. C. 9. τε] om. L.O.P. τε καὶ]  
 om. G.e. τοῖς] om. G.L.O.P. 10. "Vocis Θέρμην litteram η corr. E."  
 BEKK. αὐτοῖς L.O.P.Q. δοῦναι g. ξυνεστράτενε C.G.I.e. 12. τε]  
 om. e. 14. μακεδόνος P.

1. οὔτε—ἔχων, βασιλεύς τε—ἐγένετο.]  
 That there is a confusion here in the  
 construction is clear. What is meant  
 is this, "that Teres had neither the  
 "same name with Tereus, nor the  
 "same kingdom; the one having been  
 "king in Phocis, and the other amongst  
 "the Odrysians." This might have  
 "expressed by two verbs, οὔτε—  
 βασιλεύς τε—ἐγένετο: or by the  
 "and verb, omitting the con-  
 οὐδὲ—ἔχων, βασιλεύς ἐγένετο.  
 mixture of these two expres-  
 Thucydides has adopted  
 nothing else than an anaco-

7. τὸν τε—καταλύσειν] De Therme ab  
 Atheniensibus capta est supr. lib. I.  
 cap. 61, 1. DUKER.

πείσειν γὰρ—πέμψειν] "Usitatum  
 "est Græcis, ubi in principali verbo  
 "futuri significatio inest, etiam infini-  
 "tivum futuri adjungere." Hermann,  
 de Præceptis quibusdam Atticist. p. xiv.  
 On the whole subject of the tense of  
 the infinitive mood, when following  
 other verbs, see an excellent essay by  
 Lobeck, amongst his *Parerga*, pub-  
 lished at the end of his edition of Phry-  
 nichus. *Parerg.* c. VI.

11. Περδίκκας] De illo et Archelao  
 multa Plato in Gorg. quæ Historiarum  
 conditores latent. p. 321. Confer Diod.  
 p. 416. WASS. Et supr. ad I. 57, 1, 2.  
 DUKER.

ποκον] Historiam hanc tangit  
 1. Acharn. 145. ubi Schol. Σά-  
 VASS.

περὶ Πελοπόννησον Σόλλιον τε Κορινθίων πόλισμα αἰροῦσι

Operations of the fleet  
round Peloponnesus  
continued. Cephalen-  
ia is won over to the  
alliance of Athens.

καὶ παραδιδόασι Παλαιρεῦσιν Ἀκαρνάνων

μόνοις τὴν γῆν καὶ πόλιν νέμεσθαι καὶ

Ἀστακόν, ἧς Εὐάρχος ἐτυράννει, λαβόντες

κατὰ κράτος καὶ ἐξελάσαντες αὐτὸν τὸ χωρίον ἐς τὴν ξυμ-

μαχίαν προσεποιήσαντο. ἐπὶ τε Κεφαλληνίαν τὴν νῆσον

προσπλεύσαντες προσηγάγοντο ἄνευ μάχης. κείμεναι δὲ ἡ

Κεφαλληνία κατὰ Ἀκαρνανίαν καὶ Λευκάδα τετράπολις

οὔσα, Παλῆς, Κράνιοι, Σαμαῖοι, Προναῖοι. ὕστερον δ' οὐ

πολλῶ ἀνεχώρησαν αἱ νῆες ἐς τὰς Ἀθήνας. 10

XXXI. Περὶ δὲ τὸ φθινόπωρον τοῦ θέρους τούτου Ἀθη-

ναῖοι πανδημεῖ, αὐτοὶ καὶ οἱ μέτοικοι, ἐσέβαλον ἐς τὴν

Μεγαρίδα Περικλέους τοῦ Ξανθίππου στρα-

τηγούντος. καὶ οἱ περὶ Πελοπόννησον Ἀθη-

1. σόλλιον C.G.I.O.e. cum Stephano de Urb. Haack. Poppo. Goell. Infra III. 95, 1. σόλιον E.F.H.e.g. σόλλον K.Q. βόλλιον d.i. vulgo, et Bekk. Σόλιον.

2. παλαιρεῦσιν A.B.E.F.H.N.V.c.f.g.h. cum Strabone 10. p. 459. Haack. Poppo. Goell. Bekk. C.G. et vulgo παλιρεῦσιν. 4. ἀστακόν P.g. ἀστακόν B. 6. ἐποι-

ήσαντο e. κεφαλληνίαν C.E.F.L. 7. προσπλεύσαντες C.E.F.G. [προσ]πλεύ-

σαντες Poppo. πλεύσαντες A.B. Bekk. Goell. 9. παλῆς A.B.F.K.Q.d.h.i. Poppo. Goell. παλῆς C.G.H.I.L.N.O.P.V.e.g. παλῆς vel παλῆς E. vulgo παλλῆς.

κραναῖοι L.O. κραναῖοι I. σάμιοι B.e. προναῖοι G.I.L.O.P.Q.e. Poppo. Goell. προναῖοι A.B.E.F.H.K.N.V. Bekk. πρόναιοι c.f.g. vulgo πρόναιοι.

10. πολλῶ χρόνῳ V.

1. Σόλλιον] The name of this place occurs, I believe, only three times in Thucydides; here, and III. 95, 1. and V. 30, 2. and Bekker in his edition of 1832 spells it in each of these three places differently. This is surely to pay greater respect to the MSS. of Thucydides than they deserve, and is in this contrary to Bekker's own judgment, as declared in the preface to his smaller edition of 1821. I have therefore adopted the reading Σόλλιον, and have kept it wherever the word occurs: as it has in its favour some of the MSS. of Thucydides, and the text of Stephanus Byzantinus, which in this place cannot be corrupt, inasmuch as the order of the letters proves its correctness.

4. Ἀστακόν] Ad Acheloi ostium in

Acarnania ponit Scylax. Vide Livium XXXVIII. 11. Ibi colonia Cephaleniz, WASS.

9. Παλῆς, Κράνιοι, κ. τ. λ.] These plural names illustrate what was said in a former note, that the earlier πόλεις were societies of men living in the same district, from the several parts of which they afterwards came together, and lived within the same walls. Strabo, VIII. 3, 2. (p. 337.) Σχεδὸν δὲ καὶ τοὺς ἄλλους τόπους τοὺς κατὰ Πελοπόννησον, πλὴν ὀλίγων, οὓς κατέλεξεν ὁ ποιητής, οὐ πόλεις ἀλλὰ χώρας ὀνομάζει, συνστήματα δῆμων ἔχουσιν ἐκάστην πλείω, ἐξ ὧν ὕστερον αἱ γνωρίζονται πόλεις συγκίσθησαν.

13. Περικλέους] Diodor. XII. 309. d. WASS.

LOCRI. WESTERN GREECE. A. C. 431, 0. Olymp. 87. 2.

of the land and sea  
forces of Athens on this  
occasion.

ναῖοι ἐν ταῖς ἑκατὸν ναυσὶν (ἔτυχον γὰρ ἤδη  
ἐν Αἰγίνῃ ὄντες ἐπ' οἴκου ἀνακομιζόμενοι) ὥς  
ἦσθοντο τοὺς ἐκ τῆς πόλεως πανστρατιᾷ ἐν Μεγάροις ὄντας,  
ἔπλευσαν παρ' αὐτοὺς καὶ ξυνεμίχθησαν. στρατόπεδόν τε 3  
5 μέγιστον δὴ τοῦτο ἀθρόον Ἀθηναίων ἐγένετο, ἀκμαζούσης  
ἔτι τῆς πόλεως καὶ οὐπω νεοσηκυίας· μυρίων γὰρ ὀπλιτῶν  
οὐκ ἐλάσσους ἦσαν αὐτοὶ Ἀθηναῖοι (χωρὶς δὲ αὐτοῖς οἱ ἐν  
Ποτιδαίᾳ τρισχίλιοι ἦσαν), μέτοικοι δὲ ξυνεσέβαλον οὐκ  
ἐλάσσους τρισχιλίων ὀπλιτῶν, χωρὶς δὲ ὁ ἄλλος ὄμιλος  
10 ψιλῶν οὐκ ὀλίγος. δρώσαντες δὲ τὰ πολλὰ τῆς γῆς ἀνεχώ- 4  
ρησαν. ἐγένοντο δὲ καὶ ἄλλαι ὕστερον ἐν τῷ πολέμῳ κατὰ 5  
ἔτος ἕκαστον ἐσβολαὶ Ἀθηναίων ἐς τὴν Μεγαρίδα, καὶ  
ἱππέων καὶ πανστρατιᾶς, μέχρι οὗ Νίσαια ἐάλω ὑπ' Ἀθη-  
ναίων.

- 15 XXXII. Ἐτειχίσθη δὲ καὶ Ἀταλάντη ὑπ' Ἀθηναίων  
φρούριον τοῦ θέρους τούτου τελευτώντος, ἡ ἐπὶ Λοκροῖς τοῖς  
The small island of Ὀπουντίοις νῆσος ἐρήμη πρότερον οὖσα, τοῦ  
Atalanta fortified by the Athenians to check the Locrian privateers.  
μὴ ληστὰς ἐκπλέοντας ἐξ Ὀπούντος καὶ τῆς  
ἄλλης Λοκρίδος κακουργεῖν τὴν Εὐβοίαν.  
20 ταῦτα μὲν ἐν τῷ θέρει τούτῳ μετὰ τὴν Πελοποννησίων ἐκ 2  
τῆς Ἀττικῆς ἀναχώρησιν ἐγένετο.

XXXIII. Τοῦ δ' ἐπιγιγνομένου χειμῶνος Εὐαρχος ὁ  
Ἀκαρνὰν βουλόμενος ἐς τὴν Ἀστακὸν κατελθεῖν πείθει

1. ἦδη] om. B.E.F.H.N.Q.V.c.f.g. Poppo. uncis inclusit Haack. 5. ἀθρό-  
ον K. ἀθρόον G. 7. αὐτοὶ οἱ ἀθηναῖοι C.G.L.O.e. 8. ξυνέβαλον] I.K.V.O.  
10. ὀλίγων N. ὀλίγος K. ὀλίγον V. 11. ἄλλαι A.B.C.E.F.G.H.I.K.N.Q.V.  
c.d.f.g.h. Haack. Poppo. Goell. Bekk. ceteri ἄλλαι πολλαί. 20. τὴν τῶν πελ.  
B.F. 22. ἐπιγιγνομένου V. 23. ἀστακὸν P.

7. χωρὶς δὲ αὐτοῖς κ. τ. λ.] He notices the troops that were absent at Potidæa, in order to make his computation here agree with what he had given before, ch. 13, 6. where he had said that the whole disposable force of heavy-armed Athenian citizens amounted to 13,000 men.

16. ἡ ἐπὶ Λοκροῖς νῆσος] "The island "on the coast of Locri;" or, as we should more naturally say, "off the coast." Compare Herodot. III. 59, 1. Ὑδρίαν τὴν ἐπὶ Πελοποννήσῳ. VI. 7, 3. ἡ Δάδη, νῆσος ἐπὶ τῇ πόλει τῇ Μιλησίῳ κειμένη.

WESTERN GREECE. A. C. 431, 0. Olymp. 87. 2.

A. C. 431, 0.

Olymp. 87. 2.

Expedition of the Corinthians to Acarnania. They restore Eumarchus the exiled tyrant of Astacus; but fail in their attempts to gain over the other towns of Acarnania, and also in an attack upon Cephalenia.

Κορινθίους τεσσαράκοντα ναυσὶ καὶ πεντακοσίοις καὶ χιλίοις ὀπλίταις ἑαυτὸν κατάγειν πλεύσαντας, καὶ αὐτὸς ἐπικούρους τινὰς προσεμισθώσατο· ἦρχον δὲ τῆς στρατιᾶς Εὐφαιμίδας τε ὁ Ἀριστωνύμου καὶ Τιμόξενος ὁ Τιμοκράτους καὶ Εὐμαχος ὁ Χρύσιδος. καὶ πλεύσαντες κατήγαγον· καὶ τῆς ἄλλης Ἀκαρνανίας τῆς περὶ θάλασσαν ἔστιν ἡ χωρία βουλόμενοι προσποιήσασθαι καὶ πειραθέντες, ὥς οὐκ ἡδύναντο, ἀπέπλεον ἐπ' οἶκον. σχόντες δ' ἐν τῷ παράπλῳ ἐς 10 Κεφαλληνίαν καὶ ἀπόβασιν ποιησάμενοι ἐς τὴν Κρανίων γῆν, ἀπατηθέντες ὑπ' αὐτῶν ἐξ ὁμολογίας τινὸς ἄνδρας τε ἀποβάλλουσι σφῶν αὐτῶν, ἐπιθεμένων ἀπροσδοκῆτοισι τῶν Κρανίων, καὶ βιαίτερον ἀναγαγόμενοι ἐκομίσθησαν ἐπ' οἶκον.

15

XXXIV. Ἐν δὲ τῷ αὐτῷ χειμῶνι οἱ Ἀθηναῖοι τῷ πατρίῳ νόμῳ χρώμενοι δημοσίᾳ ταφὰς ἐποιήσαντο τῶν ἐν τῷδε τῷ πολέμῳ πρῶτον ἀποθανόντων τρόπῳ τοιῷδε. τὰ μὲν ὅσα προτίθενται τῶν ἀπογενομένων πρότριτα σκηνὴν ποιήσαντες, καὶ ἐπιφέρει τῷ 20

PUBLIC FUNERAL  
at Athens of the citizens who had fallen in

4. ἦρχοντο C.e.

9. ἰδύναντο G.L.O.d. Bekk.

10. ἀπέπλευσαν L.O.P.

ἐπέπλεον d. ἔπλεον e. ἀπέπλευσαν G. 11. κεφαλληνίαν c.e. κρανίων γρ. G. κρανίων L.O.P. κρανίαν Q. κρανίων I. 12. ἀπαντηθέντες d. 13. ἀπροσδοκῆτοισι A.E.F.H.K.Q. et correctus V.c.g.h.i. Haack. Poppo. Goeller. Bekk. B.C.G. et vulgo ἀπροσδοκῆτως. 14. κρανίων C.I.L.O.e. κρανίων corr. G. ἀναγόμενοι B.L.O.P.Q.V. ἀνεκομίσθησαν e. 16. οἱ] om. C.G.L.O.P.e. 17. δημοσίας L.O.P. τὰς ταφὰς N.

16. Ἀθηναῖοι τῷ πατρ.] Vide Petiti Leg. Att. p. 500. 501. HUDS.

20. πρότριτα] Hesych. πρὸ πολλοῦ. Vid. Theophrast. III. 7. Synesius Epist. IV. Suidas πρότριτα τῇ τρίτῃ ἐπ' αὐτῇ ἡμέρᾳ. WASS. De προτίσει mortuorum apud Athenienses in tertium diem ante τὴν ἐκφορὰν add. Interpretes Pollucis, VIII. 146. DUKEN. "Three days before the carrying out of the body to the burial;" that is, according to the Greek mode of compu-

tation, supposing the burial to take place on the third day of the month, πρότριτα would be on the first day. In ordinary funerals, the body was obliged to be carried out the day after it was laid out, and the funeral took place before sunrise. Compare Demosthenes against Macartatus, p. 1071. Reiske. Cicero de Legibus, II. 26. In private funerals also, orations in praise of the deceased were forbidden. Cicero, ibid.

battle in the first summer of the war.

αὐτοῦ ἕκαστος ἦν τι βούληται. ἐπειδὴν δὲ ἡ3  
ἐκφορά ἦ, λάρνακας κυπαρισσίνας ἄγουσιν  
ἄμαξαι, φυλῆς ἐκάστης μίαν· ἔνεστι δὲ τὰ ὅσῃα ἡς ἕκαστος  
ἦν φυλῆς. μία δὲ κλίνη κενὴ φέρεται ἐστρωμένη τῶν ἀφανῶν, 4  
5 οἱ ἂν μὴ εὐρεθῶσιν ἐς ἀναίρεσιν. ξυνεκφέρει δὲ ὁ βουλόμενος 5  
καὶ ἀστῶν καὶ ξένων, καὶ γυναῖκες πάρεσιν αἱ προσήκουσαι  
ἐπὶ τὸν τάφον ὀλοφυρόμεναι. τιθέασιν οὖν ἐς τὸ δημόσιον 6  
σῆμα, ὃ ἐστὶν ἐπὶ τοῦ καλλίστου προαστείου τῆς πόλεως, καὶ  
αἰὲ ἐν αὐτῷ θάπτουσι τοὺς ἐκ τῶν πολέμων, πλὴν γε τοὺς ἐν  
10 Μαραθῶνι· ἐκείνων δὲ διαπρεπῆ τὴν ἀρετὴν κρίναντες αὐτοῦ  
καὶ τὸν τάφον ἐποίησαν. ἐπειδὴν δὲ κρύνῃωσι γῇ, ἀνὴρ 7  
ῥημένους ὑπὸ τῆς πόλεως, ὅς ἂν γνώμη τε δοκῇ μὴ ἀξύνετος  
εἶναι καὶ ἀξιώσει προήκη, λέγει ἐπ' αὐτοῖς ἔπαινον τὸν  
πρέποντα· μετὰ δὲ τοῦτο ἀπέρχονται. ὧδε μὲν θάπτουσι· 8  
15 καὶ διὰ παντὸς τοῦ πολέμου, ὅποτε ξυμβαίῃ αὐτοῖς, ἐχρῶντο  
τῷ νόμῳ. ἐπὶ δ' οὖν τοῖς πρώτοις τοῖσδε Περικλῆς ὁ 9

1. αὐτοῦ d. βούλεται E. δι' A.B.C.E.F.G.H.K.L.N.O.P.V.b.d.e.g.h.i.  
Haack. Poppo. Goeller. Bekk. vulgo δὲ καί. 2. κυπαρισσίνους A. κυπαρισ-  
σίνους V. 3. ἄμαξαι οὐσαι φυλῆς ἐκάστης μία g.h. δι' A.B.C.E.F.G.H.K.  
N.V.c.f.g.h.i. Haack. Poppo. Goell. Bekk. ceteri δὲ καί. 5. ξυνεκφέρει Q.  
6. ἀστικῶν L.O.P. παρείσαν C. παρήσαν L.O.P. 7. ἐπὶ] κατὰ L. παρὰ  
G.O.P. 10. δέ] γὰρ G.L.O.P. τὴν ἀρετὴν διαπρεπῆ L.O.P. 11. δέ]  
γὰρ Q. κρύνῃωσι τῇ γῇ B.g.h. γῇ E. 12. δε] ἀξιώματι δε E. δοκεῖ  
B.Q.g.h. 13. ἀξιώσει A.B.C.E.F.G.H.I.K.N.V.c.d.e.f.g.h.i. Poppo. Goell.  
Bekk. conf. I. 69, 1. II. 65, 8. VI. 54, 3. vulgo ἀξιώματι. προήκει F.H.K.d.g.  
προσῆκει A.B.E.Q.c.h.i. 14. πρέποντα] προσήκοντα G.L.O.P.Q. ἀπέρχεται  
C.e. 15. ξυμβαίνει G.I. 16. ante τῷ deletas duas F. ἐπὶ] ἐπει C.

2. λάρνακας κυπ.] Hunc locum re-  
spicit et illustrat Theodor. Therapeut. 8.  
καὶ ὁ Θουκυδίδης τῶν ἐν τῷ Πελοποννη-  
σιακῷ πολέμῳ τετελευτηκότων διηγείται  
τὸ γένος· καὶ ὅπως μὲν τὰ εὐρηθέντα σώ-  
ματα τῶν προσήκόντων ἕκαστος ἡξίου τά-  
φου. ἡλικίην δὲ τοῖς ἡκίστα εὐρηθείσιν  
ἐμχανῶντο τιμὴν, κυπαρισσίνας μὲν κα-  
τασκευάζοντες λάρνακας, &c. Vide Gal-  
lei Comment. in Orac. Sybill. pag. 100.  
Huds.

8. ἐπὶ τοῦ καλλίστου προαστείου] In  
Ceramico extra Urbem. Vide Meurs.

de Popul. Att. in Κεραμικός. Petit.  
Leg. Attic. p. 495. et Palmer. Exercitat.  
p. 48. Duxen. The Ceramicus with-  
out the walls. Cicero de Legibus, II.  
26. "Amplitudines sepulchrorum quas  
"in Ceramico videmus." With regard  
to the word προαστεῖον, see note on  
IV. 69, 2.

11. ἀνὴρ ῥημένους ὑπὸ τῆς πόλεως]  
"Nec de mortui laude ab alio, nisi si  
"qui publice ad eam rem constitutus  
"esset, dici licebat." Cicero de Legi-  
bus, II. 26.

10 Ξανθίππου ἡρέθη λέγειν. καὶ ἐπειδὴ καιρὸς ἐλάμβανε, προελθὼν ἀπὸ τοῦ σήματος ἐπὶ βῆμα ὑψηλὸν πεποιημένον, ὅπως ἀκούοιτο ὡς ἐπὶ πλείστον τοῦ ὀμίλου, ἔλεγε τοιάδε.

XXXV. “Οἱ μὲν πολλοὶ τῶν ἐνθάδε εἰρηκότων ἦδη “ἐπαινοῦσι τὸν προσθέντα τῷ νόμῳ τὸν λόγον τόνδε, ὥς ὅ

1. καιρὸς C.E.F.G. καιρὸν A.B.N.g.h. Bekk. 3. ἐπὶ τὸ πλείστον. ἐλέγετο E. 4. μὲν οὖν πολλὰ C.G.e. εἰρηκότων ἦδη A.B.E.F.H.V.g.h. Poppo. Goell. Bekk. C. et ceteri ἦδη εἰρηκότων. ἦδη om. Canon. 48. et pr. G.

1. ἐπειδὴ καιρὸς ἐλάμβανε] Bēkker, on the authority of some few MSS., has altered καιρὸς to καιρὸν, referring to the argument of the “Philippus” of Isocrates, where the expression διὸ καὶ καιρὸν ἔσχε occurs. Göller retains καιρὸν in the text, but his note is in favour of καιρὸς; and he confirms it by the expression in Dionysius, Ant. Rom. X. p. 2141. 4. ἐπεὶ δὲ κατελάμβανεν ὁ τῶν ἀρχαιρεσιῶν καιρὸς. Poppo also reads καιρὸς, which I have no doubt is the true reading. The sense is not, “when he got an opportunity,” but rather, “when the occasion came;” or literally, “when the season came upon him.”

[Göller in his second edition reads καιρὸς. Dobree prefers καιρὸν, referring to Demosthen. I. Olynth. p. 16. and II. Philippic. p. 70. Reiske. The last passage is, πείσεσθαι τι κακὸν προσδοκῶν (ὁ Φίλιππος), ἂν καιρὸν λάβητε. But a man is said, I think, καιρὸν λαμβάνειν, when he gets an opportunity for doing something that he was wishing to do. This was not the case with Pericles, but rather καιρὸς ἐλάμβανε αὐτὸν, that is, “the time came upon him, when the “speech was to be spoken, whether he “liked to do it or no.” Compare also Dion Cassius XLIV. 19. when speaking of Cæsar’s assassination. ἐπεὶ τε ὁ καιρὸς ἐλάμβανε προσῆλθέ τις αὐτῷ.]

4. οἱ μὲν—αὐτόν.] Pericles, in Orat. quam ἐπιτάφιον λόγον vocat, ita infit: τὴν νεότητά ἐκ τῆς πόλεως ἀνῆρθεσθαι, ὥσπερ τὸ ἔαρ ἐκ τοῦ ἐναιουτοῦ εἰ ἐξαίρεσίη. Aristot. Rhet. I. 7, 34. 720. unde patet nostrum et hic et alibi oratorum mentem et sensus, non autem verba, repræsentare. Ipsum audiamus I. 22, 1.: Καὶ ὅσα μὲν λόγῳ εἶπον ἕκαστοι, ἡ μέλ- λοντες πολέμησειν, ἢ ἐν αὐτῷ ἦδη ὄντες, χαλεπὸν τὴν ἀκρίβειαν αὐτῇ τῶν λεχθέντων διαμημονεύσαις ἦν, ἡμοὶ τε ὡν αὐτὸς

ἤκουσα, καὶ τοῖς ἀλλοθὲν ποθεν ἡμοὶ ἀπαγγέλλουσιν’ ὥς δ’ ἂν εἰδοίκαμεν ἡμοὶ ἕκαστοι περὶ τῶν αἰετῶν παρόντων τὰ δέοντα μάλιστα εἰπεῖν, ἐχομένῳ ὅτι ἐγγύτατα τῆς ξυμπάσης γνώμης τῶν ἀληθῶς λε- χθέντων, οὕτως εἴρηται. Cæterum hæc Pericles ex Herodoto sublegit VII. 162. Ἀμείβετο Γέλων—ἀγγέλλοντας τῇ ἑλ- λάδι, ὅτι ἐκ τοῦ ἐναιουτοῦ τὸ ἔαρ αὐτῇ ἐξαίρεται. Periclem nihil præter ple- biscita scriptum reliquisse affirmat Plu- tarchus; et Schol. in Hermogenem, p. 21. ita laudat ἀπὸ τοῦ Ἐπιταφίου Θουκυδίδου, nec aliter Theon. WASS.

5. τὸν προσθέντα τῷ ν.] Sic Dionys. Halic. p. 291. ed. Sylburg. ὀψέ γάρ ποτε, Ἀθηναῖοι προσέθεσαν τὸν ἐπιτά- φιον ἔπαινον τῷ νόμῳ &c. Hujus legis auctor multis (ut et Scholiastæ nostro) visus est Solon: quem Laërtius testa- tur modis omnibus favisse virorum for- tum, et qui pro patria occubuisse, memoriæ. At Diodorus Sic. XI. tes- tatur, ludos funebres Athenis primum fuisse actos in memoriâ eorum, qui bello Persico fortiter pugnantes obie- rant: quo etiam tempore lege cautum ait, ut de laudibus eorum, quos resp. censuisset publice sepeliendos, concio- nem oratores, quibus id munus a civi- tate mandaretur, haberent. Quod et orationes funebres, quæ exstant apud Demosthenem et Lysiam, docent. Vid. Stephani Notas in Dionys. p. 23.—Huds.

5. ὥς καλὸν] Vertunt quasi legeretur καλὸν ὄν. Sed forsân delendum αὐτόν. DOBREE.

[If any alteration were required, I should propose inserting ὄν after καλὸν, supposing that it may have dropped out, as often happens, from the recur- rence of the same syllable in the pre- ceding word.]

ATHENS. A. C. 431, O. Olymp. 87. 2.

FUNERAL  
ORATION OF  
PERICLES.

(35—46.)

Although in his own judgment all words in honour of the dead 5 might well have been forborne; for either through the fault of the speaker, or the partiality or jealousy of the hearers, it would be hard for any speech on such an occasion to give satisfaction; yet 10 still, as the law has so willed it, he will endeavour to satisfy its call.

- “ καλὸν ἐπὶ τοῖς ἐκ τῶν πολέμων θάπτομένοις  
 “ ἀγορεύεσθαι αὐτόν. ἐμοὶ δ’ ἀρκούν ἂν ἐδόκει 2  
 “ εἶναι ἀνδρῶν ἀγαθῶν ἔργῳ γενομένων ἔργῳ  
 “ καὶ δηλοῦσθαι τὰς τιμὰς, οἷα καὶ νῦν περὶ  
 “ τὸν τάφον τόνδε δημοσίᾳ παρασκευασθέντα  
 “ ὁρᾶτε, καὶ μὴ ἐν ἐνὶ ἀνδρὶ πολλῶν ἀρετὰς  
 “ κινδυνεύεσθαι εὖ τε καὶ χεῖρον εἰπόντι πι-  
 “ στευθῆναι. χαλεπὸν γὰρ τὸ μετρίως εἰπεῖν 3  
 “ ἐν ᾧ μόλις καὶ ἡ δόκησις τῆς ἀληθείας  
 “ βεβαιοῦται. ὃ τε γὰρ ξυνειδὼς καὶ εὖνους 4  
 “ ἀκροατῆς τάχ’ ἂν τι ἐνδεεστέρως πρὸς ἃ  
 “ βούλεται τε καὶ ἐπίσταται νομίσειε δηλοῦ-  
 “ σθαι, ὃ τε ἄπειρος ἔστιν ἃ καὶ πλεονάζεσθαι, διὰ φθόνον,  
 “ εἴ τι ὑπὲρ τὴν ἑαυτοῦ φύσιν ἀκούει. μέχρι γὰρ τοῦδε 5  
 15 “ ἀνεκτοὶ οἱ ἔπαινοί εἰσι περὶ ἐτέρων λεγόμενοι, ἐς ὅσον ἂν  
 “ καὶ αὐτὸς ἕκαστος οἴηται ἱκανὸς εἶναι δρᾶσαί τι ὧν ἤκουσε·

1. ἐπὶ] om. N.V. τῶν] om. d. πόλεων A.F.g. 2. ἀρκούν ἂν A.C.  
 E.F.G.H.K.L.O.P.Q.V.e.g.h.i. Haack. Poppe. Goell. Bekk. B. et vulgo ἂν ἀρ-  
 κούν. 4. καὶ δηλοῦσθαι] δηλοῦσθαι καὶ e. δηλοῦσθαι K. 5. τόνδε] om. O.P.  
 6. ὁρᾶται V. ἐν] om. C.G.L.O.P. 9. ἐν] om. pr. G. 11. ἂν ἐνδεεστέρως  
 O. ἂν τι καὶ ἐνδεεστέρως f. 12. νομίσοι L.O.P. 13. ὃ δὲ G.O. 14. αὐτοῦ  
 C.G.L.O.P.e. Can. 48. 15. εἰσι] om. g. 16. οἴεται, omisso antea ἂν, i.

6. καὶ μὴ ἐν ἐνὶ ἀνδρὶ κ. τ. λ.] Haack has, I think, interpreted these words rightly: “ Neque in uno viro multorum virtutes periclitari debere, ut earum fides a meliore vel deteriore oratione pendeat.” The words εὖ τε καὶ χεῖρον εἰπόντι πιστευθῆναι appear to me to be merely a sort of explanation of the term κινδυνεύεσθαι. “ The virtues of many were perilled in one individual, for him to be believed both if “ he spoke well and if he spoke ill.” The impression of the merits of the dead depending on the judgment and eloquence of the orator, their virtues might properly be said to be perilled in his person.

8. χαλεπὸν γὰρ τὸ μετρίως εἰπεῖν κ. τ. λ.] “ For it is hard to speak with exact propriety on a subject where, besides “ its other difficulties, it is hard to con-

vince the hearers that what you say “ to them is the truth.” Δόκησιν ἀληθείας βεβαιοῦν is exactly, as Göller interprets it, “ certam persuasionem ex- “ citare, verum esse aliquid.” Compare III. 43, 1. τῆς οὐ βεβαίου δοκήσεως τῶν κερδῶν, “ Your ill-grounded impression “ that we are bribed.” So here; “ It “ is hard to impress our hearers convincingly with the truth of what we “ are saying.” He then adds at the end of the chapter, χρή—πειρᾶσθαι—τῆς ἑκάστου βουλήσεώς τε καὶ δόξης τυχεῖν; that is, “ I must endeavour to gain “ your belief of the truth of what I “ say, as well as to answer your wishes, “ although it be difficult to convince “ you.”

9. ἡ δόκησις τῆς ἀλ.] Laudat, et scholia describit Suidas in δόκησις ἀληθ. DUKER.



ATHENS. A. C. 431, O. Olymp. 87. 2.

- “ τῷ δὲ ὑπερβάλλοντι αὐτῶν φθονοῦντες ἤδη καὶ ἀπιστοῦ-  
 6 “ σιν. ἐπειδὴ δὲ τοῖς πάλαι οὕτως ἐδοκιμάσθη ταῦτα καλῶς  
 “ ἔχειν, χρὴ καὶ ἐμὲ ἐπόμενον τῷ νόμῳ πειραῖσθαι ὑμῶν τῆς  
 “ ἐκάστου βουλήσεώς τε καὶ δόξης τυχεῖν ὥς ἐπὶ πλείστον.  
 “ XXXVI. ἄρξομαι δὲ ἀπὸ τῶν προγόνων πρῶτον· δίκαιον 5  
 “ γὰρ αὐτοῖς καὶ πρέπον δὲ ἅμα ἐν τῷ τοιῷδε τὴν τιμὴν  
 2 First then he briefly “ ταύτην τῆς μνήμης δίδοσθαι. τὴν γὰρ χώραν  
 notices their ancestors, “ αἰὲ οἱ αὐτοὶ οἰκοῦντες διαδοχῇ τῶν ἐπιγιγνο-  
 and their own imme- “ μένων μέχρι τοῦδε ἐλευθέραν δι’ ἀρετὴν  
 diate fathers, the “ παρέδωσαν. καὶ ἐκεῖνοί τε ἄξιοι ἐπαίνου καὶ 10  
 founders of their em- “ ἔτι μᾶλλον οἱ πατέρες ἡμῶν· κτησάμενοι  
 pire and their glory; “ γὰρ πρὸς οἷς ἐδέξαντο, ὅσῃν ἔχομεν ἀρχὴν,  
 3 in whose path their “ οὐκ ἀπόνως ἡμῖν τοῖς νῦν προσκατέλιπον.  
 sons have worthily “ τὰ δὲ πλείω αὐτῆς αὐτοὶ ἡμεῖς οἶδε οἱ νῦν  
 followed. Yet he will “ ἔτι ὄντες μάλιστα ἐν τῇ καθεστηκυίᾳ ἡλικίᾳ 15  
 not repeat now the “ ἐπηυξήσαμεν, καὶ τὴν πόλιν τοῖς πᾶσι  
 well known tale of “ παρεσκευάσαμεν καὶ ἐς πόλεμον καὶ ἐς εἰρή-  
 their victories in war, 4 but will rather deve-  
 lop those internal “  
 principles of their po-  
 lity to which their  
 greatness alike in peace  
 and war was to be  
 ascribed.

1. τὸ δὲ ὑπερβάλλον codd. nonnulli. Dionys. t. VI. p. 798. αὐτὸν A.B.C.G. H.I.K.L.O.Q.b.c. et corr. F. αὐτῶν Dionys. 3. καὶ ἐμέ] om. K. 4. ἐπιτο-  
 πλείστον L. 6. δέ] om. K. 7. ταύτης L.O.d.e.h.i. et omisso τῆς I. 8. οἱ  
 αὐτοὶ αἰὲ C.G.L.O.P.e. Can. 48. 11. κτισάμενοι E. 14. πλείω A.E.F.G.H.K.  
 Q.V.c.f.g.h.i. Haack. Poppo. Goeller. Bekk. B.C. et ceteri πλέω. αὐτοὶ ἡμεῖς]  
 om. K. 15. μάλιστα] om. O. 16. ἀπηυξήσαμεν B. ἀπευξήσαμεν A.  
 17. alteram ἐς om. M.

1. τῷ δὲ ὑπερβάλλοντι αὐτῶν] The scholiast understands αὐτῶν of ἐπαίνων; Göller explains it, “ Iis autem quæ ip-  
 “ sorum vires exsuperant, invident.” Poppo takes αὐτῶν as neuter, and makes it refer to the preceding words  
 ἃ ἂν ἕκαστος οἶηται ἱκανὸς εἶναι δρᾶσαι.  
 “ What goes beyond that which each  
 “ conceives himself able to accom-  
 “ plish.”

5. ἀπὸ τῶν προγόνων] Confer Demosth. in Orat. Funeb. pag. 152.—  
 WASS.

6. καὶ πρέπον δέ] “ Et decorum  
 “ etiam.” “ It is just and fitting too  
 “ at the same time.” Compare I. 132,  
 2. καὶ ἦν δὲ οὕτως. VII. 56, 3. καὶ ἦν δὲ  
 ἄξιός ὁ ἀγών. Herodot. IV. 105, 4. καὶ

ὁμνύουσι δὲ λέγοντες. Xenophon. Ana-  
 bas. I. 1, 2. καὶ στρατηγὸν δὲ ἀπέδειξεν.  
 In this same sense we have the ex-  
 pression καὶ ταῦτα μέντοι, as in Hero-  
 dotus, I. 96, 2. VI. 61, 4. 137, 5. and  
 Æschylus, Prometh. 957. Schütz.

8. διαδοχῇ τῶν ἐπιγιγνομένων] Göller  
 joins these words with οἰκοῦντες, as a  
 Latin ablative case: “ inhabiting in or  
 “ with a succession of posterity.”  
 Others take them as a Latin dative,  
 and join them with παρέδωσαν.

15. ἐν τῇ καθεστηκυίᾳ ἡλικίᾳ] “ Who  
 “ are even yet for the most part in the  
 “ vigour of life.” Literally, “ in the  
 “ settled or set time of life,” when the  
 system has in a manner reached its  
 perfection, and rests from the work of



ATHENS. A.C. 431, O. Olymp. 87. 2.

- “ νην αὐταρκεστάτην. ὦν ἐγὼ τὰ μὲν κατὰ πολέμους ἔργα, 5  
 “ οἷς ἕκαστα ἐκτίθη, ἢ εἴ τι αὐτοὶ ἢ οἱ πατέρες ἡμῶν  
 “ βάρβαρον ἢ Ἑλληνα πόλεμον ἐπιόντα προθύμως ἡμυνά-  
 “ μεθα, μακρηγορεῖν ἐν εἰδόσιν οὐ βουλόμενος εἰσώ· ἀπὸ  
 5 “ δὲ οἷας τε ἐπιτηδεύσεως ἤλθομεν ἐπ’ αὐτὰ καὶ μεθ’ οἷας  
 “ πολιτείας καὶ τρόπων ἐξ οἷων μεγάλα ἐγένετο, ταῦτα  
 “ δηλώσας πρῶτον εἶμι καὶ ἐπὶ τὸν τῶνδε ἔπαινον, νομίζων  
 “ ἐπὶ τε τῷ παρόντι οὐκ ἂν ἀπρεπῇ λεχθῆναι αὐτὰ, καὶ τὸν  
 “ πάντα ὁμιλον καὶ ἀστών καὶ ξένων ξύμφορον εἶναι αὐτῶν  
 10 “ ἑπακούσαι. XXXVII. Χρῶμεθα γὰρ πολιτεία οὐ ζηλούση  
 Those principles are, “ τοὺς τῶν πέλας νόμους, παράδειγμα δὲ  
 freedom, equality of “ μᾶλλον αὐτοὶ ὄντες τινὶ ἢ μιμούμενοι ἐτέ-  
 rights, and a liberal “ ρους. καὶ ὄνομα μὲν διὰ τὸ μὴ ἐς ὀλίγους 2  
 spirit: no privileged “ ἄλλ’ ἐς πλείονας οἰκεῖν δημοκρατία κέκληται·  
 castes engross all ho- “ μέτεστι δὲ κατὰ μὲν τοὺς νόμους πρὸς τὰ  
 15 nore, no degraded  
 ones are deprived of  
 the benefits of equal

2. ἐκτίθη ἕκαστα c. 3. ἡμυνόμεθα G.e. 5. ἤλθον B.F.H.N.V.h. Poppo.  
 6. ἐξ οἷων] om. g. 7. μεγάλων A.B.h. 9. ξύμφορον d. 10. ἑπακούσαι αὐτῶν  
 C.G.L.O.P.e. 48. 12. μᾶλλον αὐτοὶ A.B.C.E.F.G.H.K.L.O.P.Q.V.c.d.e.f.  
 g.h.i. Haack. Poppo. Goell. Bekk. vulgo αὐτοὶ μᾶλλον. τινὶ A.B.E.F.H.K.  
 N.V.c.g. Haack. Poppo. Goeller. Bekk. C.G. et ceteri τισίν. ἐτέρους μιμού-  
 11. μνοι V. ἐτέρους] καὶ ἐτέρους i. 13. μὴ] om. pr. G. 14. πλείονας G.e.  
 ἢ  
 οἰκεῖν G. ἡκεῖν Q. ἡκειν L.O.N. ἡκειν 48. cum schol. ἐρχέσθαι τὴν ἀρχήν.

growth. In this sense Polybius applies the term to the sea in a calm, θαλάσση γαλήνῃ καὶ καθεστηκυῖα. XXII. 14, 10. and Herodotus to the gradual subsiding of disorder, ἐπεὶ κατίστη ὁ θόρυβος. III. 80, 1.

3. βάρβαρον ἢ "E. π.] Agnoscit Th. Mag. in βαρβαρικός. WASS.

"Ελληνα πόλεμον] The use of the word Ἑλλάς as an adjective with feminine substantives is well known; but Ἑλλήν as a masculine adjective is very rare. Göller compares Σκύθην ἐς οἶμον in Æschyl. Prometh. 2. There seems to be no reasonable doubt as to the genuineness of the present text.

14. ἐς πλείονας οἰκεῖν] Compare for the sentiment VI. 39. Herodot. III. 80. Οἰκεῖν denotes not merely the physically inhabiting, but the act of dis-

posing and directing the concerns of our daily life in the place of our ordinary habitation; in the same sense as the term "life" and "to live" expresses not only physical existence, but the manner in which we act in that existence. Οἰκεῖν ἐς πλείονας then signifies, to form institutions and to direct our views for the benefit of the mass of the community. Compare I. 17, 1. and Herodot. IV. 179, 3. and Xenophon, Hellenic. IV. 8, 5. Τῆμος, καὶ Αἰγαί, καὶ ἄλλα γὰρ χωρία δύνανται οἰκεῖν.

δημοκρατία] Vid. VI. 89, 4. Æschylum Suppl. 706. Demosth. pag. 155. Eurip. Phœniss. 540. Suppl. 405. Platonem Menex. p. 519. A. WASS.

15. μέτεστι—ισον] Thom. Mag. in μέλει. DUKER.

ATHENS. A. C. 431, 0. Olymp. 87. 2.

law; no intolerance requires that every one's manners and habits should be conformed to its own model. Yet liberty is not license: and they who fear no tyranny, and are subject to no arbitrary restraint, are deeply influenced by the fear of the laws, and submit willingly to the restraint of the principles of justice and generosity.

“ ἴδια διάφορα πᾶσι τὸ ἴσον, κατὰ δὲ τὴν  
 “ ἀξίωσιν, ὡς ἕκαστος ἔν τῳ εὐδοκιμῇ, οὐκ  
 “ ἀπὸ μέρους τὸ πλεῖον ἐς τὰ κοινὰ ἢ ἀπ’  
 “ ἀρετῆς προτιμᾶται, οὐδ’ αὖ κατὰ πεινίαν,  
 “ ἔχων δέ τι ἀγαθὸν δρᾶσαι τὴν πόλιν, ἀξιώ- 5  
 “ ματος ἀφανεία κεκώλυται. ἐλευθέρως δὲ τὰ  
 “ τε πρὸς τὸ κοινὸν πολιτεύομεν καὶ ἐς τὴν  
 “ πρὸς ἀλλήλους τῶν καθ’ ἡμέραν ἐπιτηδεύ-  
 “ μάτων ὑποψίαν, οὐ δι’ ὀργῆς τὸν πέλας, εἰ  
 “ καθ’ ἡδονὴν τι δρᾷ, ἔχοντες, οὐδὲ ἀζημίους 10

2. τινι K.c.d.i. τῷ F.g. et pr. E. cujus in margine manu recenti ἔν τινι, διό  
 ἔγκλινεται. 3. τὰ πλεῖον C.G.L.O.P.d. ἀπ’ om. d.i. 5. τε καὶ ἀγαθὸν g.  
 Post ἀξιώματος deletas tres F. 6. ἀφανία K.M.b. cum Dionysio. 7. πολι-  
 τεύόμενοι L.O. 48. 9. τῶν A.B.N. εἰ M. 10. δρᾶν A.B.M.N.h.

2. οὐκ ἀπὸ μέρους] I agree with Göl-  
 ler that we must not by these words  
 understand any distinctions of race,  
 because such were observed at Athens  
 as well as elsewhere, and the μέτοικοι  
 were no more eligible to offices at  
 Athens than the περίοικοι at Lacedæ-  
 mon. By ἀπὸ μέρους are meant, I be-  
 lieve, distinctions of fortune or party  
 amongst those who are equally citizens.  
 The Athenians boasted that men  
 amongst them were appointed to public  
 offices either by lot, which assumed an  
 equal fitness in every man, or where  
 any choice was exercised, that it was  
 made, in Aristotle's language, ἀριστιν-  
 δην, and not πλουτινδην. Probably also  
 ἀπὸ μέρους includes also distinctions of  
 mere party or faction; as, for instance,  
 Themistocles and Aristides, although  
 of the most opposite parties, were em-  
 ployed in the public service together;  
 and so afterwards Cleon and Demo-  
 sthenes, Nicias, Alcibiades, and La-  
 machus.

4. οὐδ’ αὖ κατὰ πεινίαν, ἔχων δέ—κε-  
 κώλυται] Dionys. Halic. pag. 133. Vid.  
 Platonem Alcib. p. 431. d. WASS.—  
 Κατὰ πεινίαν is equivalent to πίνης μὲν  
 ὢν; “Nor again on account of his  
 “poverty, although he is able to do  
 “the state service, does the obscurity  
 “of his condition exclude him.”

7. καὶ ἐς τὴν πρὸς ἀλλήλους κ. τ. λ.]  
 “And as to any mutual jealousy of  
 “each other's pursuits and habits, we  
 “are not angry with our neighbour for  
 “pleasing himself; nor wearing a look  
 “of offence, which, though harmless in  
 “effect, is yet troublesome and pain-  
 “ful.” Such I believe to be the true  
 sense of this passage; for the construc-  
 tion, πολιτεύομεν, or some analogous  
 verb, such as διατρώμεθα, must be re-  
 peated after ὑποψίαν. There is through-  
 out this part of the speech a covert  
 allusion to the Lacedæmonians, which  
 must be understood in order to soften  
 the apparent abruptness with which the  
 idea ἐς τὴν πρὸς ἀλλήλους ὑποψίαν is  
 introduced: “And as for that jealousy  
 “with which the Lacedæmonians re-  
 “gard any man who pleases himself,  
 “we do not at all sympathise in it.”  
 Ἀζημίους may be well applied to the  
 censorious looks of an individual, as it  
 might be said of the censoria notatio at  
 Rome, “nihil fere damnato nisi rubo-  
 “rem adfert.” (Cicero de Repub. IV.  
 6.) And although it generally is used  
 in a passive sense, “one who suffers  
 “no penalty,” yet the analogy of ἀσι-  
 νής, and many other similar adjectives,  
 justifies us in ascribing to it an active  
 sense also.

[Göller in his second edition under-

ATHENS. A. C. 431, O. Olymp. 87. 2.

- “ μὲν λυπηρὰς δὲ τῇ ὄψει ἀχθιδόνας προστιθέμενοι. ἀνε- 4  
 “ παχθῶς δὲ τὰ ἴδια προσομιλοῦντες τὰ δημόσια διὰ δέος  
 “ μάλιστα οὐ παρανομούμεν, τῶν τε αἰὲ ἐν ἀρχῇ ὄντων  
 “ ἀκροάσει καὶ τῶν νόμων, καὶ μάλιστα αὐτῶν ὅσοι τε ἐπ’  
 5 “ ὠφελείᾳ τῶν ἀδικουμένων κεῖνται καὶ ὅσοι ἄγραφοι ὄντες  
 “ αἰσχύνην ὁμολογουμένην φέρουσι. XXXVIII. καὶ μὴν  
 “ καὶ τῶν πόνων πλείστας ἀναπαύλας τῇ  
 “ γνώμῃ ἐπορισάμεθα, ἀγῶσι μὲν γε καὶ  
 “ θυσίαις διετησίοις νομίζοντες, ἰδίαις δὲ κατα-  
 10 “ σκευαῖς εὐπρεπέσω, ὧν καθ’ ἡμέραν ἡ τέρψις  
 “ τὸ λυπηρὸν ἐκπλήσσει. ἐπεισέρχεται δὲ διὰ 2  
 “ μέγεθος τῆς πόλεως ἐκ πάσης γῆς τὰ πάντα, καὶ ξυμβαίνει  
 “ ἡμῖν μηδὲν οἰκειότερα τῇ ἀπολαύσει τὰ αὐτοῦ ἀγαθὰ  
 “ γιγνόμενα καρποῦσθαι ἢ καὶ τὰ τῶν ἄλλων ἀνθρώπων.  
 15 “ XXXIX. διαφέρομεν δὲ καὶ ταῖς τῶν πολεμικῶν μελέταις  
 “ τῶν ἐναντίων τοῖσδε. τήν τε γὰρ πόλιν κοινὴν παρέχομεν, 2

2. τῇ ἰδίᾳ P.  
 μων d.  
 P. 48.  
 8. μέντοιγε L.  
 P. 48.

4. νόμων μάλιστα i.  
 μέντοι καὶ O. 48.  
 11. ἐπεισέρχεται Bekk.

5. ὠφελίᾳ Bekk.  
 γε om. V.  
 13. οἰκειότερον L.O.P.

7. πόνων] νό-  
 9. παρασκευαῖς  
 15. ταῖσδε Tu-

stands the passage substantially in the same way. “Puto intelligendas esse “voces de severâ Spartanorum inter se “censurâ, quam præcipue seniores in “juniores exercebant, quin etiam inter “se seniores.”]

5. ὅσοι ἄγραφοι ὄντες] Compare Aristotle, Rhet. I. 14, 5.

7. τῇ γνώμῃ] The scholiast explains this word, τῇ ψυχῇ, ἢ τῇ συνέσει. I prefer the first interpretation; “We “have provided many refreshments of “labour for our spirits.” With respect to what follows, a dative case again occurs joined with the verb νομίζω, in III. 82, 18. εὐσεβείᾳ μὲν οὐδέτεροι ἐνόμ- μίζον; and Herodot. IV. 117, 1. φωνῇ —νομίζουσι Σκυθικῇ. The same verb in the same sense is also found with an accusative case, as in Pindar, Isthm. II. 55. ἵπποτροφίας νομίζων; and in Herod. IV. 183, 6. γλῶσσαν—νενομί-

κασι: for as Schweighæuser well observes, νομίζειν is the same thing as ἐν νόμῳ ποιῆσθαι, so that γλῶσσαν νομίζειν is, “To have a language fami- “liar and habitual to oneself.” With the dative case the common explanation is to understand χρῆσθαι, which seems to me improbable; for then χρῆσθαι would be an integral part of the expression, which could no more be omitted than κελύοντες τῷ νόμῳ could be written for κελύοντες χρῆσθαι τῷ νόμῳ. What the true explanation may be I do not venture to conjecture.

11. ἐκπλήσσει] Thom. Mag. hic et infr. c. 87, 5. exponit ἐκβάλλει. add. ibi Schol. et Æschyl. Prometh. 134.— DUKER.

12. πάσης γῆς] Hæc fuse persequitur Isocrates Paneg. p. 70. WASS.

ATHENS. A.C. 431, O. Olymp. 87. 2.

- Nor are they anxious, like their rivals, to involve their resources in mystery; nor do they deem that courage can only be acquired by a life of misery and toil. And yet experience has shewn that the gay and happy citizens of Athens will brave danger as fearlessly as the stiff and disciplined Lacedæmonians, with all their boasted severity and hardness.
- 3 “καὶ οὐκ ἔστιν ὅτε ξηνηλασίαις ἀπείργομέν  
 “τινα ἢ μαθήματος ἢ θαύματος, ὃ μὴ κρυφθὲν  
 “ἂν τις τῶν πολεμίων ἰδὼν ὠφεληθεῖν, πι-  
 “στεύοντες οὐ ταῖς παρασκευαῖς τὸ πλεόν καὶ  
 “ἀπάταις ἢ τῷ ἀφ’ ἡμῶν αὐτῶν ἐς τὰ ἔργα  
 “εὐψύχω· καὶ ἐν ταῖς παιδείαις οἱ μὲν ἐπι-  
 “πόνῳ ἀσκήσει εὐθὺς νέοι ὄντες τὸ ἀνδρεῖον  
 “μετέρχονται, ἡμεῖς δὲ ἀνειμένως διαιτώμενοι  
 “οὐδὲν ἦσσαν ἐπὶ τοὺς ἰσοπαλεῖς κινδύνους  
 3 “χωροῦμεν. τεκμήριον δέ· οὔτε γὰρ Λακεδαι- 10  
 “μόνιοι καθ’ ἐκάστους, μετὰ πάντων δ’ ἐς τὴν  
 “γῆν ἡμῶν στρατεύουσι, τὴν τε τῶν πέλλας αὐτοὶ ἐπελθόντες  
 “οὐ χαλεπῶς ἐν τῇ ἀλλοτρίᾳ τοὺς περὶ τῶν οἰκείων ἀμυνο-  
 4 “μένους μαχόμενοι τὰ πλείω κρατοῦμεν. ἀθρόα τε τῇ  
 “δυνάμει ἡμῶν οὐδεὶς πω πολέμιος ἐνέτυχε διὰ τὴν τοῦ 15  
 “ναυτικοῦ τε ἅμα ἐπιμέλειαν καὶ τὴν ἐν τῇ γῇ ἐπὶ πολλὰ  
 “ἡμῶν αὐτῶν ἐπίπεμψιν· ἣν δέ που μορίῳ τινὶ προσμίζωσι,

3. πιστεύσαντες g. 5. αὐτῶν] om. P. 6. ἐπὶ πόνῳ καὶ ἀσκήσει H. ἐπὶ  
 πόνῳ ἀσκήσει K. 9. ἦσαν d. 11. καθ’ ἑαυτοὺς marg. Florentinæ Vinariensis.  
 † καθ’ ἐκάστους† Porro. μεθ’ ἀπάντων C.I.L.O. 48. 12. στρατεύονται  
 L.O.P. 48. 16. ἐπὶ πολλὰ] om. e. 17. πω e.

1. ξηνηλασίαις] Huc respicit Plutarchus Lycurgo, p. 36. ubi legendum γυναικὸς ἱερᾶς, non ἱερῶς. vid. Aristot. Polit. II. 9. WASS. De ξηνηλασίᾳ Lacedæmoniorum vid. I. 144. 2. et Spanh. ad Aristoph. Ran. 461. DUKER.

11. καθ’ ἐκάστους] This is, I have no doubt, the genuine reading; nor would the proposed correction, καθ’ ἑαυτοὺς, convey the same meaning. Thucydides chose to say Λακεδαιμόνιοι rather than Πελοποννησίοι, because the Lacedæmonians were particularly the objects of his comparison: but he adds καθ’ ἐκάστους, meaning that the Lacedæmonians would not attack Athens with the single force of any one state of the confederacy, but required the aid of all together with their own force. Καθ’ ἑαυτοὺς would refer to the Lacedæ-

monians alone; καθ’ ἐκάστους means, that they did not send the Boeotians singly, nor the Corinthians singly, but that they went with the Corinthians and Boeotians and all the other confederate states together.

12. αὐτοὶ ἐπελθόντες] “By ourselves” alone,” opposed to μετὰ πάντων. Compare ch. 65. at the end, τῶν Πελοποννησίων αὐτῶν.

17. ἡμῶν αὐτῶν ἐπίπεμψιν] “Our own” native force is dispatched on so many “different services.” He means to say; “Even by land our force is necessarily divided, because we cannot, like the Lacedæmonians, employ a “force made up of our allies with only “an Athenian commander at their “head, but are forced to employ our “own citizens wherever a military force

ATHENS. A. C. 431, 0. Olymp. 87. 2.

“κρατήσαντες τέ τινας ἡμῶν πάντας αὐχοῦσιν ἀπεῶσθαι  
 “καὶ νικηθέντες ὑφ’ ἀπάντων ἡσῆσθαι. καίτοι εἰ ῥαθυμίας  
 “μᾶλλον ἢ πόνων μελέτη καὶ μὴ μετὰ νόμων τὸ πλεῖον ἢ  
 “τρόπων ἀνδρίας ἐθέλομεν κινδυνεύειν, περιγίγνεται ἡμῶν  
 5 “τοῖς τε μέλλουσιν ἀλγεινοῖς μὴ προκαμνεῖν, καὶ ἐς αὐτὰ  
 “ἐλθοῦσι μὴ ἀτολμοτέρους τῶν αἰεὶ μοχθούντων φαίνεσθαι,  
 Further, Athens has united literature and philosophy with the highest martial heroism. She considers no  
 “XL. καὶ ἔν τε τούτοις τὴν πόλιν ἀξίαν εἶναι  
 “θαυμάζεσθαι καὶ ἔτι ἐν ἄλλοις. φιλοκαλοῦ-  
 “μὲν γὰρ μετ’ εὐτελείας καὶ φιλοσοφούμεν

1. τε] om. C.G.L.N.O.P.V.e. 48. αὐχοῦνται 48. 2. ἡττησθαι P.  
 3. κατὰ d. τὸ πλεόν C.G.L.O.e.f. 4. ἐθέλομεν C.E.I. Bekk. A.B.F.G. et  
 vulgo ἐθέλομεν. 5. τε τοῖς A.E.F.H.K.V.c. προσκάμνειν d. 6. ἐλθοῦσι  
 τὰ πράγματα μὴ f. ἀτολμοτέροις H.P.Q.V. et corr. F.G. 7. καὶ] om. g.  
 8. φιλοκαλοῦμεν γὰρ A.B.F.H.Q.e. C.E.G. et ceteri φιλοκαλοῦμεν τε γὰρ.  
 9. εὐτελείας A.

“is wanted.” Hence the popularity of Cleon’s proposal, when he engaged to capture Sphacteria without calling upon the services of any heavy-armed Athenian.

3. καίτοι εἰ ῥαθυμία μᾶλλον κ. τ. λ.] These words connect with the earlier part of the chapter, καὶ ἐν ταῖς παιδείαις—χωροῦμεν; and all the rest, from τεκμήριον δέ, down to ὑφ’ ἀπάντων ἡσῆσθαι, is a sort of parenthesis. Μετὰ νόμων—ἀνδρίας “With a courage arising from disposition, and not “from laws and institutions.” Περιγίγνεται ἡμῶν “We have this advantage.” It seems to me that περιγίγνεται is used in something of a double sense, combining the two notions of “there is a result,” and “a “favourable or advantageous result.” “If we are as brave as our rivals, and “yet do not take so much pains to “become so, we gain in consequence the “united advantages of escaping toil “and hardship by anticipation, of being “equally daring when the trial comes, “and of combining enjoyments of another description, (taste and philosophy) to which our rivals are wholly “strangers.” Compare ch. 87, 7. περιγίγνεται πλήθος νεῶν, where the notion is that of “a balance in our favour; a “surplus on our side of the account:”

and I. 144, 4. IV. 73, 3. where, as in the present passage, the notion of “a result “or consequence” appears the predominant one, that result happening however to be favourable. For the sentiment of τοῖς μέλλουσιν ἀλγεινοῖς μὴ προκαμνεῖν, compare the well known lines in the Agamemnon of Æschylus, 242.

τὸ μέλλον δ’,  
 ἐπεὶ οὐ γένοιτ’ ἂν λύσις, προχαίριτ’ αἶψαν  
 ἴσων δέ τ’ ὅτ’ προστέλειν.

4. ἐθέλομεν] I have now followed Bekker in adopting this reading, as it affords a grammatical and intelligible meaning, which ἐθέλομεν does not. And although Dionysius read ἐθέλομεν, and criticised Thucydides accordingly for writing incorrectly, yet we have no right to assume that Dionysius used a faultless MS. nor do we think ourselves bound to adapt our text of Thucydides to that given in the quotations made by him.

6. ἀτολμοτέροις] In Dionys. est ἀτολμοτέροις. Parum interest, utro modo legatur. DUKER.

8. φιλοκαλοῦμεν—μαλακίας] The moderation and economy of the Athenians of these times is praised by Demosthenes in a well known passage, Olynth. III. p. 35. Reiske, in which he

ATHENS. A. C. 431, 0. Olymp. 87. 2.

citizen too ignorant to have an opinion on public matters; she allows none to abstain from public and political duties. She

“ ἄνευ μαλακίας, πλούτῳ τε ἔργου μάλλον  
 “ καιρῷ ἢ λόγου κόμπῳ χρώμεθαι, καὶ τὸ  
 “ πένεσθαι οὐχ ὁμολογεῖν τινὶ αἰσχρὸν, ἀλλὰ  
 “ μὴ διαφεύγειν ἔργῳ αἷσχιον. ἔνι τε τοῖς

1. πλούτου τε ἔργῳ G.L.N.O.Q. πλούτου τε ἔργου P. πλούτῳ τε ἔρ. B. πλούτῳ τε ἔργῳ V.f.g.h. 2. καιρῷ A.B.C.E.F.K.M.N.V.b.c.e.g. 48. Porro. Goell. Bekk. καιροῦ f. corr. G. et ceteri ἐν καιρῷ. λόγῳ κόμπου d. 3. τινὶ] om. B.h. 4. ἔργῳ] om. pr. G. ἐν A.B.E.F.H. cum Tusano.

contrasts the simplicity of their private houses with the magnificence of their public works: *ἰδίᾳ δ' οὕτω σώφρονες ἦσαν*,—ὥστε τὴν Ἀριστείδου, καὶ τὴν Μιλτιάδου, καὶ τῶν τότε λαμπρῶν οἰκίαν εἴ τις ἄρα οἶδεν ὑμῶν ὅποια ποτ' ἐστίν, ὁρᾷ τῆς τοῦ γείτονος οὐδὲν σεμνοτέραν οὖσαν. Comparing however the expressions here used with what had just preceded them, chap. 38, about the beautiful embellishments and furniture of private houses; and with what immediately follows, *πλούτῳ τε ἔργου μάλλον καιρῷ ἢ λόγου κόμπῳ χρώμεθα*, the words *φιλοκαλοῦμεν μετ' εὐτελείας* may express the good taste of the Athenians in avoiding the gaudy and lavish magnificence of barbaric ornament, and by the beauty of form and proportion exciting a purer and higher pleasure, more cheaply purchased, and therefore more generally accessible. For the *φιλοσοφοῦμεν ἄνευ μαλακίας*, the reproaches constantly thrown out against the cultivation of the understanding by all ignorant nations and individuals, on the pretence that it corrupts the manliness and courage of the national character, are too notorious to require illustration. Grimm tells us in his *Memoirs*, that the old fashioned and ignorant courtiers of Louis the Fifteenth's reign ascribed the disasters of the French arms in the seven years' war to the spread of philosophy, owing to the writings of the “*Economistes*.” Upon which he remarks, that the conduct of the British infantry on the plain of Minden did not seem to favour the notion that philosophy and literature in a nation were injurious to its military spirit.

1. πλούτῳ τε ἔργου μάλλον καιρῷ κ. τ. λ.] If ἐν be rightly omitted before

*καιρῷ*, the sense can only be, “we employ wealth rather as an occasion of action than for a vaunt in talking.” But surely it is harsh to call wealth *ἔργου καιρὸς* in the sense of “a furthance or means of facilitating action.” Nor can I conceive that *καιρῷ* can be used for *ἐς καιρὸν*, “against or for the needs of the season of action.” Is it therefore so certain that the later editors have all done right in agreeing to omit ἐν? Yet as Dobree also agrees with them; I have not ventured to restore it to the text; and there may very possibly be an interpretation of the passage, or a justification of the interpretations actually given, which I have not been able to discover. The *λόγου κόμπῳ*, which is the exact opposite to the *φιλοκαλοῦμεν μετ' εὐτελείας*, is described by Aristotle as making what he calls *βαναυσία καὶ ἀπειροκαλία*, or magnificence degenerated into ostentation; which he says ἐν τοῖς μικροῖς τῶν διαπανημάτων πολλὰ ἀναλίσκει—οὐ τοῦ καλοῦ ἕνεκα, ἀλλὰ τὸν πλοῦτον ἐπιδεικνύμενος. Aristot. *Ethic.* IV. 2, 20. *Αἷσχιον* immediately below is used in the sense of *αἰσχρὸν μάλλον*. “That rather is disgraceful.” Compare III. 63, 8. and VIII. 27, 3. where *αἷσχιον* is again used in the same sense.

4. ἔνι τε τοῖς αὐτοῖς κ. τ. λ.] “We do not conceive that civil society needs to be divided into two distinct castes; the one wholly devoted to the care of the state, (like the *φύλακες* of Plato's *Utopia*) and maintained by the labour of a vassal people, like the Spartans with their *Helots*; the other degraded to the exclusive pursuit of trade or labour, and held unfit to concern themselves with any higher objects. With us the statesman does not lay

trusts not to igno- " αὐτοῖς οἰκείων ἅμα καὶ πολιτικῶν ἐπιμέλεια,  
 5 rance for courage and " καὶ ἐτέροις πρὸς ἔργα τετραμμένοις τὰ πολι-  
 self-devotion; she " τικὰ μὴ ἐνδεῶς γινῶναι· μόνοι γὰρ τὸν τε  
 seeks not selfish ends " μηδὲν τῶνδε μετέχοντα οὐκ ἀπράγμονα ἀλλ'  
 in bestowing her " ἀχρεῖον νομίζομεν, καὶ αὐτοὶ ἦτοι κρίνομεν  
 friendship; but deems " γε ἡ ἐνθυμούμεθα ὀρθῶς τὰ πράγματα, οὐ  
 theirs the most heroic " τοὺς λόγους τοῖς ἔργοις βλάβην ἡγούμενοι,  
 patriotism, who, best " ἀλλὰ μὴ προδιδασθῆναι μᾶλλον λόγῳ πρό-  
 appreciating their own " τερον ἢ ἐπὶ ᾧ δεῖ ἔργῳ ἐλθεῖν. διαφερόντως 4  
 happiness, will yet " γὰρ δὴ καὶ τότε ἔχομεν ὥστε τολμᾶν τε οἱ  
 cheerfully sacrifice it " αὐτοὶ μάλιστα καὶ περὶ ὧν ἐπιχειρήσομεν  
 10 for their country's " ἐκλογίζεσθαι· ὁ τοῖς ἄλλοις ἀμαθία μὲν θράσος, λογισμὸς  
 good; and that the  
 truest friendship which  
 is cemented by kind-  
 ness, given unhesitat-  
 ingly and unupbrak-  
 ingly.

2. πολεμικὰ L.g. 4. τῶνδε] τῶν τε f.g. τῶν I. 5. καὶ οἱ αὐτοὶ C.G.L.  
 O.P.e. 48. 7. ἡγούμεθα g. 8. προσδιδασθῆναι d. διδασθῆναι e. ἐν λόγῳ Q.  
 9. ἐπὶ τὰ δ L.O. 48. 10. δὴ] δεῖ A.h. 11. μάλιστα] om. 48. 12. ἀμαθία A.C.

"aside his humbler duties and em-  
 ployments; nor is the mechanic  
 thought incapable of forming a judg-  
 ment on public affairs. We consider  
 no man to be so incapable; nay, we  
 do not allow that or any other plea to  
 be urged as an excuse for a member  
 of civil society taking no part in  
 that society's concerns. If we, the  
 people at large, cannot originate or  
 direct public measures, we can at  
 least judge of their merit or demerit,  
 as many are competent critics of  
 poetry who have not the faculty of  
 being poets themselves. Nor do we  
 think that our measures are less wise  
 or vigorous, because they are pre-  
 viously discussed by the eloquence of  
 our orators; but we apprehend that  
 they would suffer far more from  
 being undertaken in blind ignorance,  
 without any previous discussion about  
 them." Such I believe to be the  
 exact sense of this passage, when the  
 meaning is fully developed, and ex-  
 pressed in language with which we are  
 familiar. The last clause, οὐ τοὺς λόγους  
 τοῖς ἔργοις βλάβην ἡγούμενοι, refers to  
 the Lacedæmonian horror of eloquence  
 and long speeches. Κρίνομεν γε ἡ ἐν-  
 θυμούμεθα, "We can judge at any rate,

"if we cannot frame or contrive." The  
 particle γε always expresses the most  
 certain part of an alternative, although  
 the two things be not placed in the  
 same order as in English. Compare  
 Aristotle, Eth. Nic. I. 8, 7. ἐν γέ τι ἡ τὰ  
 πλεῖστα κατορθοῦν. "They must be  
 right on some point at any rate, if  
 not on most points." Κρίνομεν is  
 that power of deciding on measures  
 proposed by the executive government,  
 which was thought by the highest au-  
 thorities in Greece to be best entrusted  
 to the people at large assembled in their  
 ἐκκλησία. Compare Aristotle, Polit. III.  
 7. p. 105, &c. ed. Oxford, 1810. and  
 Thucyd. VI. 39, 1. Αὐτοὶ is "we our-  
 selves," i. e. the people at large, as  
 distinguished from their statesmen and  
 orators. Ἐνθυμούμεθα expresses the  
 forming plans or measures, the turning  
 them over in the mind; as VIII. 68, 1.  
 Antiphon is said to have been κράτιστος  
 ἐνθυμηθῆναι, καὶ ἂν γνώη εἰπεῖν.

12. ὁ τοῖς ἄλλοις κ. τ. λ.] I hope that  
 it is not unbecoming to experience  
 changes of opinion in a successive  
 review of passages like this. As they  
 are not grammatical, every interpreter  
 must invent something of a theory of  
 his own in order to explain them, and



- 5 " δὲ ὄκνον φέρει. κράτιστοι δ' ἂν τὴν ψυχὴν δικαίως κρι-  
 " θεῖεν οἱ τὰ τε δεινὰ καὶ ἡδέα σαφέστατα γινώσκοντες, καὶ  
 6 " διὰ ταῦτα μὴ ἀποτρεπόμενοι ἐκ τῶν κινδύνων. καὶ τὰ ἐς  
 " ἀρετὴν ἡναντιώμεθα τοῖς πολλοῖς· οὐ γὰρ πάσχοντες εὖ  
 7 " ἀλλὰ δρῶντες κτώμεθα τοὺς φίλους. βεβαιότερος δὲ ὁ  
 " δράσας τὴν χάριν ὥστε ὀφειλομένην δι' εὐνοίας ᾧ δέδωκε

1. δ' ἂν εἰκότως τὴν ψυχὴν κριθεῖεν L.O.P. 48. δ' ἂν ψυχὴν δ. κρ. C.e. δ' ἂν  
 τὰς ψυχὰς δ. κρ. f. δικαίως] εἰκότως G. 2. σαφέστατα] om. c.f. 6. δι'  
 εὐνοίας] om. A.

these being exceedingly uncertain, it is not wonderful that the mind should afterwards reject what is at first considered an adequate solution. The sense of the present passage is clear, the only question is how to explain with the least violation of the rules of the language the anomalous use of the relative *ὁ*. The old way would have been, I think, to call it an accusative case governed by *κατὰ* understood; the later editors take it as a nominative, and supply *τοῦνάντιον γίγνεται*, supposing that the following words *ἀμαθία μὲν—φέρει* are the explanation of the word *τοῦνάντιον*, and substituted here in the place of it. That is, in other words, we must consider the clause *ἀμαθία—φέρει* as a single logical term, which is predicated of *ὁ τοῖς ἄλλοις; ὁ τοῖς ἄλλοις* signifying, "the relations of reflection and enterprize to each other in the case of other men." And of these relations it is stated that they have this character, "Ignorance makes men bold, but reflection makes them cowards." Grammatically speaking then we must supply some such verb as *ἔχει* *ὥδε* to the relative *ὁ*, and consider the next clause as an explanation of the word *ὥδε*. Or rather perhaps we should say that there is no grammatical construction; that the verb which should have followed *ὁ* has been omitted, and another construction substituted in its place which is irreconcilable with the former construction, and which requires instead of the nominative *ὁ*, the conjunction *ὅπου*, "whereas."

3. *ἐς ἀρετὴν*] "Goodness," as opposed to courage and intellectual attainments, of which he had spoken before.

And goodness is often used to signify "kindness, beneficence," as those are the most popular of all virtues. That "virtue" in English has not this meaning, is owing to its being a foreign word, and introduced from books where its sense had been more precise and philosophical. And it is remarkable, that Aristotle in his *Rhetoric*, where he adopts the popular notions, defines *ἀρετὴ* to be *δύναμις εὐεργετικὴ*, a wholly different definition from the more philosophical one given in the *Ethics*. See *Rhetor.* I. 9, 2.

4. *οὐ γὰρ πάσχοντες*] Compare III. 55, 1. *οὐς εὖ παθὼν τις προσηγάγετο ἐνυμμάχους*.

5. *βεβαιότερος*] Vid. Wakefield. *Silv. Crit.* 4. pag. 120. ΒΕΚΚ.

6. *ὥστε ὀφειλομένη—σῶ[ειν]* This is well illustrated by a well known passage in Aristotle, *Eth. Nic.* IX. 7, 1. which has been aptly quoted by Gøller and Mr. Bloomfield. *Οἱ δ' εὐεργέται τοὺς εὐεργετηθέντας δοκοῦσι μᾶλλον φιλεῖν ἢ οἱ εὖ παθόντες τοὺς δράσαντας* \* \* \* *τοῖς μὲν οὖν πλείστοις φαίνεται, ὅτι οἱ μὲν ὀφείλουσι τοῖς δὲ ὀφείλονται. Καθότι οὖν ἐπὶ τῶν δανείων οἱ μὲν ὀφείλοντες βούλονται μὴ εἶναι οἷς ὀφείλουσιν, οἱ δὲ δανείσαντες καὶ ἐπιμέλονται τῆς τῶν ὀφειλόντων σωτηρίας· οὕτω καὶ τοὺς εὐεργετήσαντας βούλεσθαι εἶναι τοὺς παθόντας, ὥς κοινοῦμένου τὰς χάριτας, τοῖς δ' οὐκ εἶναι ἐπιμελὲς τὸ ἀνταποδοῦναι.* All the Greek expressions, *ἔχειν χάριν, κατατίθεσθαι χάριν, &c.* are borrowed from the business of banking: and as a man is anxious to support his banker's credit, that he may not lose the money which he has put into his hands; so the obliger is here said to be a sure friend to the obliged, in order



ATHENS. A.C. 431, O. Olymp. 87. 2.

“σώζειν· ὁ δ’ ἀντοφείλων ἀμβλύτερος, εἰδὼς οὐκ ἐς χάριν  
 “ἀλλ’ ἐς ὀφείλημα τὴν ἀρετὴν ἀποδώσων. καὶ μόνοι οὐ τοῦ 8  
 “ζυμφέροντος μᾶλλον λογισμῷ ἢ τῆς ἐλευθερίας τῷ πιστῷ  
 “ἀδεῶς τινὰ ὠφελούμεν. XLI. ζυνελὼν τε λέγω τὴν τε

5 So then as a nation “πᾶσαν πόλιν τῆς Ἑλλάδος παίδευσιν εἶναι,  
 Athens is the school “καὶ καθ’ ἕκαστον δοκεῖν ἂν μοι τὸν αὐτὸν  
 of Greece; and her “ἄνδρα παρ’ ἡμῶν ἐπὶ πλείστ’ ἂν εἶδῃ καὶ  
 individual citizens are the most accomplished

1. δὲ αὐτὸς ὀφείλων L.O. 48. βραδύτερος G. 2. ὀφλήμα L.O.c.  
 ἀποδώσειν L.P. οὐί οἱ A. 6. δοκεῖ K. 7. πλείστ’ ἂν εἶδῃ B.C.E.F.  
 H.I.K.M.g. Haack. Poppo. Goell. Bekk. πλείστ’ ἂν ἦδῃ N. πλείστ’ ἂν ἦδῃ  
 G.L.O.P.Q.i. 48. πλείστον ἂν εἶδῃ A.V. πλείστον ἂν εἶδῃ h. vulgo πλείστ’ εἶδῃ.

that he may be both able and willing to return the obligation hereafter. The construction of the particular words is however doubtful. The scholiast interprets the passage thus: “So that he “on whom he has benevolently conferred the kindness, may retain it in “his memory.” But δὲ εὐνοίας may be joined with σώζειν, and the sense may be, “So as to keep alive the obligation “by means of good-will exhibited “towards the person on whom he has “conferred it.” And this version I am inclined to prefer to any other, and Goller in his second edition interprets the passage in the same way. He has confirmed it by a most apposite quotation from Plutarch’s Life of Flamininus; where Flamininus is said to be τοῖς εὐεργετηθεῖσι διὰ παντὸς ὥσπερ εὐεργίταις εὖνους, καὶ πρόθυμος ὡς κάλλιστα τῶν κτημάτων τοὺς εὐ πεπονθότας ὑπ’ αὐτοῦ περιεῖπειν αἰεὶ καὶ σώζειν. In the words that immediately follow, τὴν ἀρετὴν ἀποδώσων, ἀρετὴ has again the sense of goodness and kindness, as in the earlier part of the sentence.

3. τῆς ἐλευθερίας τῷ πιστῷ] i. e. ἐλευθεριότητι, as it is explained by Schneider; Lexicon, ἐλευθεριότης. “With the “free and confiding spirit inspired by “the consciousness of our liberty, and “which best becomes a free man.”

7. παρ’ ἡμῶν] i. e. ἐξ ἡμῶν παρελθόντα. “From amongst us; of our “people.” Compare Antigone, 966 and 1123. where παρ’ ἡμῶν Ἰσμηνοῦ ρείθρων is properly “presenting itself to us “from the streams of Ismenus.” We have seen that the preposition ἐκ in the

same manner takes the place of ἐν, and that the Latin “ab” is used in the same signification. See note on I. 64, 1. For whatever exists in a place, presents itself to our eyes or our minds from that place. Τὸ σῶμα παρέχασθαι ἐπὶ πλείστ’ εἶδῃ. “To be at the state’s service” (literally, “to offer his person;” for σῶμα means more than the mere bodily powers, as in the similar passage in Herodotus, I. 32, 14. ἀνθρώπου σῶμα ἐν οὐδὲν αἰταρκές ἐστι.) “for the most “various kinds of action.” Μετὰ χαρίτων μάλιστα εὐτραπέλους. “With the “happiest versatility.” Compare what Florizel says to Perdita in the Winter’s Tale:

What you do  
 Still betters what is done. When you  
 speak, sweet,  
 I’d have you do it ever; when you sing,  
 I’d have you buy and sell so; so give alms;  
 Pray so; and for the ordering your affairs,  
 To sing them too. When you do dance, I  
 wish you  
 A wave o’ the sea, that you might ever do  
 Nothing but that; move still, still so, and  
 nothing  
 No other function. Each your doing,  
 So singular in each particular,  
 Crowns what you’re doing in the present  
 deeds,  
 That all your acts are queens.

ἐπὶ πλείστ’ ἂν εἶδῃ] Sic Thucyd. I. 136, 6. ἐκείνων δ’ ἂν, εἰ ἐκδοίη αὐτὸν—σωτηρίας ἀν τῆς ψυχῆς ἀποστερήσαι. Aristoph. Nubib. 1052. Εἰ γὰρ πονηρὸν ἦν, “Ὀμηρος οὐδέποτε” ἂν ἐποίει τὸν Νέστορ ἀγορητὴν ἂν. Plura e Demosthene et Luciano sunt in Lexicis. DUKER.

ATHENS. A. C. 431, 0. Olymp. 87. 2.

- specimens of the human race. Nor is this idle boasting; for experience and reality are its warrant. The power and the protection of Athens are felt in every land; and the fears or gratitude of mankind are the noblest evidence of her greatness. And such a country well deserves that her children should die for her.
- 2 “μετὰ χαρίτων μάλιστ’ ἂν εὐτραπέλως τὸ  
 “σῶμα αὐταρκες παρέχεσθαι. καὶ ὥς οὐ  
 “λόγων ἐν τῷ παρόντι κόμπος τάδε μᾶλλον  
 “ἢ ἔργων ἐστὶν ἀλήθεια, αὐτὴ ἡ δύναμις τῆς  
 “πόλεως, ἣν ἀπὸ τῶνδε τῶν τρόπων ἐκτησά- 5  
 “μεθα, σημαίνει. μόνη γὰρ τῶν νῦν ἀκοῆς  
 “κρείσσων ἐς πείραν ἔρχεται, καὶ μόνη οὔτε  
 “τῷ πολεμῷ ἐπελθόντι ἀγανάκτησιν ἔχει ὑφ’  
 “οἷων κακοπαθεῖ, οὔτε τῷ ὑπηκόῳ κατὰμεμψιν  
 4 “ὥς οὐχ ὑπ’ ἀξίων ἄρχεται. μετὰ μεγάλων δὲ 10  
 “σημείων καὶ οὐ δὴ τοι ἀμάρτυρόν γε τὴν δύναμιν παρα-  
 “σχόμενοι τοῖς τε νῦν καὶ τοῖς ἔπειτα θαυμασθησόμεθα, καὶ  
 “οὐδὲν προσδεόμενοι οὔτε Ὀμήρου ἐπαινέτου οὔτε ὅστις  
 “ἔπεισι μὲν τὸ αὐτίκα τέρψει, τῶν δ’ ἔργων τὴν ὑπόνοιαν ἡ  
 “ἀλήθεια βλάψει, ἀλλὰ πᾶσαν μὲν θάλασσαν καὶ γῆν 15  
 “ἐσβατὸν τῇ ἡμετέρᾳ τόλμῃ καταναγκάσαντες γενέσθαι,

3. λόγου N.V. μᾶλλον τάδε F. 4. αὐτὴ A.B.E.F.G.H.K.N.Q.V. Poppo. Goell. Bekk. C. et vulgo αὐτῇ. 6. ἀκοῆς τῶν νῦν e. 7. κρείσσων C.I.L.Ö.P. 8. πολέμῳ Lex. Seg. p. 334. 8. ὑφ’ οἷων κακοπαθεῖ] om. l. 10. ὥς] ἔως A.E.F.h. ἔρχεται B.h. 11. γε] τε B.g. 14. ἔπεισι] ἔπεισι A. ἡ ὑπόνοια τὴν ἀλήθειαν L.Q. (Vid. Coraën Plutarch. 2. p. 363.) τὴν ὑπόνοιαν ἀλήθεια O.P. 48.

8. ἀγανάκτησιν ἔχει] “Occasions indignation.” Literally, “has no indignation for an invading enemy to feel; contains nothing to excite indignation in him.” For this use of ἔχει in the sense of παρέχει, see the note on I. 9, 2.

11. οὐ δὴ τοι ἀμάρτυρόν γε] Λόγος ἀμάρτυρος was the term applied to those speeches in courts of judgment which rested merely upon arguments, and had no evidence to support their statements. See Isocrates against Euthynus. Ἀμάρτυρος then seems to have been a well known term in the courts for a cause that rested merely on the party's own assertions, and hence the emphasis which is here laid on it.

14. τῶν δ’ ἔργων τὴν ὑπόνοιαν—βλάψει] “The truth of the facts will be injurious to the impression conceived of

“them: our magnificent notions will “be destroyed by the touch of truth.” Mr. Bloomfield well observes that τῶν ἔργων should be taken both with τὴν ὑπόνοιαν and ἡ ἀλήθεια. “We need no “poet who as far as his verses will go “will give pleasure for the moment, “while as to the deeds really done, our “impression of them will be lessened “when we know the truth of them.” That is to say, that the admiration will have rested on words, ἔπεισι, not on the basis of facts, ἔργων. For the construction, θαυμασθησόμεθα must be repeated from the preceding sentence. The sense of the participles προσδεόμενοι, καταναγκάσαντες, and ἐγκατακίσαντες would be expressed in Latin by “quippe quibus neque Homero laudatōre opus sit; quippe qui coegerimus “et constituerimus.”

ATHENS. A. C. 431, O. Olymp. 87. 2.

“πανταχοῦ δὲ μνημεῖα κακῶν τε κάγαθων αἶδια ξυγκατοι-  
 “κίσαντες. περὶ τοιαύτης οὖν πόλεως οἶδε τε γευναιῶς, 5  
 “δικαιοῦντες μὴ ἀφαιρεθῆναι αὐτὴν, μαχόμενοι ἐτελεύτησαν,  
 “καὶ τῶν λειπομένων πάντα τινὰ εἰκὸς ἐθέλειν ὑπὲρ αὐτῆς  
 5 “κᾶμνεν. XLII. διὸ δὴ καὶ ἐμήκυνα τὰ περὶ τῆς πόλεως,  
 “διδασκαλίαν τε ποιούμενος μὴ περὶ ἴσου  
 “ἡμῖν εἶναι τὸν ἀγῶνα καὶ οἷς τῶνδε μὴδὲν  
 “ὑπάρχει ὁμοίως, καὶ τὴν εὐλογίαν ἅμα ἐφ’  
 “οἷς νῦν λέγω φανεράν σημείους καθιστάς.  
 10 “καὶ εἴρηται αὐτῆς τὰ μέγιστα· ἃ γὰρ τὴν  
 “πόλιν ὕμνησα, αἱ τῶνδε καὶ τῶν τοιῶνδε  
 “ἀρεταὶ ἐκόσμησαν, καὶ οὐκ ἂν πολλοῖς τῶν  
 “Ἑλλήνων ισόρροπος ὥσπερ τῶνδε ὁ λόγος  
 “τῶν ἔργων φανείη. δοκεῖ δέ μοι δηλοῦν 3

1. δὲ] τε K. καλῶν c.f. καὶ ἀγαθῶν G.L.O.P.Q.e.f. ἰδίᾳ A.B.F.H.g.h.  
 ἰδία E. ξυγκατοικήσαντες C.G.H.I.L.M.O.P.e.f. 48. 2. περὶ τῆς τοιαύτης g.  
 οὖν] om. B.g.h. 3. αὐτὴν μὴ ἀφαιρεθῆναι f. 5. δὴ] om. L. 8. ἅμα] om. e.  
 10. αὐτοῖς L.c. αὐτῇ d. 12. ἐκόσμησαν] ὕμνησαν i. πολὺς e.

5. διὸ δὴ—καθιστάς] D. Hal. p. 47.  
 Καὶ εἰ ἐμήκυνα, et omittit vocem ὁμοίως.  
 WASS.

13. ἰσόρροπος ὁ λόγος τῶν ἔργων φανείη] In other cases, as he had just said, τὴν ἐκ τοῦ λόγου ὑπόνοιαν ἡ ἀληθεία βλάπτει, or in other words, ὁ λόγος τῶν ἔργων κρατεῖ. (I. 69, 8.) But here, ὁ λόγος τῶν ἔργων οὐ κρατεῖ μᾶλλον ἢ ἰσόρροπος φαίνεται. “The fame of their actions does not go beyond the actions themselves, but hangs in equal balance with them.” For the construction, ἰσόρροπος τῶν ἔργων, “Their deeds just equipoise,” compare Sophocl. Elect. 87. γῆς ἰσόμειρος ἀήρ “Earth’s equal partner, air;” that is, “they jointly divide the world between them.”

14. δοκεῖ δέ μοι κ. τ. λ.] Pericles here passes from the general merits of those whose eulogy he is pronouncing to the particular merit of their having died for their country. “The greatness of Athens is one clear proof of their

“worth; and another proof of it, in  
 “my judgment, is that very death for  
 “their country which we are now cele-  
 “brating. It is a proof both when it is  
 “the first to give us information of  
 “their worth; (i. e. as Gölle explains  
 “it, when nothing before had been  
 “known of a man;) and when it comes  
 “at the last to confirm the testimony  
 “already borne by a life of virtue. It  
 “is a proof of worth always; for even  
 “they who in other points have done  
 “amiss ought to have their worth in  
 “the wars in their country’s cause set  
 “above every thing else; for their good  
 “has wiped out their evil, and they  
 “have served the whole state rather  
 “than in their private relations been  
 “mischievous.” These explanations of  
 πρώτη τε μνηνύουσα καὶ τελευταία βεβαι-  
 ούσα, and of προτίθεσθαι, are given by  
 Gölle in his second edition; and I  
 adopt them as much better than what I  
 had formerly given. I had confounded  
 πρώτη μνηνύουσα with πρότερον μνηνύουσα.

ATHENS. A. C. 431, O. Olymp. 87. 2.

mies was dearer to them  
 than the fairest prospect which added years  
 4 could offer them; and  
 having gained this,  
 they were content to  
 die; and their last  
 field witnessed their  
 5 brightest glory, undimmed by a single  
 thought of weakness.

“ἀνδρὸς ἀρετὴν πρώτη τε μνηύουσα καὶ τε-  
 “λέυταία βεβαιούσα ἢ νῦν τῶνδε καταστροφή.  
 “καὶ γὰρ τοῖς τὰλλα χεῖροσι δίκαιον τὴν ἐς  
 “τοὺς πολέμους ὑπὲρ τῆς πατρίδος ἀνδραγα-  
 “θίαν προτίθεσθαι· ἀγαθῷ γὰρ κακὸν ἀφανί- 5  
 “σαντες κοινῶς μᾶλλον ὠφέλησαν ἢ ἐκ τῶν  
 “ιδίῳν ἐβλαψαν. τῶνδε δὲ οὔτε πλούτῳ τις  
 “τὴν ἔτι ἀπόλαυσιν προτιμήσας ἐμαλακίσθη,  
 “οὔτε πενίας ἐλπίδι, ὥς κἂν ἔτι διαφυγὼν αὐτὴν πλουτή-  
 “σειεν, ἀναβολὴν τοῦ δεινοῦ ἐποίησατο· τὴν δὲ τῶν ἐναν- 10  
 “τίων τιμωρίαν ποθεινότεραν αὐτῶν λαβόντες, καὶ κινδύνων  
 “ἅμα τόνδε κάλλιστον νομίσαντες, ἐβουλήθησαν μετ’ αὐτοῦ  
 “τοὺς μὲν τιμωρεῖσθαι τῶν δὲ ἐφίεσθαι, ἐλπίδι μὲν τὸ  
 “ἀφανὲς τοῦ κατορθώσειν ἐπιτρέψαντες, ἔργῳ δὲ περὶ τοῦ  
 “ἤδη ὀρωμένου σφίσιν αὐτοῖς ἀξιοῦντες πεποιθέναι, καὶ 15

1. ἀρετὴν] ζωὴ d. ἀρετὴν ζωὴ Tusanus. 3. τὴν] om. K. 4. τῆς] γῆς O.  
 7. πλούτῳ B.F.H.K.M.N.V.b.c.d.e.f.g.h.i. et Haack. Poppo. Goell. vulgo πλού-  
 του, quod retinuit Bekkerus. 8. ἔτι τὴν V. ἔτι] om. corr. F.G. εἰς ἔτι f.  
 9. ὥς] οὐκ Q. ὥς οὐκ ἂν V. κἂν] ἂν K.Q. 12. ἐβουλήθησαν A.B.C.E.F.G.  
 H.K.V.f.g. Haack. Poppo. Goell. Bekk. vulgo ἡβουλήθησαν. μετ’ αὐτοῦ] om.  
 Dionysius, p. 136. 13. ἐφικέσθαι Tusanus.

9. οὔτε πενίας ἐλπίδι κ. τ. λ.] “The  
 “hope of poverty,” i. e. which poverty  
 is apt to entertain, according to Göller;  
 or, “a hope respecting poverty, a hope  
 “on the subject of poverty,” as Mr.  
 Bloomfield understands the construc-  
 tion, and I think rightly. Ποθεινότεραν  
 αὐτῶν “More to be coveted than those  
 “objects; i. e. than the continued en-  
 “joyment of wealth, or its ultimate  
 “acquisition after a long period of  
 “poverty.” Κινδύνων τόνδε κάλλιστον  
 νομίσαντες “Thinking that the hazard  
 “of battle, which was now before them,  
 “was of all others the best worth ven-  
 “turing, (i. e. better worth venturing  
 “than the chances of longer life,) they  
 “wished by risking it to gain the cer-  
 “tainty of vengeance on their enemies,  
 “and to hold their hopes for the future  
 “subject to its issue.” Μετ’ αὐτοῦ, i. e.

καλλίστου τοῦδε κινδύνου. Τῶν δὲ ἐφί-  
 εσθαι, i. e. the objects already stated,  
 the relief of their poverty, or the con-  
 tinued enjoyment of their wealth.—  
 “They wished to look forward to fu-  
 “ture pleasure in life subordinately to  
 “risking their lives first in their coun-  
 “try’s service: if they survived that  
 “venture, then, and not till then, they  
 “would indulge their own individual  
 “hopes of future happiness.” The  
 Latin language will express the writer’s  
 meaning more clearly: “Ita volebant  
 “futura vitæ commoda expetere, si ho-  
 “nestissimum illud pugnae periculum,  
 “quo hostes ulcisci cuperent, prius  
 “subiissent.”

13. τιμωρεῖσθαι] Vid. Euripidem  
 Orest. 1164. confer eundem Suppl. 857.  
 WASS.

“ ἐν αὐτῷ τὸ ἀμύνεσθαι καὶ παθεῖν μᾶλλον ἡγησάμενοι ἢ τὸ  
 “ ἐνδόντες σώζεσθαι, τὸ μὲν αἰσχροὺν τοῦ λόγου ἔφυγον, τὸ  
 “ δ’ ἔργον τῷ σώματι ὑπέμειναν, καὶ δι’ ἐλαχίστου καιροῦ  
 “ τύχης ἅμα ἀκμῇ τῆς δόξης μᾶλλον ἢ τοῦ δέους ἀπηλλά-  
 5 “ γησαν. XLIII. Καὶ οἶδε μὲν προσηκόντως τῇ πόλει

Let us follow their ex-  
 ample, contemplating  
 our country's great-

“ τοιοῖδε ἐγένοντο· τοὺς δὲ λοιποὺς χρὴ ἀσφα-  
 “ λεστέραν μὲν εὐχεσθαι, ἀτολμοτέραν δὲ

1. τὸ A.B.E.F.G.K.d.e.g.h.i. Parm. Poppo. Bekk. C. pr. G. et vulgo τῷ.  
 ἀμύνεσθαι A.C.E.F.G.H.K.L.M.O.V.d.e.f.g.h.i. Parm. Haack. Poppo. Goell.  
 Bekk. cum Dionysio, qui πεποιθέναι ἐν τῷ ἀμύνεσθαι παθεῖν. B. et vulgo ἀμύνα-  
 σθαι. τὸ A.B.C.E.F.G.H.K.V.g. Parm. Poppo. Bekk. vulgo τῷ vel inclinato  
 accentu τῷ. 3. καὶ δι’ ἀπηλλάγησαν om. E. 7. δέ] om. K.

1. ἐν αὐτῷ τὸ ἀμύνεσθαι κ. τ. λ.] The  
 only difficulty here is in the words  
 μᾶλλον ἡγησάμενοι, where Dobree cuts  
 the knot, and proposes at once to read  
 κάλλιον for μᾶλλον. But is not this  
 passage to be added to the number of  
 those quoted by Lobeck, (Parerga ad  
 Phrynichum, c. VI. p. 753.) in which  
 the verbs ἡγεῖσθαι, οἰεσθαι, and νομι-  
 ζειν, are used with what is called a  
 “ pregnant meaning,” that is, that they  
 contain besides the simple notion of  
 “ thinking,” that of “ thinking right,  
 “ thinking good, approving, inclining  
 “ in favour of,” &c.? Thus in Dinar-  
 chus, against Demosth. p. 62. Reiske,  
 οἰεσθε τὴν αἰτίαν τουτοισιν ἀναθεῖναι  
 “ Ye are minded to lay to their charge:”  
 where Reiske wishes to read οἰεσθε δεῖν.  
 So Xenophon, Hellen. V. 1, 15. οἰεσθε  
 ταῦτα πάντα καρτερεῖν “ Think it right  
 “ to bear all these things.” And Dio-  
 nysius Halicarn. De Composit. Verbo-  
 rum, as quoted by Lobeck with a re-  
 ference which I have been unable to  
 verify, ἡγούμην τάττειν. The sense  
 therefore is, “ being minded rather to  
 “ resist and die, than to fly and save  
 “ their lives.” Nor does the article τὸ  
 ἀμύνεσθαι interfere with this construc-  
 tion. Compare II. 53, 4. τὸ μὲν προστα-  
 λαιπαρεῖν οὐδεὶς πρόθυμος ἦν, and the  
 various other instances quoted by Mat-  
 thiae, Gr. Gr. §. 542. obs. 2. Jelf, 670.

3. δι’ ἐλαχίστου καιροῦ κ. τ. λ.] The  
 common interpretation of these words  
 is as follows: “ In the briefest moment  
 “ of the chance of battle, at the height

“ of glory rather than of fear, they  
 “ died.” But it may be doubted whe-  
 ther it is not better to connect τύχης  
 ἅμα ἀκμῇ, “ When their fortune was at  
 “ its height;” corresponding with the  
 term μετὰ ῥώμης καὶ κοινῆς ἐλπίδος in  
 the following chapter. We should then  
 join τῆς δόξης μᾶλλον ἢ τοῦ δέους ἀπηλ-  
 λάγησαν “ Were taken away from  
 “ what was their glory rather than  
 “ their fear;” i. e. “ Death found them  
 “ not dreading his approach, fearful  
 “ and miserable, but in the height of  
 “ their glory; for the battle field was  
 “ not their terror but their glory.”  
 This interpretation appears to me to  
 add to the rhythm of the sentence, by  
 dividing it into clauses of more equal  
 length, and suiting the divisions to the  
 natural pauses of the voice: it also gets  
 rid of what never has appeared to me a  
 very intelligible expression, δι’ ἐλαχί-  
 στου καιροῦ τύχης: and lastly, the con-  
 ceit of τῆς δόξης μᾶλλον ἢ τοῦ δέους  
 ἀπηλλάγησαν seems to me to be very  
 much in the manner of Thucydides,  
 and to match not unsuitably with what  
 had immediately preceded it, τὸ μὲν  
 αἰσχροὺν τοῦ λόγου ἔφυγον, κ. τ. λ. Com-  
 pare also Lysias, Funeral Oration, p. 75.  
 Reiske. ἀπαλλάξαντες δὲ τοῦ δέους καὶ  
 τὰς ψυχὰς ἡλευθέρωσαν.

4. τύχης] Agnoscit, et cum Schol. ex-  
 plicat Suidas consarcinator in τύχη.  
 Vide Etymol. et Hesych. qui bonam  
 fortunam intelligunt. Glossæ successus.  
 WASS.

ATHENS. A. C. 431, O. Olymp. 87, 2.

ness, till our minds  
and hearts are fully  
inspired with a sense  
and a love of it. It  
is but the fruit of vir-  
tues such as theirs  
whom we are now la-  
menting. They, when  
they could give her  
nothing else, gave her  
their own lives: and

“ μηδὲν ἀξιοῦν τὴν ἐς τοὺς πολεμίους διάνοιαν  
“ ἔχειν, σκοποῦντας μὴ λόγῳ μόνῳ τὴν ὠφε-  
“ λίαν, ἣν ἂν τις πρὸς οὐδὲν χεῖρον αὐτοὺς  
“ ὑμᾶς εἰδότες μηκύνει, λέγων ὅσα ἐν τῷ τοὺς  
“ πολεμίους ἀμύνεσθαι ἀγαθὰ ἔνεστιν, ἀλλὰ  
“ μᾶλλον τὴν τῆς πόλεως δύναμιν καθ’ ἡμέραν  
“ ἔργῳ θεωμένους καὶ ἐραστὰς γιγνομένους

1. πολέμους L.O.P. 6. πόλεως] πολέμου c. 7. θεωμένους] γιγνομέ-  
vours i. γιγνομένην d. θεμένους E. γενομένους αὐτῆς καὶ ὅταν μὲν ὑμῖν K.

1. μηδέν] Vide an legendum μηδέν’  
ἀξιοῦν, non obstante sequenti σκοποῦν-  
tas. DOBREE.

7. ἔργῳ θεωμένους] This must be op-  
posed to σκοποῦντας λόγῳ. And as the  
latter signifies, “viewing a thing in or  
“from what is said of it,” so the for-  
mer, I suppose, may equally well sig-  
nify, “viewing a thing in or from the  
“reality of what it does.” Levesque,  
the French translator, interprets it,  
“C’est en agissant pour la patrie qu’il  
“faut s’occuper de sa puissance.” And  
Poppo prefers this version; but I think  
that the context is against it, both  
grammatically, considering the evident  
antithesis of σκοποῦντας μὴ λόγῳ μόνῳ,  
and also because Pericles is speaking  
here of the best training or preparation  
for doing our country service, and not  
of doing service actually. And this  
preparation, he says, consists not in  
listening to speeches, but in observing  
what the country really is, and in so  
learning to love it; and then comes the  
practical fruit of this preparation, μὴ  
περιοῦσθαι πολεμικοὺς κινδύνους. Thus  
the words ἔργῳ θεωμένους might fur-  
nish matter for an oration or a poem.  
They mean, “Look at our temples,  
“and the statues which embellish  
“them; go down to Piræus, observe  
“the long walls, visit the arsenals, and  
“the docks of our three hundred ships;  
“frequent our theatres, and appreciate  
“the surpassing excellence of our poets,  
“and the taste and splendour of our  
“scenic representations; walk through  
“the markets, observe them filled with  
“the productions of every part of the

“world; and listen to the sounds of so  
“many dialects and foreign languages  
“which strike your ears in the streets  
“of our city, the resort of the whole  
“world.”

[At the end of this note in the first  
edition I had added these words; “So  
“learn to know and to value the fruits  
“of civilization, the child of commerce  
“and of liberty.” This sentiment has  
been said by a writer in the Quarterly  
Review, for whom I entertain a very  
sincere respect, “to be conceived in the  
“very spirit of modern shallowness,”  
and to be contradicted by Thucydides  
himself, who ascribes the greatness of  
Athens not to commerce, but to the  
virtue and wisdom of her citizens. This  
last remark is true, and as the ancient  
philosophers and statesmen entertained  
no great love or respect for commerce,  
I have struck out the words as being  
unsuited to the character of Pericles or  
to that of Thucydides. But surely to  
describe splendid public buildings, ex-  
tensive arsenals, a flourishing state of  
theatrical representations, and well-  
stocked markets, as the fruits of com-  
merce and liberty, is nothing in itself  
absurd or shallow; for these and such  
things as these are amongst the most  
evident results of trade and free go-  
vernment; and I was not speaking of  
any higher or deeper sources of national  
prosperity. And it will not be denied,  
I suppose, that commerce and liberty  
produce good of some sort; whether  
overbalanced or not by evil of another  
kind. Besides, whether my sentiment  
was shallow or not, the reviewer should

ATHENS. A. C. 431. O. Olymp. 87. 2.

their return is an enduring monument in every heart in every land, for ever. Let us do likewise; remembering that to us to live conquered and degraded, after so much dominion and glory, will be far bitterer than the momentary pang of triumphant death.

“ αὐτῆς, καὶ ὅταν ὑμῖν μεγάλη δόξῃ εἶναι,  
 “ ἐνθυμουμένους ὅτι τολμῶντες καὶ γιγνώ-  
 “ σκοντες τὰ δέοντα καὶ ἐν τοῖς ἔργοις αἰσχυ-  
 “ νόμενοι ἄνδρες αὐτὰ ἐκτῆσαντο, καὶ ὁπότε  
 “ καὶ πείρα του σφαλείησαν, οὐκουν καὶ τὴν  
 “ πόλιν γε τῆς σφετέρας ἀρετῆς ἀξιούντες  
 “ στερίσκειν, κάλλιστον δὲ ἔρανον αὐτῇ προ-  
 “ ἵεμενοι. κοινῇ γὰρ τὰ σώματα διδόντες ἰδία

3. ἐνθυμούμενος A.B.F.f.g.h. 4. ἄνδρες] om. i. 7. στερίσκειν] διδάσκειν i.  
 αὐτοὶ G.L.O.P.c.d.f.i. 48. προῖεμενοι P.

beware of talking about “modern shallowness,” as if he were indulging contempt for his contemporaries generally. He would admit, I am sure, that it is not wisdom, but the mere onesidedness of party feeling, to speak contemptuously either of the past or of the present. And he who attacks either the sixteenth century or the nineteenth in such a sweeping manner, does but provoke a similar narrowness of view in his opponents: “modern shallowness” is a term only calculated to lead others to talk as unwisely of “ancient ignorance or bigotry.” The last nine years since the first edition of this work was printed ought to have taught us all some useful lessons: we have seen opposite evils alternately predominant, and this within so short a time that we ought to be careful not to consider any one evil as extinct beyond the chance of revival, and therefore our language against its antagonist evil should not be wholly unqualified. I have therefore altered or cancelled some passages written in the spring of 1830 merely on this ground; not as abhorring the evils against which they were directed less now than I did formerly; but because we have been more than ever taught, I think, that in political matters more especially moderation and comprehensiveness of views are the greatest wisdom.]

3. ἐν τοῖς ἔργοις αἰσχυρόμενοι] Compare I. 84, 5. V. 9, 6.

4. καὶ ὁπότε καὶ πείρα—προῖεμενοι]  
 “ And what if to them personally vic-

tory were denied, yet they could not brook that their country should be “the loser, but overpaid her with the “joint offering of their own lives, more “precious than any victory.” *ἔρανος* is properly the money subscribed by the members of a friendly society, for the relief of each other in distress; their joint fund. It is applied generally to any sum raised by subscription, whether by a society or otherwise; for instance, when the commons at Rome subscribed for the funeral of Menenius Agrippa, it is called κατ’ ἄνδρα ἔρανισμός. Dionys. Halic. Antiq. Rom. VI. 96. An entertainment also to which each man contributes his share is called ἔρανος, “pic-nic.” In this passage of Thucydides it simply signifies, “a joint “offering,” a tribute to their country which all those who fell in her service jointly presented. It is expressed exactly by the words that follow, κοινῇ διδόντες; for κοινῇ cannot be translated “upon the public;” but the meaning is, that the sacrifice which they jointly made was repaid to them individually in glory. It should be remembered that each individual had his name and his tribe recorded on the monument erected to those who fell in battle; and that the money advanced as an ἔρανος in the common benefit societies of Athens, was repaid again to the joint fund by the individual to whom it had been given, if ever his circumstances enabled him to do it; so that in that case it would be κοινῇ διδόντες κοινῇ ἐλάμβανον, here it was κοινῇ διδόντες

ATHENS. A. C. 431, O. Olymp. 87. 2.

“ τὸν ἀγήρων ἔπαινον ἐλάμβανον καὶ τὸν τάφον ἐπισημό-  
 “ τατον, οὐκ ἐν ᾧ κεῖνται μᾶλλον, ἀλλ’ ἐν ᾧ ἡ δόξα αὐτῶν  
 “ παρὰ τῷ ἐντυχόντι ἀεὶ καὶ λόγου καὶ ἔργου καιρῷ ἀείμνη-  
 3 “ στος καταλείπεται. ἀνδρῶν γὰρ ἐπιφανῶν πᾶσα γῆ τάφος,  
 “ καὶ οὐ στηλῶν μόνον ἐν τῇ οἰκίᾳ σημαίνει ἐπιγραφῇ, 5  
 “ ἀλλὰ καὶ ἐν τῇ μὴ προσηκούσῃ ἄγραφος μνήμη παρ’  
 4 “ ἐκάστῳ τῆς γνώμης μᾶλλον ἢ τοῦ ἔργου ἐνδιαιτᾶται. οὗς  
 “ νῦν ὑμεῖς ζηλώσαντες, καὶ τὸ εὐδαιμον τὸ ἐλεύθερον τὸ δὲ  
 “ ἐλεύθερον τὸ εὐψυχον κρίναντες, μὴ περιορᾶσθε τοὺς πολε-  
 5 “ μικοὺς κινδύνους. οὐ γὰρ οἱ κακοπραγοῦντες δικαιοτέρον 10  
 “ ἀφειδοῖεν ἂν τοῦ βίου, οἷς ἐλπίς οὐκ ἔστ’ ἀγαθοῦ, ἀλλ’ οἷς  
 “ ἡ ἐναντία μεταβολὴ ἐν τῷ ζῆν ἔτι κινδυνεύεται καὶ ἐν οἷς  
 6 “ μάλιστα μεγάλα τὰ διαφέροντα, ἣν τι πταίσωσιν. ἀλγει-

1. ἀγήρῳ G.I.K.g.h. ἀγείρων V. ἔλαβον d. 2. ἀλλ’] ἢ C.G.L.O.  
 P.e. 47. 48. om. A. ἡ om. E. 3. καὶ ante λόγου om. F. 4. πᾶσα ἡ γῆ P.  
 5. μόνων C.I.b. οἰκία g.h. ἐπισημαίνει g. ἐπιγραφῇ A.F.I. 6. τῇ μῇ]  
 τιμῇ C.I. 8. νῦν] om. O. 9. περιορᾶσθαι B. 10. δικαιοτέροι c. 11. οὐκ  
 ἔστιν ἐλπίς P. ἐλπίς οὐκ ἔστιν C.G.e. 48. 13. πταίωσιν K.

ἰδία ἐλάμβανον. For the ἔρανοι of Athens, see Böckh, Staatshaushaltung der Athener. I. p. 264. or p. 328. of the English translation.

1. ἀγήρων] Ita e Thucydide Pollux, II. 14. WASS. Variat scriptura etiam infr. cap. 44, 6. Vid. Steph. Thesaur.—DUKER.

τὸν τάφον ἐπισημότατον κ. τ. λ.] “ They received the most honourable “ of tombs; not so much that in which “ they are actually lying, as that in “ which their glory is left behind with “ an enduring record, on every occa- “ sion of word or deed that may call “ for its remembrance.” A few lines below, ἄγραφος μνήμη τῆς γνώμης μᾶλλον ἢ τοῦ ἔργου, means, “ an unwritten “ memorial in heart and mind rather “ than in any actual and external mo- “ nument.” In this manner γνώμη and ἔργον are distinguished, V. 108.

10. κακοπραγοῦντες] Confer Demosth. Coron. 349. 7. et Æschylum Pers. 600. Euripid. Hec. 956. Alcest. 782. WASS.

13. ἀλγεινότερα γὰρ ἀνδρί γε κ. τ. λ.] “ For more grievous to a man of noble “ mind is the misery which comes to- “ gether with cowardice than the unfelt “ death which befalls him in the midst “ of his strength and hope for the “ common welfare.” *κάκωσις* is “ mi- “ sery” or “wretchedness,” as in VII. 82, 1. κοινὴ ἐλπίς is, I think, “hope for “ the common good,” a hope not for personal success or happiness, but for the happiness of the country. The sense is the same with that expressed by Æschylus, Seven against Thebes, 687. Schütz. *κακῶν δὲ καίσχυρῶν οὐτιν’ εὐκλειαν ἐρεῖς*. The words ἐν τῷ, or, as Bekker has written them, ἐν τῷ, I have included in brackets, as an undoubted interpolation. They were merely the explanation of μετὰ τοῦ, first added in the margin, and then inserted in the text. Accordingly Stobæus in his quotation of the passage omits them; Göl- ler has enclosed them in brackets, and Mr. Bloomfield considers them as a mere marginal interpretation. Poppo



ATHENS. A. C. 431, 0. Olymp. 87, 2.

“νοτέρα γὰρ ἀνδρί γε φρόνημα ἔχοντι ἢ [ἐν τῷ] μετὰ τοῦ  
 “μαλακισθῆναι κάκωσις ἢ ὁ μετὰ ρώμης καὶ κοινῆς ἐλπίδος  
 “ἅμα γιγνόμενος ἀναίσθητος θάνατος. XLIV. διόπερ καὶ

But for the parents of the dead—trite words of comfort can ill atone for the loss of blessings whose value they had learnt too well to prize. “τοὺς τῶνδε νῦν τοκέας, ὅσοι πάρεστε, οὐκ  
 5 “ὀλοφύρομαι μᾶλλον ἢ παραμυθίσομαι. ἐν 2  
 “πολυτρόποις γὰρ ξυμφοραῖς ἐπίστανται τρα-  
 “φέντες· τὸ δ' εὐτυχές, οἱ ἂν τῆς εὐπρεπε-

1. ἐν τῷ (ita enim accentum inclinavit Abreschius) om. Stobæus, p. 88. post  
 μετὰ τοῦ ponunt C.G.I.L.O.P.e. 47. 48. μετὰ τοῦ om. Tusanus. 3. ἅμα]  
 ἅμα τε C.G.L.O.P. 48. ἀναίσθητος] καὶ ἀναίσθητος C.G.I.L.M.O.e. 5. ὀλο-  
 φύρωμαι H. 6. στραφέντες i.

has marked both these words and the following ones, μετὰ τοῦ, as suspicious; but Göller has rightly quoted other passages of Thucydides, to shew that the expression μετὰ τοῦ μαλακισθῆναι is in agreement with his usual style. Compare I. 6, 5. μετὰ τοῦ γυμνάζεσθαι. The epithet ἀναίσθητος means to describe the speediness of the pang of death, when it comes in the heat of battle, without the protracted suffering of disease. So Dionysius quotes this passage as an eulogium pronounced upon death in battle; ὅτι ταχὺς καὶ ἀναίσθητος, καὶ ἐκτὸς βασάνων καὶ τῶν κακῶν τῶν ἐκ τῆς νόσου. Ars Rhetor. c. 6, 4. See also Plutarch, Demetrius 29. θάνατον ἀναίσθητον πρὸ τῆς ἥττης.

4. οὐκ ὀλοφύρομαι μᾶλλον κ. τ. λ.] “I do not bewail their fate, but am rather going to comfort them.” There seems no reason why this transition from the present tense to the future should be noticed as remarkable. It was evident, from what he had been saying, that Pericles was at that instant not bewailing or condoling with the parents; although the particular points of comfort that he was going to urge were not yet mentioned. He therefore correctly says, οὐκ ὀλοφύρομαι ἀλλὰ παραμυθίσομαι. The sense of what follows I believe to be this; “For they know that their condition from their birth has been subject to manifold misfortunes; but that their lot may be truly regarded as fortunate, whose

“portion has been most full of honour, “such as is their death, such as is “your sorrow; and the duration of “whose life has been commensurate “with that of their happiness.” The abstract term τὸ εὐτυχές is defined by the concrete οἱ ἄν—λάχωσι, a confusion between two modes of expression, τοὺς δὲ εὐτυχεῖς εἶναι, οἱ ἄν—λάχωσι, and τὸ δ' εὐτυχές, τὸ τῆς εὐπρεπέστατης λαχείν. Compare c. 62, 4. καταφρόνησις δὲ, ὅς ἄν κ. τ. λ. III. 45, 7. ἀδύνατον—ὅστις οἶεται. III. 56, 8. τὸ ξυμφέρον μὴ ἄλλο τι, ἢ ὅταν—ἔχωσι. V. 16, 1. VI. 14. VII. 68, 1. &c. Xenophon, Hellenic. II. 3, 51. προστάτου ἔργον εἶναι, ὅς ἄν—μὴ ἐπιρίπη. The words οἷς ἐνευδαιμονῆσαι τε—ξυμετρήθη, are obscure from their affected point and brevity. He means that they are truly fortunate whose life does not outlast their happiness; or in his own strange phraseology, “whose life has been so exactly “measured, that they are happy in it, “and seeing the end of it at the same “moment. That even at the moment “of ending it, their happiness still lasts “out, and they are yet happy in it.” The sentiment is common enough, but it would not be easy to find another instance of such a far-fetched method of expressing it. Elmsley has collected a number of passages in which are verbs similarly compounded with ἐν, in his note on the 508th line of the Bacchæ of Euripides: ἐνδυσυχῆσαι, ἐνιπνεῦσαι, ἐναποπατεῖν, &c.

ATHENS. A. C. 431, O. Olymp. 87. 2.

- Yet they may hope  
for new ties and new  
affections; or if their  
age denies this hope,  
then let the thought of  
the happy past console  
the short space of life  
that yet remains to  
them; and let its  
glory, the best solace  
of old age, be their  
comfort.
- “ στάτης λάχωσιν, ὥσπερ οἶδε μὲν νῦν τελευ-  
“ τῆς, ὑμεῖς δὲ λύπης, καὶ οἷς ἐνευδαιμονῆσαι  
“ τε ὁ βίος ὁμοίως καὶ ἐντελευτῆσαι ξυνεμε-  
3 “ τρήθη. χαλεπὸν μὲν οὖν οἶδα πείθειν ὄν, ὦν  
“ καὶ πολλάκις ἔξετε ὑπομνήματα ἐν ἄλλων 5  
“ εὐτυχίαις, αἷς ποτὲ καὶ αὐτοὶ ἠγάλλεσθε·  
“ καὶ λύπη οὐχ ὦν ἂν τις μὴ πειρασάμενος  
“ ἀγαθῶν στερίσκηται, ἀλλ’ οὐ ἂν ἐθὰς γενό-  
4 “ μενος ἀφαιρεθῇ. καρτερεῖν δὲ χρή καὶ ἄλλων παίδων  
“ ἐλπίδι, οἷς ἔτι ἡλικία τέκνωσιν ποιεῖσθαι· ἰδίᾳ γάρ τε τῶν 10  
“ οὐκ ὄντων λήθη οἱ ἐπιγιγνόμενοί τισιν ἔσονται, καὶ τῇ  
“ πόλει διχόθεν, ἔκ τε τοῦ μὴ ἐρημουῖσθαι καὶ ἀσφαλείᾳ,  
“ ξυνοίσει· οὐ γὰρ οἶόν τε ἴσον τι ἢ δίκαιον βουλευέσθαι οἱ  
“ ἂν μὴ καὶ παῖδας ἐκ τοῦ ὁμοίου παραβαλλόμενοι κινδυν-  
5 “ νεύωσιν. ὅσοι δ’ αὖ παρηβήκατε, τὸν τε πλείονα κέρδος ὄν 15  
“ εὐτυχεῖτε βίον ἡγεῖσθε καὶ τόνδε βραχὺν ἔσεσθαι, καὶ τῇ  
6 “ τῶνδε εὐκλείᾳ κουφίζεσθε. τὸ γὰρ φιλότιμον ἀγῆρων  
“ μόνον, καὶ οὐκ ἐν τῷ ἀχρείῳ τῆς ἡλικίας τὸ κερδαίνειν,  
“ ὥσπερ τινὲς φασι, μᾶλλον τέρπει, ἀλλὰ τὸ τιμᾶσθαι.

1. νῦν] om. L.O.V. ante μὲν ponit K. 2. οἷς] ἐν οἷς nonnulli. 3. τε-  
λευτῆσαι g. Reiskius ἐνευτελευτῆσαι. 7. μὴ] om. c. πειρασόμενος A.B.  
C.E.F.H.I.K.L.M.O.V.c.h. 48. et pr. G. 9. ἀφαιρεθῇ C.F.G.I.L.O. 47. 48.  
Poppo. Goell. Bekk. A.B.E. et vulgo ἀφαιρεθείη. χρή] om. g. 10. ἔτι]  
ἔστι I. ἡλικίαν C. ἡλία E. γάρ τε A.B.C.E.F.G.H.K.L.O.V.c.d.e.f.g.h.i.  
47. 48. Poppo. Goell. ceteri τε γάρ. 12. τε] om. g. ἀσφάλεια F. 13. ξυνοίσει  
A.B.C.F.G.H.I.K.N.P.Q.V.c.d.e.f.g.h.i. Parm. 47. 48. Haack. Poppo. Goell.  
Bekk. E. et vulgo ξυνοίσειν. τι] τε A.B.E.F.H.V. 14. μὴ post ἂν ponunt  
H.g. post καὶ A.B.E.F.V.c.f. 14. παραλαμβανόμενοι c. κινδυνεύουσιν C.e.  
κινδυνεύωσιν L.M. 15. πλείονα C.L.O.P. ὄν A.B.E.F.G.H. Parm. Haack.  
Poppo. Goell. Bekk. ἂν g. C. et vulgo ὄν. 16. τῇ] om. g. 17. τῶνδε]  
τοῦδε c. ἀγῆρω I.P.e.

4. πείθειν] Confer Lysiam, p. 520. WASS.

11. τῇ πόλει ἀσφαλείᾳ ξυνοίσει, οὐ γὰρ οἶόν τε κ. τ. λ.] A large family of children will add to the security of the state, by making the parents have a greater stake in its welfare. Compare I. 91, 6. οὐ γὰρ οἶόν τ’ εἶναι μὴ ἀπὸ ἀντι-

πάλου παρασκευῆς, ὁμοιόν τι ἢ ἴσον ἐς τὸ κοινὸν βουλευέσθαι.

17. ἀγῆρων] Ad senes ἀγῆρων eleganter, quomodo Æschylus Agam. ἡβᾶ, utitur. Αἰὶ γὰρ ἡβᾶ τοῖς γέρουσιν εὖ μαθεῖν. 593. Vid. Valerium Flaccum, I. 77. Confer. Demosth. p. 156. c.—WASS.

ATHENS. A.C. 431, O. Olymp. 87. 2.

"XLV. παισὶ δ' αὖ ὅσοι τῶνδε πάρεστε ἢ ἀδελφοῖς ὁρῶ  
 "μέγαν τὸν ἀγῶνα· τὸν γὰρ οὐκ ὄντα ἅπας εἶωθεν ἐπαινεῖν,

For the children and  
 brothers of the dead—  
 let them know how  
 5 hardly they must strive  
 to equal the fame of  
 those whom no jea-  
 lousy is now anxious  
 to depreciate. For  
 their wives—let them  
 maintain the peculiar  
 glory of their sex, and  
 10 fly from the breath of  
 public praise almost  
 as much as from that  
 of public censure.

"καὶ μόλις ἂν καθ' ὑπερβολὴν ἀρετῆς οὐχ  
 "ὅμοιοι ἀλλ' ὀλίγῳ χείρους κριθείητε. φθόνος ἂν  
 "γὰρ τοῖς ζῶσι πρὸς τὸ ἀντίπαλον, τὸ δὲ μὴ  
 "ἐμποδῶν ἀνανταγωνίστῳ εὐνοία τετίμηται.  
 "εἰ δέ με δεῖ καὶ γυναικείας τι ἀρετῆς, ὅσαι 3  
 "νῦν ἐν χηρείᾳ ἔσονται, μνησθῆναι, βραχεία  
 "παρανέσει ἅπαν σημανῶ. τῆς τε γὰρ ὑπαρ- 4  
 "χούσης φύσεως μὴ χείροσι γενέσθαι ὑμῶν  
 "μεγάλῃ ἢ δόξᾳ, καὶ ἥς ἂν ἐπ' ἐλάχιστον  
 "ἀρετῆς πέρι ἢ ψόγου ἐν τοῖς ἄρσεσι κλέος ᾖ.

"XLVI. Εἴρηται καὶ ἐμοὶ λόγῳ κατὰ τὸν νόμον ὅσα εἶχον  
 "πρόσφορα, καὶ ἔργῳ οἱ θαπτόμενοι τὰ μὲν ἤδη κεκόσμη-

15 The tribute of words  
 is now paid; so will  
 that of deeds be, when  
 the children now left  
 orphans shall have  
 been brought up to

"ται, τὰ δὲ αὐτῶν τοὺς παῖδας τὸ ἀπὸ τοῦδε  
 "δημοσίᾳ ἢ πόλιν μέχρι ἥβης θρέψει, ὥφέ-  
 "λιμον στέφανον τοῖσδέ τε καὶ τοῖς λειπο-  
 "μένοις τῶν τοιῶνδε ἀγῶνων προτιθεῖσα·

2. πᾶς C.I.L.O.P.e. 47. 48.  
 ἀντ.] τὸν ἀντ. A.C.E. 47. 48.  
 9. τε] om. i.  
 om. A.H.h. in margine ponit F.  
 A.B.F.H.N.V.

10. χείροσι V.  
 16. μέχρι] om. b.

4. ὅμοιοι Bekk.

6. ἐμποδῶν A.E.F.

12. κλέος] om. 48.

14. καὶ ἔργῳ] om. F.

18. προτιθεῖσα C.G.I.c.f.

καλυθεῖντε K.

7. τι post ἀρετῆς V.

13. κατὰ—ἔργῳ]

15. τὸ] τὰ

7. εἰ δέ με δεῖ καὶ γυναικείας τι ἀρετῆς  
 κ. τ. λ.] The antecedent to ὅσαι is the  
 word γυναικῶν, which is equivalent in  
 meaning to γυναικείας. "If I am to  
 "say any thing on the chief excellence  
 "of women, such as those who will  
 "now be in widowhood," &c. By τῆς  
 ὑπαρχούσης φύσεως it seems to be im-  
 plied that women were not called upon  
 to be for ever striving to surpass one  
 another and themselves by some extra-  
 ordinary display of heroism; it was  
 their praise rather to live up to the na-  
 tural excellence of their sex, its modesty  
 and affectionateness, than to aspire to  
 go beyond it. Τῆς ὑπαρχούσης φύσεως  
 is, "the nature which you ordinarily

"have already." In the concluding  
 line of the chapter, ἥς ἂν, I believe, re-  
 fers to γυναικός, and ἥς ἂν—κλέος ᾖ is  
 the concrete, used instead of the ab-  
 stract τὸ κλέος εἶναι, exactly as οἱ ἂν  
 λάχουσιν, in the last chapter, was used  
 instead of τὸ λαχεῖν. Ὑμῶν μεγάλῃ ἢ  
 δόξᾳ is the same in meaning as καὶ  
 ἐκείνη δὲ εὐδοκίμει, to which the follow-  
 ing words, ἥς ἂν—κλέος ᾖ, would pro-  
 perly be referred. "And her's too is  
 "a great glory, whose name is little  
 "talked of either for good or for evil."  
 Or, "And it is also a great glory to  
 "you to have your name little talked  
 "of," &c.

ATHENS. A. C. 431, O. Olymp. 87. 2.

manhood under the  
care of their country;  
2 a reward wise as well  
as liberal; for encour-  
agement is the parent  
of merit.

“ ἄλλα γὰρ οἷς κεῖται ἀρετῆς μέγιστα, τοῖς  
“ δὲ καὶ ἄνδρες ἄριστοι πολιτεύουσι. νῦν  
“ δὲ ἀπολοφυράμενοι ὄν προσήκει ἕκαστος  
“ ἅπιτε.”

**XLVII.** Τοιοῦδε μὲν ὁ τάφος ἐγένετο ἐν τῷ χειμῶνι 5  
τούτῳ· καὶ διελθόντος αὐτοῦ πρῶτον ἔτος τοῦ πολέμου  
2 SECOND YEAR OF τούδε ἐτελεύτα. Τοῦ δὲ θέρους εὐθὺς ἀρχο-  
THE WAR. μένου Πελοποννήσιοι καὶ οἱ ξύμμαχοι, τὰ δὺο  
The Peloponnesians μέρη, ὥσπερ καὶ τὸ πρῶτον, ἐσέβαλον ἐς τὴν  
again invade Attica. Ἀττικήν· ἡγείτο δὲ Ἀρχίδαμος ὁ Ζευξιδάμου 10  
The plague breaks out  
in Athens.  
3 Λακεδαιμονίων βασιλεύς. καὶ καθεζόμενοι ἐδήουν τὴν γῆν.  
4 καὶ ὄντων αὐτῶν οὐ πολλὰς πω ἡμέρας ἐν τῇ Ἀττικῇ, ἡ  
νόσος πρῶτον ἤρξατο γενέσθαι τοῖς Ἀθηναίοις, λεγόμενον  
μὲν καὶ πρότερον πολλαχόσε ἐγκατασκῆσαι καὶ περὶ Λῆμνον

1. τοῖς δὲ Poppo. Goeller. Bekk. vulgo τοῖσδε. 3. ἕκαστος A.B.E.F.H.  
K.L.N.O.P.V.c.f.g.h.i. Poppo. Goeller. Bekk. C.G. et ceteri ἐκάστω. 4. ἀπο-  
χωρεῖτε A.E.F.H.K.N.V.c.f.g.h.i. Poppo. Goell. 6. τῷ πολέμῳ τῷδε P. τοῦ  
πολέμου τούτου C.e. τῷ πολέμῳ τούτῳ G. 7. τοῦδε ἐτελεύτα] om. b. δέ]  
γὰρ C.g.h. 9. τὸ πρότερον Q. 10. εὐξιδάμου I. om. C.e. 13. γίνεσθαι  
H.L.O.P. et corr. F.

1. τοῖς δέ] So it should be written, and not τοῖσδε, the conjunction δέ being here, as in so many other places, used in the apodosis. Compare III. 98, 1. where οἱ δὲ ἀντίστοιχον, which is the reading of the best MSS. has been properly restored by Bekker, instead of the old reading οἷδε. Compare also Herodotus, I. 13, 2. συνέβησαν—ἦν μὲν δὴ τὸ χρηστῆριον ἀνέλη μιν βασιλεία εἶναι Ἀνδῶν, τὸν δὲ βασιλεύειν, where the old editions read τόνδε; but the MS. marked F by Schweighæuser, reads τὸν δέ.

2. νῦν δὲ ἀπολοφυράμενοι—ἅπιτε] “But now, having performed each of “you to his relations all due rites of “lamentation, depart.” He does not mean that they were to bewail their friends, and then depart; for the funeral oration was the concluding part of the whole ceremony. (See ch. 34, 7.) Compare also the last sentences of the funeral oration ascribed to Demosthe-

nes, and of the Menexenus of Plato. I have not altered the reading ἅπιτε, although the best MSS. read ἀποχωρεῖτε; because it is possible that ἀποχωρεῖτε may have been a marginal gloss; but it is more probable that ἅπιτε was inserted as the more common expression, (compare Demosth. and Plato Menexenus,) and that Thucydides wrote ἀποχωρεῖτε.

9. ὥσπερ καὶ τὸ πρῶτον] See ch. 10.  
13. λεγόμενον μὲν καὶ πρότερον κ. τ. λ.] “Λεγόμενον est nominativus absolutus “(quum dicatur), ut εἰρημένον, I. 140, 5. Poppo, Prolegom. I. p. 105. Others explain the neuter gender of λεγόμενον by referring it, with the Scholiast, to νόσημα, a word of similar sense to νόσος, or to the sense generally, rather than to any particular word. “The “plague broke out, a thing which is “said to have often visited other coun-tries,” &c.

ATHENS. A. C. 440. Olymp. 87, 2.

καὶ ἐν ἄλλοις χωρίοις, οὐ μέντοι τοσοῦτός γε λοιμὸς οὐδὲ  
 φθορὰ οὕτως ἀνθρώπων οὐδαμοῦ ἐμνημονεύετο γενέσθαι.  
 οὔτε γὰρ ἰατροὶ ἤρκουν τὸ πρῶτον θεραπεύοντες ἀγνοίᾳ, ἀλλ' 5  
 αὐτοὶ μάλιστα ἐθνησκον ὅσῳ καὶ μάλιστα προσήεσαν, οὔτε  
 5 ἄλλη ἀνθρωπεῖα τέχνη οὐδεμία· ὅσα τε πρὸς ἱεροῖς ἰκέτευσαν  
 ἢ μαντεῖαις καὶ τοῖς τοιούτοις ἐχρήσαντο, πάντα ἀνωφελῇ  
 ἦν, τελευτῶντές τε αὐτῶν ἀπέστησαν ὑπὸ τοῦ κακοῦ νικώ-  
 μενοι. XLVIII. ἤρξατο δὲ τὸ μὲν πρῶτον, ὡς λέγεται, ἐξ  
 Αἰθιοπίας τῆς ὑπὲρ Αἰγύπτου, ἔπειτα δὲ καὶ ἐς  
 10 Αἴγυπτον καὶ Λιβύην κατέβη καὶ ἐς τὴν βασι-  
 λέως γῆν τὴν πολλήν. ἐς δὲ τὴν Ἀθηναίων 2  
 πόλιν ἐξαπινάϊως ἐνέπεσε, καὶ τὸ πρῶτον ἐν  
 τῷ Πειραιεῖ ἤψατο τῶν ἀνθρώπων, ὥστε καὶ  
 ἐλέχθη ὑπ' αὐτῶν ὡς οἱ Πελοποννήσιοι φάρ-  
 15 μακα ἐσβεβλήκοιεν ἐς τὰ φρέατα· κρῆναι γὰρ οὕτω ἦσαν  
 αὐτόθι. ὕστερον δὲ καὶ ἐς τὴν ἄνω πόλιν ἀφίκετο, καὶ 3  
 ἐθνησκον πολλῶ μᾶλλον ἥδη. λεγέτω μὲν οὖν περὶ αὐτοῦ 4  
 ὡς ἕκαστος γινώσκει καὶ ἰατρὸς καὶ ἰδιώτης, ἀφ' οὗτο εἰκὸς  
 ἦν γενέσθαι αὐτὸ, καὶ τὰς αἰτίας ἄστινας νομίζει τοσαύτης

1. γε] om. c. γε τοσοῦτός γε g. λιμὸς K.Q. οὐδὲ—γενέσθαι] om. Q.  
 3. τὸ πρότερον e. 4. μάλιστα] μᾶλλον L.O. 5. ἄλλῃ] om. e. τέχνη  
 ἀνθρ. e. πρὸς τοῖς ἱεροῖς K. 6. μαντεῖαις A.B.C.K.N.V. et pr. F.G.h. Goell.  
 Bekk. E. corr. F.G. et vulgo μαντείοις. 8. ἤρξατο δὲ τὸ κακὸν ἐξ αἰθιοπίας  
 Demetr. Phal. p. 30. ed. Oxon. τὸ μὲν πρῶτον] om. d. τὸ solum om. c.  
 9. αἴγυπτον O. καὶ post δὲ om. K. 10. καὶ ἐς λιβύην K. 17. οὖν] om. L.  
 19. ἄστινας] om. P. νομίζει K.

1. οὐδὲ φθορὰ οὕτως κ. τ. λ.] Οὕτως is here the predicate. Οὕτως γενέσθαι, "To have happened to such a degree." Compare Matthiæ, Gr. Gr. §. 604. Jelf, 375, 3.

5. πρὸς ἱεροῖς] Vid. Laërt. in Epimenide, pag. 71. WASS.

6. μαντεῖαις] So Bekker and Gøller read instead of μαντείοις. But Poppo observes that Thucydides uses μαντεῖον in the same sense as μαντεῖα; that is, not only to express the place where the prophecies were delivered, but the prophecies themselves. And this is true; but the sense required here seems not

so much to be "prophecies," as "prophecies," and this would be expressed by μαντεῖα, rather than by μαντεῖον.

15. ἐς τὰ φρέατα] "Into the reservoirs" or tanks made to catch the rain-water;" in which sense the word is used again in the next chapter. So also Herodotus, II. 108, 4. and Demosthenes against Polycles, p. 1225. Reiske.

19. καὶ τὰς αἰτίας—σχεῖν] "The causes" which, where the change from health "to universal sickness was so great, "were sufficient to have had the power

μεταβολῆς ἱκανὰς εἶναι δύναμιν ἐς τὸ μεταστῆσαι σχεῖν· ἐγὼ δὲ οἶόν τε ἐγίγνετο λέξω, καὶ ἀφ' ὧν ἂν τις σκοπῶν, εἴ ποτε καὶ αὐθις ἐπιπέσοι, μάλιστ' ἂν ἔχοι τι προειδὼς μὴ ἀγνοεῖν, ταῦτα δηλώσω αὐτὸς τε νοσήσας καὶ αὐτὸς ἰδὼν ἄλλους πάσχοντας. XLIX. Τὸ μὲν γὰρ ἔτος, ὡς ὡμολο-

The disorder first at- γείτο, ἐκ πάντων μάλιστα δὴ ἐκείνο ἄνοσον ἐς  
tacked the head; and τὰς ἄλλας ἀσθeneίας ἐτύγχανεν ὄν' εἰ δέ τις  
then gradually spread καὶ προέκαμνέ τι, ἐς τοῦτο πάντα ἀπεκρίθη.  
over the whole system. καὶ προέκαμνέ τι, ἐς τοῦτο πάντα ἀπεκρίθη.  
The crisis generally τοὺς δ' ἄλλους ἀπ' οὐδεμιᾶς προφάσεως ἀλλ'  
2 took place in seven ἐξαίφνης ὑγιεῖς ὄντας πρῶτον μὲν τῆς κεφαλῆς 10  
or nine days. Many however were carried  
off by the subsequent  
exhaustion. Those who  
recovered their health, καὶ φλόγωσις ἐλάμβανε, καὶ τὰ ἐντὸς, ἣ τε

1. δυνάμεις i. ἐ] om. i. μεταστῆσαν c. ἔχειν I. c. 2. δὲ] τε F. H.  
τε] τε F. H. d. cum Tusano. ἐγένετο V. εἴπητε K. 3. ἔχῃ F. ἔχει K.  
5. γὰρ] δὴ Demetrius: qui mox ὡμολόγητο. 10. πρῶται Q. μὲν ἐκ τῆς g. h.  
11. ἐρυθρήματα h. 12. τε] om. c.

"to create such a change." The needless multiplication of words in this passage has been often noticed; but τοσαύτης μεταβολῆς must be taken closely with ὁτινας, the genitive here as in so many other instances corresponding to the English ablative, "which in so great a change;" literally, "which belonging to or having to do with so great a change," &c. He means to say, that "as the effect produced was so tremendous, where can we find causes which will not appear inadequate to have produced it."

8. ἐς τοῦτο πάντα ἀπεκρίθη] "All disorders seemed to be shut out from their own proper nature, and all to be turned into the plague." Verba compounded with ἀπό, and followed by an accusative case of their object, with the preposition ἐς, seem to have a sort of pregnant sense, and to imply the leaving other things, and the turning to this one object. Thus ἀποβλέπειν ἐς πατρίων θήκας, III. 58, 4. is literally, "to draw off one's eyes from other objects in order to turn them to the tombs of our fathers." So ἀποβαίνειν ἐς μοναρχίην, Herodot. III. 82, 6. "To end, or have its issue, in monarchy:" i. e. "to turn from all other things to

"monarchy." The English expression, "a determination of blood to the head," or, "the humours determining to one point," appears very nearly to correspond with the passage in the text. Mr. Bloomfield quotes a similar expression from Agathias, II. 3, p. 70. ed. Niebuhr. ἀπαντα (πάθη) εἰς ὀφθαλμὸν ἀπεκρίνετο.

9. προφάσεως] Ita loquitur Hippocrates Progn. p. 150. et Pseudo-Diodes Epist. οὐδὲ μίας Ar. C. Dissolutione Attica, ut alibi. WASS. "With no ostensible cause; with nothing to account for it."

11. θερμαὶ ἰσχυραὶ] i. e. πυρετὸς, ut Tim. Lex. voc. Plat. p. 101. explicat. Τὸ θερμα pro febris ex Aristoph. citat Pollux, IV. 186. cf. eruditiss. Ruhnquen. Huc etiam pertinet Phrynichi observatio, p. 146. Θέρμα οὗτος ὁ Μένανδρος διὰ τοῦ α, ἀλλ' οὕτε Θουκυδίδης, οὕθ' ἡ ἀρχαία κωμῳδία, οὕτε Πλάτων θερμὴν δέ. v. Intt. ed. Pau. Lucretius, lib. I. 1143. Principio caput incensum fervore gerebant Et duplices oculos suffusa luce rubentes. Sudabant etiam fauces intrinsecus atro sanguine, et ulceribus vocis via septa coibat, Atque animi interpres manabat lingua cruore. GOTTL.

ATHENS. A. C. 430. Olymp. 87. 3.

in many instances  
lost their hands, feet,  
or their sight, and  
sometimes their me-  
mory, so that they  
had no knowledge  
of themselves or of  
5 others.

φάρυγξ καὶ ἡ γλῶσσα, εὐθὺς αἱματώδῃ ἦν καὶ  
πνεῦμα ἄτοπον καὶ δυσῶδες ἡφίει· ἔπειτα ἐξ  
αὐτῶν πταρμὸς καὶ βράγχος ἐπεγίγνετο, καὶ ἐν  
οὐ πολλῷ χρόνῳ κατέβαιναν ἐς τὰ στήθη ὁ  
πόνος μετὰ βηχὸς ἰσχυροῦ· καὶ ὅποτε ἐς τὴν  
καρδίαν στηρίζαι, ἀνέστρεφέ τε αὐτὴν καὶ ἀποκαθάρσεις  
χολῆς πᾶσαι ὅσαι ὑπὸ ἱατρῶν ὠνομασμένοι εἰσὶν ἐπῆσαν,  
καὶ αὗται μετὰ ταλαιπωρίας μεγάλης. λύγξ τε τοῖς πλείοσιν 3  
ἐνέπιπτε κενὴ, σπασμὸν ἐνδιδοῦσα ἰσχυρὸν, τοῖς μὲν μετὰ

1. φάρυγξ A.B.C.F. αἱματώδης Q.V.g. 2. ἡφίει Q. 3. ἐγίγνετο A.B.h.  
4. χρόνῳ] om. A. 6. ἐστήριξε Galen. Progn. 3. 7. πᾶσαι] om. P.  
8. αὗται L.O. τοῖς πλείοσι] ante κενὴ posit. c. 9. ἐνέπιπτε A.B.E.F.H.V.  
c.d.f.g.h. Haack. Poppo. Goell.

2. ἄτοπον καὶ δυσῶδες] "Monstrous  
"and fetid;" i. e. "fetid to a monstrous  
"and almost preternatural degree."  
Compare ἀνευ δαπάνης καὶ πολιορκίας,  
II. 77, 2. "Without cost and a block-  
ade;" i. e. "without incurring the cost  
"of a blockade."

5. καὶ ὅποτε—ἐπῆσαν] Descripsit  
Nemesius, cap. XX. de Natur. Hom.  
ubi in edit. Plant. est eis τὴν καρδ. et  
πᾶσαι ὁπόσαι ἀπὸ ἱατρῶν. Καρδία, ut  
idem Nemes. hic est os ventriculi: συνή-  
θως οἱ παλαιοὶ, inquit, καρδίαν καὶ τὸ  
στόμα τῆς γαστρὸς καλοῦσιν, ὡς Ἱππο-  
κράτης καὶ Θουκυδίδης' de quo plura vid.  
apud Foes. ad Hippocrat. II. Epidem. 2.  
et Gataker. II. Adversar. Miscellan. 16.  
Interpres Latinus hic cor vertit, forte  
sequutus Lucretium, qui VI. 1149. hæc  
ita effert: Inde ubi per fauces pectus  
complerat, et ipsum Morbida vis in cor  
maestum confluerat ægris. Victorius  
XXVII. Var. Lect. 17. eo nomine re-  
prehendit Lucretium, quasi qui hanc  
significationem vocis καρδία, qua Thu-  
cydides ea utitur, ignoraverit. Sed Lam-  
binus ad Lucret. et Hieron. Mercurial.  
I. Var. Lect. 1. putant Lucretium potius  
imitatione Græcorum, et eadem signifi-  
catione, cor dixisse, qua illi καρδίαν.  
Hoc benignius est, et mihi verius videtur.  
Στηρίζαι Gataker. passive, vel reciprocè  
sumi scribit: Steph. in Thes. neutra-  
liter, pro steterat, constiterat, ut in verbis  
Homeri Od. μ'. 434. et Dioscoridis,  
VI. 1. (Alexipharmacor. cap. I.) Sed

non dubito, quin hæc omnia explenda  
sint accusativo suppresso, hic εἰαυτόν,  
vel εἰαυτό, nempe ὁ πόνος, vel τὸ κακόν,  
in Homero εἰμαυτόν, et in Dioscoride  
εἰαυτό. DUKER.

ὅποτε στηρίζαι] Compare for this  
use of the optative, ὅσον χρόνον ἡ νόσος  
ἀκμάζει, and Matthiæ, Gr. Gr. §. 521.  
Jelf, 843. δ. στηρίζαι, like κατέσκηπτε  
towards the end of the chapter, is an  
instance of what is so common in every  
language, a transitive verb used intransi-  
tively. So we should say in English,  
"When the disorder fixed on the  
"stomach." Like κατασκήπτω also it  
denotes the action of a body striking a  
resisting object with violence, and so  
being arrested in its rapid motion.  
Thus the lightning, when spending it-  
self on the object which it strikes, is  
said σκίπτειν, or σκίπτεισθαι: so rolling  
stones from a mountain, when they are  
brought up or stopped in their course;  
as ἐς τὸ ἐνίσκηψαν (οἱ λίθοι) διὰ τῶν  
βαρβάρων φερόμενοι. Herod. VIII. 39,  
2. Thus also στηρίζειν is used by Eu-  
ripides, Bacchæ, 1081.

πρὸς οὐρανὸν  
καὶ γαίαν ἐστήριξε φῶς στεμνοῦ πυρός.

8. λύγξ τε ἐνέπιπτε κενὴ] Λύγξ is what  
we call a hiccup, (compare Plato,  
Sympos. p. 185.) but here it seems to  
be almost approaching to what is called  
"retching;" and λύγξ κενὴ is that  
ineffectual retching, consequent upon

4 ταῦτα λωφήσαντα, τοῖς δὲ καὶ πολλῷ ὕστερον. καὶ τὸ μὲν  
 ἔξωθεν ἀπτομένῳ σῶμα οὐτ' ἄγαν θερμὸν ἦν οὔτε χλωρὸν,  
 ἀλλ' ὑπέρυθρον, πελιτνὸν, φλυκταίναις μικραῖς καὶ ἑλκεσιν  
 ἐξηυθηκόσ· τὰ δὲ ἐντὸς οὕτως ἐκάετο ὥστε μήτε τῶν πάνν  
 λεπτῶν ἱματίων καὶ σινδόνων τὰς ἐπιβολὰς μήτ' ἄλλο τι ἢ 5  
 τγυμνοῖτ' ἀνέχεσθαι, ἥδιστα τε ἂν ἐς ὕδωρ ψυχρὸν σφᾶς  
 5 αὐτοὺς ρίπτειν. καὶ πολλοὶ τοῦτο τῶν ἡμελημένων ἀνθρώπων

1. καὶ post δὲ om. L.P. τῷ C. 2. οὔτε vel οὐτ' C.E.G.I.L.O.P.e. A.B.F.  
 et vulgo οὐκ. 3. πελιτνὸν Ælius Dionysius cum Photio, Haack. Goell. et in  
 edit. minor. Bekk. probante Poppone, sed hic vulgatam codicum πελιδὸν in textu  
 conservavit. 4. ἐκάετο A.B.E.F.H.Q.V.c. ἐκήετο O. C.G. vulgo, et Poppo,  
 ἐκαίετο. 5. σινδονίων Galenus. μηδ' C.G.e. Bekk. 6. γυμνοὶ C.G.I.  
 K.V.d.e. Bekk. cum Galeno ceteri γυμνόν. γυμνὸν Poppo. Haack. Goell.  
 7. ἀνθρώπων] om. N.V.

exhaustion, when nothing is actually brought off the stomach. Several of the recent editors read *ἐνέπεσε*. But although the aorist occurs twice, in *ἔδρασαν* and *ἠγνόσαν*, in describing subordinate circumstances of the disorder, yet each separate symptom or stage in its progress is given in the imperfect tense. *ἐλάμβανε*, ἦν, ἠφίει, ἐπε-  
*γίγνετο*, *κατέβαιναν*, *ἀνέστρεφε*, *ἐπῆσαν*, *ἐκάετο*, &c.

1. *λωφήσαντα*] "*λωφήσαντα* cum "*ταῦτα* *jungendum* videtur, non cum "*σπασμόν*—alias potius fuisset *λωφῶντα*." DOBREE. The proposed interpretation is doubtful; for if the retching and convulsions followed the disorder of the stomach "at a long "interval," what was the intermediate state of the patient? But the remark as to the tense is just, and is certainly in favour of the reading *ἐνέπεσε* just before. Poppo explains it as equivalent to *δε ἐλώφησε*.

2. *ἀπτομένῳ*] Servat Lucret. *tepidium manibus proponere tactum*. Confer Aræ-  
 tæum, p. 28, 30. Avicen. II. vol. 78. a. Hippocr. §. II. 117. WASS.

3. *πελιτνόν*] *πελιτνόν* ex Thucyd. adnotasse Ælium Dionysium scribit Eustath. in II. I. 735. DUKER. Conf. Phot. Lex. p. 299. et Pierson. ad Moer. p. 325. BEKK.

5. *ἄλλο τι ἢ τγυμνοῖτ' ἀνέχεσθαι*] Poppo retains the old reading *γυμνόν*,

and refers it to τὸ σῶμα. But I cannot think that this is correct Greek. If we retain *γυμνόν*, I should prefer Dobree's method of explaining it, *γυμνόν ὅντα ἀνέχεσθαι*, referring the description to a single patient. But Dobree adds, "Videndum quoque an recte Galenus "*γυμνοὶ*, i. e. *ὄντες*." And this would be an expression like *πάσχοντες ἠνεί-  
 χοντο*, I. 77, 6. *ἀνέχεσθαι γῆν τεμνομένην ὀρώντας*, II. 74, 1. and others of the same kind, V. 69, I. VI. 16, 4. And if it be said that we should expect rather the accusative case, *γυμνοῦς*, it may be observed, that in point of meaning τὰ ἐντὸς οὕτως ἐκάετο is the same as τὰ ἐντὸς οὕτως ἐκάοντο, scil. οἱ κάμνοντες, so that the persons to whom *ἀνέχεσθαι* refers are virtually the nominative case to the principal verb in the sentence, under which circumstances *ὥστε* is joined to a nominative case. See Hermann's notes on Viger, note 353.

7. *τοῦτο—ἔδρασαν ἐς φρέατα*] "And "many did this into tanks or reservoirs." So the Greek words may be translated literally into English: "did this" is of course equivalent to what he had said before, "threw themselves:" and therefore the same construction follows *ἔδρασαν τοῦτο*, which would have followed *ἔρριψαν ἑαυτούς*. For the meaning of *φρέατα*, which signifies tanks or reservoirs, and not wells, see the note on chap. 48, 2.



ATHENS. A. C. 430. Olymp. 87. 3.

καὶ ἔδρασαν ἐς φρέατα, τῇ δίψῃ ἀπαύστω ξυνεχόμενοι· καὶ ἐν τῷ ὁμοίῳ καθειστήκει τό τε πλεόν καὶ ἔλασσον ποτόν. καὶ ἡ ἀπορία τοῦ μὴ ἡσυχάζειν καὶ ἡ ἀγρυπνία ἐπέκειτο διὰ 6 παντός. καὶ τὸ σῶμα, ὅσον περ χρόνον καὶ ἡ νόσος ἀκμάζοι, 7 οὐκ ἐμαραίνεται ἀλλ' ἀντεῖχε παρὰ δόξαν τῇ ταλαιπωρίᾳ, ὥστε ἡ διεφθείροντο οἱ πλείστοι ἐναταῖοι καὶ ἐβδομαῖοι ὑπὸ τοῦ ἐντὸς καύματος, ἔτι ἔχοντές τι δυνάμεως, ἡ εἰ διαφύγοιεν, ἐπικατιόντος τοῦ νοσήματος ἐς τὴν κοιλίαν καὶ ἐλκώσεώς τε αὐτῇ ἰσχυρᾶς ἐγγιγνομένης καὶ διαρροίας ἅμα ἀκράτου ἐπι- 10 πιπτούσης οἱ πολλοὶ ὕστερον δι' αὐτὴν ἀσθενεῖα ἀπεφθεί- ροντο. διεξήει γὰρ διὰ παντὸς τοῦ σώματος ἄνωθεν ἀρχά- 8 μενον τὸ ἐν τῇ κεφαλῇ πρῶτον ἰδρυθὲν κακόν, καὶ εἴ τις ἐκ τῶν μεγίστων περιγένοιτο, τῶν γε ἀκρωτηρίων ἀντίληψις

1. εἰς τὰ φρέατα g. τῇ δίψῃ ἀπαύστω A.B.C.E.F.G.H.I.K.L.O.P.V.b.c.e. f.g.h. Haack. Porpo. Goell. Bekk. vulgo ἀπαύστω τῇ δίψῃ. συνεχόμενοι B.h. 3. τοῦ] τὸ C. 4. καὶ τὸ] τὸ δὲ Lex. Seg. p. 125, 30. ὅσον περ Bekk. ἀκμάζει L.O.Q. 6. πλείους A.F.H.N.V.g.h. Haack. Porpo. ἐναταῖοι B.F.G. 8. τοῦ νοσήματος] om. Q. ἐς] ἐπὶ e. ἐκκαύσεως L.O.P.Q. τε] om. c.f. 9. αὐτῆς] c. ἐγγενομένης c. γενομένης d.i. ἀκρατοῦς γρ. A. ἐπι- πτούσης K.i. 10. διὰ τὴν ἀσθενεῖαν C.I.L.N.O.P.Q.e. ἀπεφθείροντο A.B.E. F.G.H.K.N.V.c.f.g.h.i. Haack. Porpo. Goell. Bekk. C. et vulgo διεφθείροντο. 11. διεξήει] καὶ διεξήει I.N.O.P. 12. ἰδρυθὲν E. 13. γε] τε L.O.P. c. ἀντίληψιν h.

3. ἡ ἀπορία τοῦ μὴ ἡσυχάζειν] The words τοῦ μὴ ἡσυχάζειν should be taken apparently as the genitive case explanatory of the preceding word ἡ ἀπορία: "A feeling of not knowing what to do with themselves, inasmuch as they could not rest; the misery of "restlessness." Compare VII. 42, 2. πέραι—τοῦ ἀπαλλαγῆναι τοῦ κινδύνου, and the note on the passage; and Hippocrates de Morbo Sacro, prope init. κατὰ τὴν ἀπορίην τοῦ μὴ γινώσκειν. Also compare Matthiæ, Gr. Gr. §. 321.

9. διαρροίας ἀκράτου] It has been doubted whether ἀκράτου is used here in a technical sense, as describing the nature of the diarrhœa, or merely signifies, "vehement, excessive," like ἀκρατος ἐλευθερία in Appian, VI. 95. I think, however, that it is here used in a technical sense, as we read in Hippocrates Prædict. I. §. 111. αἱ ἀκρητοὶ τε-

λευτῶσαι καθάρσιες, παροξυντικαί: and again, §. 50. τὰ τελευτῶντα ὑποχωρήματα εἰς ἀφρώδεα, ἀκρητα, παροξυντικά. The word is explained by Galen, ἀκρητοὶ ὑποχωρήσεις, αἱ ἄμικτοι ὑγρότητος ὑδατώδους, αὐτὸν μόνον ἔχουσαι εὐλκρινὴ ὑπερχόμενον κατὰ χυμῶν, εἴτε τὸν τῆς ξανθῆς χολῆς, εἴτε τὸν τῆς μελαίτης. There is more to the same purpose in a note on the words αἱ ἐς ἀκρητέστερα τελευταί, Hippocrat. De Morbis Vulgaribus, II. §. 2. ed. Foes, Francofurt. 1624.

13. τῶν γε ἀκρωτηρίων ἀντίληψις αὐτοῦ] Göller refers αὐτοῦ το κακόν, "its seizing upon the extremities;" and he compares III. 12, 2. τὴν ἐκείνων μέλλουσιν τῶν ἐς ἡμᾶς δεινῶν. Ἐπεσήμεναι is, "left its mark," as Mr. Bloomfield translates it; i.e. "marked the man as having had the disorder." The word is applied to the mark or signature of the

ATHENS. A. C. 430. Olymp. 87. 3.

αὐτοῦ ἐπεσήμεινε· κατέσκηπτε γὰρ ἐς αἰδοῦα καὶ ἐς ἄκρας  
 χεῖρας καὶ πόδας, καὶ πολλοὶ στερισκόμενοι τούτων διέ-  
 9 φευγον, εἰσὶ δ' οἱ καὶ τῶν ὀφθαλμῶν. τοὺς δὲ καὶ λήθη  
 ἐλάμβανε παραντίκα ἀναστάντας τῶν πάντων ὁμοίως, καὶ  
 ἡγνόησαν σφᾶς τε αὐτοὺς καὶ τοὺς ἐπιτηδείους. L. γενόμενον 5  
 No animals of prey γὰρ κρεῖσσον λόγου τὸ εἶδος τῆς νόσου τὰ τε  
 would touch the bodies ἀλλὰ χαλεπωτέρως ἢ κατὰ τὴν ἀνθρωπείαν  
 of persons who had φύσιν προσέπιπτεν ἐκάστῳ, καὶ ἐν τῷδε ἐδή-  
 died of this disorder; λωσε μάλιστα ἄλλο τι ὃν ἢ τῶν ζυντρόφων  
 or if they did, they τι· τὰ γὰρ ὄρνεα καὶ τετράποδα ὅσα ἀνθρώπων ἄπτεται, 10  
 were poisoned by it. πολλῶν ἀτάφων γιγνομένων ἢ οὐ προσήει ἢ γευσάμενα  
 2 διεφθείρετο. τεκμήριον δέ· τῶν μὲν τοιούτων ὀρνίθων ἐπί-  
 λειψις σαφὴς ἐγένετο, καὶ οὐχ ἐωρῶντο οὔτε ἄλλως οὔτε

1. γὰρ A.B.E.F.G.H.K.L.c.g.i. Haack. Poppo. Goell. Bekk. C. et vulgo γὰρ καί.  
 ἐς A.B.E.F.G.H.K.L.N.O.P.V.b.c.g. Haack. Poppo. Goell. Bekk. C. et ceteri ἐς τὰ.  
 2. διέφυγον g. 3. τοῖς C. 4. ἐλάβετο C. τῶν] om. C.I.L.O.P. 5. τε  
 αὐτοῦς] om. g. 8. ἐν] om. g. τῷ K. 10. καὶ τὰ τετράποδα L.g. 11. γενομένων  
 C.G.I.L.O.e. προσήκει b. γευσάμενοι B. 12. διεφθείροντο d.

auditors of the public accounts at Athens, by which they signified that the account had been duly passed. See Demosth. Coron. p. 310. Reiske. Mr. Bloomfield well quotes from Hippocrates De Morbo Sacro, p. 306. ed. Foes. οὐ γὰρ ἔτι ἐπίληπτον γίνεται ἢν ἀπαξ ἐπισημανθῇ: to which he might have added the words which occur a few lines before; περιγίνεται (τὰ παιδία) ἐπίσημα ἔόντα· ἢ γὰρ στόμα παρασπᾶται, ἢ ὀφθαλμός, ἢ αὐχὴν, ἢ χεῖρ.

I. ἐς ἄκρας χεῖρας καὶ πόδας] "On the fingers and toes." And two lines below, παραντίκα ἀναστάντας seems to be rightly understood by Mr. Bloomfield as indicating that the effect was only temporary. "They suffered a total loss of memory when they first recovered from the disorder;" as if afterwards their memory returned to them.

7. χαλεπωτέρως ἢ κατὰ τὴν ἀνθρωπείαν φύσιν] "More grievous than human nature could well endure:" literally, "more grievously than in proportion to human nature." See Matthiæ, Gr.

Gr. §. 449. Jelf, 783. i.

12. τεκμήριον δέ· τῶν μὲν τοιούτων κ. τ. λ.] I have placed a colon after the words τεκμήριον δέ, because if τεκμήριον were the predicate of the whole proposition, the common practice of the Greek language would require that the article should be prefixed to the subject ἐπὶ λειψις. But the colon after τεκμήριον δέ occurs again in a similar manner, II. 39, 3. τεκμήριον δέ· οὐτε γὰρ λακεδαίμονιοι κ. τ. λ. So also I. 11, 2. δῆλον δέ· τὸ γὰρ ἔρμα κ. τ. λ.

13. οὐτε ἄλλως] This use of ἄλλως to signify "elsewhere" seems to confirm what has been said in the note, I. 77, 3. on the word ὅπουσιν, namely, that it has in that place very nearly the same meaning as ὅτιον. Is it not natural that such little inaccuracies should sometimes occur in writers who lived before the great number of written compositions had given exactness to their language; and is it not like the expression in Sophocles, βῆναι κείθεν ὅθεν περ ἦκει, Œdip. Colon 1227. where κείθεν is a confusion of words for κείσε?

ATHENS. A. C. 430. Olymp. 87. 3.

περὶ τοιοῦτον οὐδέν· οἱ δὲ κύνες μᾶλλον αἰσθησιν παρείχον  
τοῦ ἀποβαίνοντος διὰ τὸ ξυνδιαταῖσθαι.

LI. Τὸ μὲν οὖν νόσημα, πολλὰ καὶ ἄλλα παραλιπόντι  
ἀτοπίας, ὡς ἐκάστω ἐτύγχανέ τι διαφερόντως ἐτέρῳ πρὸς  
ἕτερον γιγνόμενον, τοιοῦτον ἦν ἐπὶ πᾶν τὴν  
ιδεάν. καὶ ἄλλο παρελύπει κατ' ἐκείνον τὸν  
χρόνον οὐδὲν τῶν εἰωθότων· ὃ δὲ καὶ γένοιτο,  
ἐς τοῦτο ἐτελεύτα. ἔβνησκον δὲ οἱ μὲν ἀμελεία,  
οἱ δὲ καὶ πάνυ θεραπευόμενοι. ἔν τε οὐδὲ ἐν  
κατέστη ἱαμα ὡς εἰπεῖν ὃ τι χρῆν προσφέ-  
ροντας ὠφελεῖν· τὸ γάρ τῳ ξυνενεγκὸν ἄλλον  
τοῦτο ἔβλαπτε. σῶμά τε αὐταρκες ὃν οὐδέν  
διεφάνη πρὸς αὐτὸ ἰσχύος πέρι ἢ ἀσθενείας,  
ἀλλὰ πάντα ξυνήρει καὶ τὰ πάσῃ διαίτῃ θερα-  
πευόμενα. δεινότατον δὲ παντὸς ἦν τοῦ κακοῦ  
ἢ τε ἀθυμία ὅποτε τις αἰσθοίτο κάμνων (πρὸς  
γὰρ τὸ ἀνέλπιστον εὐθὺς τραπόμενοι τῇ γνώμῃ  
πολλῶ μᾶλλον προΐεντο σφᾶς αὐτοὺς καὶ οὐκ ἀντείχον), καὶ  
ὅτι ἕτερος ἀφ' ἐτέρου θεραπείας ἀναπιμπλάμενοι ὥσπερ τὰ

3. παραλείποντι C.G.d.i. 6. καὶ ἄλλο—ἐτελεύτα] Hæc omittit Levesquius, interpretamentum arbitratus illorum quæ ab initio c. 49. leguntur. BEKKER.  
7. δ] οἱ B. 9. οὐδὲ ἐν E.F.G.K.L.N.O.Q.V. Bekker. οὐδὲ A.B.P.g. C. et  
vulgo οὐδὲν. ἐγκατέστη A.B.P. ἐν κατέστη g. 10. ἱαμα] ἅμα C. χρῆ]  
C.G.I.L.O.d.e.i. προφέροντας K. 13. διεφθάρη, omisso οὐδὲν, K. 14. ξυνήρει  
πάντα L.O.P. 18. οὐκ αἰτείχον B. 19. ἰτέρας A. θεραπείας] νόσου e. θερα-  
πείας G.

10. ὃ τι χρῆν προσφέροντας ὠφελεῖν]  
Compare Hippocrates, De Morbo Sacro,  
p. 301, l. ult. ed. Foes. μὴ ἔχειν ὃ τι  
προσενέγκαντες ὠφελήσουσιν.

13. ἰσχύος πέρι ἢ ἀσθενείας] "As far  
"as strength or weakness were con-  
"cerned, all constitutions fell alike the  
"victims of the disorder;" that is, none  
was so strong as to resist it, none was  
so weak, as not to afford it a hold upon  
it. "All the prevailing disorders have  
"attacked me," said Nelson writing  
from Corsica in 1794, "but I have not  
"strength enough for them to fasten

"on." Southey's Life of Nelson, vol. I.  
p. 118.

19. ἀναπιμπλάμενοι] This is a favourite  
term of Plato to express defilement or  
pollution, from the notion of a body  
overloaded or surfeited with food, and  
so becoming disordered and unsound.  
Ἀναπλήσας. ἀναπληρώσας. ὃ δὲ Πλάτων  
ἀντὶ τοῦ μολύνas. Suidas. Thus Thucy-  
dides seems to use it as signifying,  
"becoming fully charged with infec-  
"tion," ἀναπιμπλάμενοι τῆς νόσου, as  
opposed to καθαροὶ ὄντες. See Ruhn-  
ken's note on Timæus, Lexic. Platonic.

πρόβατα ἔβησκον· καὶ τὸν πλείστον φθόρον τοῦτο ἐνεποίει.  
 7 εἴτε γὰρ μὴ θέλοιεν δεδιότες ἀλλήλοις προσιέναι, ἀπώλλυντο  
 ἔρημοι, καὶ οἰκίαι πολλαὶ ἐκενώθησαν ἀπορία τοῦ θεραπεύ-  
 σοντος· εἴτε προσίοιεν, διεφθείροντο, καὶ μάλιστα οἱ ἀρετῆς  
 τι μεταποιούμενοι· αἰσχύνῃ γὰρ ἠφείδουν σφῶν αὐτῶν,  
 8 εἰσιόντες παρὰ τοὺς φίλους, ἐπεὶ καὶ τὰς ὀλοφύρσεις τῶν  
 ἀπογιγνομένων τελευτῶντες καὶ οἱ οἰκεῖοι ἐξέκαμνον, ὑπὸ τοῦ  
 9 πολλοῦ κακοῦ νικώμενοι. ἐπὶ πλεόν δὲ ὅμως οἱ διαπεφευγότες  
 τὸν τε θνήσκοντα καὶ τὸν πονούμενον ῥκτίζοντο διὰ τὸ  
 προειδέναι τε καὶ αὐτοὶ ἤδη ἐν τῷ θαρσαλέῳ εἶναι· δις γὰρ  
 10 τὸν αὐτὸν, ὥστε καὶ κτείνειν, οὐκ ἐπελάμβανε. καὶ ἑμακαρί-

3. ἐρήμοι Bekk. 6. τοὺς] om. I. 7. οἱ] om. g. ἐξέκαμον E.F.H.V.g.h.  
 τοῦ] om. N.V. 8. κακοῦ νικώμενοι] om. C.e. διαφυγόντες i. 10. καὶ ante  
 αὐτοὶ om. C.

ἀνάπλεως. He compares the expression in Livy, IV. 30. "Vulgate contactu in homines morbi, et primo in agrestes" "ingruent servitiae: urbs deinde impletur."

5. μεταποιούμενοι] Suidas in μεταποιεῖσθαι. μάλιστα οἱ ἀρ. μετ. pro ἀντιποιούμενοι. Plato Polit. ἡκιστα βασιλικῆς ΜΕΤΑΠΟΙΟΥΜΕΝΟΥΣ τέχνης. Hesych. μετασκενάζεται, φροντίζει. Dion. Halicarn. Antiq. VI. 91. Πόλιν αὐτῶν ἐξ ἐφύδου ἀντιλαμβάνεται, ἐπιβαλλομένων μὲν τῶν ἐν αὐτῇ ΜΕΤΑΠΟΙΕΙΣΘΑΙ τινας ἈΡΕΤΗΣ. WASS. Tangit hunc locum Plutarch. περὶ πολυφιλίας in fin. DUK. Compare also Xenophon, Anab. IV. 7, 12. οἱτοὶ ἀντεποιοῦντο ἀρετῆς.

6. ἐπεὶ καὶ τὰς ὀλοφύρσεις κ. τ. λ.] It is uncertain whether these words should be translated, "were tired out" "with lamenting for the dying," or, "with the bemoanings of the dying." The latter meaning has this in its favour, that the lamentations of friends would be rather for the dead than for the dying: and the bemoanings of the sick and dying are mentioned again in VII. 75. 4. as one of the most distressing circumstances of the retreat of the Athenians from their lines before Syracuse. πρὸς ὀλοφυρμὸν τραπόμενοι ἐς ἀπορίαν (τοὺς οἰκεῖους) καθίστασαν. On the other hand ἐκκάμνειν and ἀποκάμνειν

are generally used to express "being tired out with what we are doing ourselves," and not "with what another is doing." See Sophocl. Œd. Col. 1773—6. Dindorf. πάνθ' ὅπως ἂν μέλλω πράσσειν—οὐ δέ τι μ' ἀποκάμνειν, and Xenoph. Hellen. VII. 5, 19. which passage is quoted by Poppo. And ὀλοφύρσεις might certainly be made for a dying friend, as well as for one actually dead, if we understand not the formal lamentations which were a part of the funeral ceremony, but the mere natural expression of sympathy and sorrow.

8. ὅμως] "Still, whatever were the particular instances of intrepid humanity, visiting the sick and dying" "without any consideration for its own safety, yet the sufferers met with the liveliest compassion and the greatest attention from those who had themselves had the plague, and had recovered from it." Such I conceive to be the sense of the conjunction ὅμως, intimating that even the most humane, while risking their own lives by their kindness, were less free and unhesitating in their charitable work than those, who, from having once experienced the disorder, were relieved from all personal apprehension for the future, while they were best able to appreciate the misery of the sufferers.

ATHENS. A. C. 430. Olymp. 87. 3.

ζοντό τε ὑπὸ τῶν ἄλλων, καὶ αὐτοὶ τῷ παραχρῆμα περιχαρεῖ  
καὶ ἐς τὸν ἔπειτα χρόνον ἐλπίδος τι εἶχον κούφης μὴδ' ἂν ὑπ'  
ἄλλου νοσήματός ποτε ἔτι διαφθαρῆναι.

LII. Ἐπίεσε δ' αὐτοὺς μᾶλλον πρὸς τῷ ὑπάρχοντι πόνῳ  
5 καὶ ἡ ξυγκομιδὴ ἐκ τῶν ἀγρῶν ἐς τὸ ἄστυ, καὶ οὐχ ἦσσαν  
τοὺς ἐπελθόντας. οἰκιῶν γὰρ οὐχ ὑπαρχουσῶν, 2  
ἀλλ' ἐν καλύβαις πνιγηραῖς ὥρα ἔτους διαι-  
τωμένων ὁ φθόρος ἐγίγνετο οὐδενὶ κόσμῳ,  
ἀλλὰ καὶ νεκροὶ ἐπ' ἀλλήλοις ἀποθνήσκοντες  
10 ἔκειντο, καὶ ἐν ταῖς ὁδοῖς ἐκαλινδοῦντο καὶ περὶ  
τὰς κρήνας ἀπάσας ἡμιθνήτες τοῦ ὕδατος ἐπι-  
θυμία. τά τε ἱερὰ ἐν οἷς ἐσκήνηντο νεκρῶν πλέα ἦν, αὐτοῦ 3  
ἐναποθνησκόντων ὑπερβιαζομένου γὰρ τοῦ κακοῦ οἱ ἄν-  
θρωποι οὐκ ἔχοντες ὅ τι γίνωνται, ἐς ὀλιγωρίαν ἐτράποντο  
15 καὶ ἱερῶν καὶ ὁσίων ὁμοίως. νόμοι τε πάντες συνεταρά- 4  
χθησαν οἷς ἐχρῶντο πρότερον περὶ τὰς ταφάς, ἔθαπτον δὲ

1. τὸ παραχρῆμα A.E. 3. ἔτι διαφθ.] ἐπιδιαφθ. C. 7. ἔτους] θέρους Q.  
cum Galeno (π. ἐπιφορὰς πυρετῶν I, 5.) 8. ἐγένετο B.g.h. 9. ἀλλήλους c.  
θνήσκοντες G.L.O.P. 11. τοῦ A.B.C.E.F.K.c.g.h. Poppo. Goell. Bekk. G.  
et ceteri τῇ τοῦ. 12. ἐσκήνουν L.O. ἐσκήνωντο H.V. ἐσκήνῃντο G.  
14. γίνονται A.B.g.h. γίνονται E. 15. ὁσίων F. συνεταράχθησαν C.K.

7. ὥρα ἔτους] "The season or best  
"time of the year;" understood gene-  
rally of the summer, as in this passage,  
and in Pollux, I. §. 60. and in Galen,  
De Alim. Facult. 2. p. 319. as quoted  
by Mr. Bloomfield, ὥρα ἔτους ὀνομά-  
ζουσιν οἱ Ἕλληνες ἐκείνον τὸν καιρὸν ἐν  
ᾧ μισοῦνται τὴν τοῦ κυνὸς ἐπιτολὴν γίγνε-  
σθαι συμβαίνει χρόνος δ' ἐστὶ οὗτος  
ἡμέρων τεσσαράκοντα. But sometimes  
also of the spring, as the most beautiful  
season. So the word "prime" in Eng-  
lish applies sometimes to early youth,  
but generally to the ripest manhood.

14. οὐκ ἔχοντες ὅ τι γίνονται] "Not  
"knowing what to have recourse to."  
Mr. Bloomfield. "Ὅ τι γίνονται, which  
is the reading of some manuscripts,  
would signify, "not knowing what  
"might happen to them." See Her-

mann, De Regulis Syntacticis, Appendix  
to Viger; and the example there quoted  
from Herodotus, I. 53, 2. εἰ στρατεῖηται  
ἐπὶ Πέρσας—καὶ εἴ τινα στρατὸν προσ-  
θέοιτο φίλον; "Whether he should or  
"ought to march against the Persians,  
"and whether he could gain the aid of  
"any auxiliary army." The words in  
Æschylus, Prometh. 913. Schütz. οὐδ'  
ἔχω τίς ἀν γενοίμαν, have accordingly  
this meaning, "nor do I know in that  
"case what might happen to me."  
Whereas in Thucydides, V. 65, 5. the  
subjunctive is rightly used, οὐκ εἶχον ὅ  
τι εἰκάσωσιν, "Did not know what to  
"make of it; or, what they ought to  
"guess about it."

15. ἱερῶν καὶ ὁσίων] See the note on  
I. 71, 7.

ATHENS. A. C. 430. Olymp. 87. 3.

5 ὥς ἕκαστος ἐδύνατο. καὶ πολλοὶ ἐς ἀναισχύντους θήκας  
ἐτράποντο σπάνει τῶν ἐπιτηδείων διὰ τὸ συχνοὺς ἤδη προ-  
τεθνάναι σφίσιν· ἐπὶ πυρὰς γὰρ ἀλλοτρίας φθάσαντες τοὺς  
νήσαντας οἱ μὲν ἐπιθέντες τὸν ἑαυτῶν νεκρὸν ὑφῆπτον, οἱ δὲ  
καιομένου ἄλλου ἄνωθεν ἐπιβαλόντες ὃν φέροιεν ἀπήεσαν. 5

LIII. πρῶτόν τε ἦρξε καὶ ἐς τὰλλα τῇ πόλει ἐπὶ πλέον  
2 ἀνομίας τὸ νόσημα. ῥᾶον γὰρ ἐτόλμα τις ἅ πρότερον  
but every law divine ἀπεκρύπτετο μὴ καθ' ἡδονὴν ποιεῖν, ἀγχίστρο-  
and human, acting φον τὴν μεταβολὴν ὁρῶντες τῶν τ' εὐδαιμόνων  
upon the maxim, "Let us eat and καὶ αἰφνιδίως θνησκόντων καὶ τῶν οὐδὲν πρό- 10  
" drink, for to-mor-  
" row we die." τερον κεκτημένων εὐθὺς δὲ τὰκείνων ἐχόντων.

3 ὥστε ταχείας τὰς ἐπαυρέσεις καὶ πρὸς τὸ τερπνὸν ἡξίου  
ποιεῖσθαι, ἐφήμερα τὰ τε σώματα καὶ τὰ χρήματα ὁμοίως  
4 ἡγούμενοι. καὶ τὸ μὲν προσταλαιπωρεῖν τῷ δόξαντι καλῶ

1. ἐδύνατο A.B.C.E.F.G.H.K.L.O.V.g. Haack. Poppo. Goell. Bekk. ceteri  
ἡδύνατο. 2. ἐτρέποντο L.O. συχνῶς O.P. προτεθνάναι G.d.e.  
4. νοσήσαντας O.P.b. ἑαυτὸν F. 5. ἐπιβαλόντες ἄνωθεν G.L.O.P.e. ἐπι-  
βάλλοντες ἄνωθεν C. ἄνωθεν ἐπιβάλλοντες d. 6. ἐπὶ πλέον τῇ πόλει Q.e.  
8. ἀπέκρυπτε τὸ A.E.N. ἀπέκρυπτε τῷ F.H.Q. ἐκρύπτετο K. 11. τὰ ἐκείνων  
E.F. 12. ἐπαυρήσεις L.O.Q. 13. τε τὰ C. καὶ χρήματα K. 14. τὸ]  
τῷ vel τοῦ pr. F. προταλαιπωρεῖν C.E.K.i.

1. ἐς ἀναισχύντους θήκας] "Had re-  
" course to shameless burials of their  
" dead." Θήκη, which is properly "the  
" place where the dead are deposited,"  
is used incorrectly for the act of dis-  
posing of the dead in whatever manner;  
as ταφὴ and τάφος are sometimes con-  
fused, or as θάπτω is applied even to  
the burning of a dead body, as well as  
to the burying it. Διὰ τὸ συχνοὺς ἤδη  
προτεθνάναι σφίσιν: "Because they had  
" had so many friends die already."  
Ὅν φέροιεν: "Which they happened  
" to be carrying." For this sense of  
the optative see Matthiæ, §. 527. Jelf,  
831. and the note on Thucyd. I. 50, 1.  
ὡς καταδύσειαν.

3. τοὺς νήσαντας] Aristoph. Lysistr.  
269. πυρὰν νήσαντες. Lucian. de Mort.  
Peregr. p. 560. πυρὰν ὀτιμεγίστην νήσας.  
Et sic alii: quod Atticorum esse docet  
Thom. Magist. Νῆσαι πυρὰν λέγουσιν,  
οὐ συναγαγεῖν, οὐδὲ συνθεῖναι. Νῆσαι

autem est σωρεῦσαι. Schol. parv. Ho-  
meri ad Od. ο'. 321. Πῦρ τ' εὖ νῆσαι,  
exponit ξῦλα σωρεῦσαι, ἔνεκεν τοῦ πῦρ  
ποιῆσαι. DUKER.

8. ἀπεκρύπτετο μὴ καθ' ἡδονὴν ποιεῖν]  
Compare V. 25, 3. ἐπὶ ἐξ ἔτη—ἀπέσχοντο  
μὴ ἐπὶ τὴν ἐκατέρων γῆν στρατεῦσαι.  
The infinitive here, as in the words  
already noticed, τοῦ μὴ ἡσυχάζειν, is  
explanatory of the preceding verb.  
Vid. an legend. cum MSS. ἀπέκρυπτε  
τῷ, vel ἀπεκρύπτετό τῷ et de vocum  
positione vid. Demosth. fals. legat. p. 377.  
13. Reiske. De phrasi ipsa sup. c. 37, 3.  
[εἰ καθ' ἡδονὴν τι δρᾷ.] DOBREE. Surely  
neither of these corrections is admissible.  
Jacobs, as quoted by Poppo, refers to  
Lysias, Areopag. p. 276. περὶ ὧν ἀπο-  
κρυπτόμεθα μηδένα εἰδέναι.

14. τὸ μὲν προσταλαιπωρεῖν—πρόθυμος  
ἦν] For other examples of this use of  
the article with the infinitive mood,  
where the simple infinitive might seem

ATHENS. A. C. 430. Olymp. 87. 3.

οὐδεὶς πρόθυμος ἦν, ἀδελον νομίζων εἰ πρὶν ἐπ' αὐτὸ ἐλθεῖν  
 διαφθαρήσεται· ὃ τι δὲ ἤδη τε ἡδὺ καὶ πανταχόθεν τὸ ἐς  
 αὐτὸ κερδαλέον, τοῦτο καὶ καλὸν καὶ χρήσιμον κατέστη.  
 θεῶν δὲ φόβος ἢ ἀνθρώπων νόμος οὐδεὶς ἀπείργε, τὸ μὲν 5  
 κρίνοντας ἐν ὁμοίῳ καὶ σέβειν καὶ μὴ ἐκ τοῦ πάντας ὄρῳ ἐν  
 ἴσῳ ἀπολλυμένους, τῶν δὲ ἀμαρτημάτων οὐδεὶς ἐλπίζων  
 μέχρι τοῦ δίκην γενέσθαι βιούς ἂν τὴν τιμωρίαν ἀντι-  
 δοῦναι, πολὺ δὲ μείζω τὴν ἤδη κατεψηφισμένην σφῶν  
 ἐπικρεμασθῆναι, ἦν πρὶν ἐμπεσεῖν εἰκὸς εἶναι τοῦ βίου τι  
 10 ἀπολαῦσαι.

LIV. Τοιούτῳ μὲν πάθει οἱ Ἀθηναῖοι περιπεσόντες  
 ἐπιέζοντο, ἀνθρώπων τε ἔνδον θνησκόντων καὶ γῆς ἕξω  
 15 θρουμένης. ἐν δὲ τῷ κακῷ, οἷα εἰκὸς, ἀνεμνή- 2  
 σθησαν καὶ τοῦδε τοῦ ἔπους, φάσκοντες οἱ  
 πρεσβύτεροι πάλαι ᾄδεσθαι,  
 ἦξει Δωριακὸς πόλεμος, καὶ λοιμὸς ἅμ' αὐτῷ.  
 ἐγένετο μὲν οὖν ἔρις τοῖς ἀνθρώποις μὴ λοιμὸν 3  
 ὀνομάσθαι ἐν τῷ ἔπει ὑπὸ τῶν παλαιῶν ἀλλὰ

1. αὐτῷ I.G. 2. ἔλθῃ F.H.N.Q.V. 3. ἦδη A.C.E.F.H.Q.V.e.h. Haack.  
 Poppo. Goell. Bekk. ἦδη B. G. et ceteri ἦδει. καὶ] om. C.G.L.O.P. τὸ] τε  
 G.K.L.N.O.P.e. τε τὸ C. 3. αὐτὸ A.B.C.E.F.G.H.I.K.L.N.O.P.c.d.e. Haack.  
 Poppo. Goell. Bekk. vulgo αὐτόν. καὶ post τοῦτο om. C.G.L.O.P.e. 4. τὸν  
 μὲν E. 5. ἐν ἴσῳ ὄρῳ V. 7. τὴν τιμωρίαν βιούς ἂν C.L.O.Q. et omisso  
 articulo G.P. et, qui βίου habere dicitur, e. 11. μέντοι Q. 12. γῆς] τῆς C.  
 13. δὲ om. E. 16. δωρικὸς K.P.Q.e. 18. ἐν τῷ ἔπει] om. G.L.O. ἐν τῷ ἔπειτα  
 A.B. ἔπει, omisais ἐν τῷ, e.

more natural, see Matthiae, Gr. Gr. §. 542. obs. 2. Jelf, 670. προσταλαιπωρεῖν τῷ καλῷ is "To endure toil and sorrow" in waiting upon, or devoting oneself to, "duty." In the next line the words πρὶν ἐπ' αὐτὸ ἐλθεῖν are meant to distinguish the pursuit of virtue from the attainment of it. A long course of virtuous habits was necessary, before τὸ καλὸν could be acquired; that is, before a man could love goodness for its own sake, and could appreciate its intrinsic beauty and excellence. It was feared then that the

plague would cut short their virtuous efforts, before they had yet attained to the full habit of virtue. τὸ ἐς αὐτὸ κερδαλέον: "What served the ends of" "his pleasure, what ministered to it." 'Ες αὐτὸ is ἐς τὸ ἡδύ. But Poppo and Götter take the article with ἐς αὐτὸ not with κερδαλέον. τὸ ἐς αὐτὸ, scil. τὸ ἡδύ, "so far as pleasure was concerned."

4. τὸ μὲν κρίνοντας κ. τ. λ.] Τὸ μὲν non valet partim, sed pendet e σεβείν et refertur ad τὸ θεῖον quod inest in θεῶν φόβος. POPPO. Prolegom. I. p. 112.

plague hardly touched Peloponnesus at all, but confined itself to 4 Attica and to whatever other places were most thickly peopled. λιμὸν, ἐνίκησε δὲ ἐπὶ τοῦ παρόντος εἰκότως λοιμὸν εἰρῆσθαι· οἱ γὰρ ἄνθρωποι πρὸς ἅ ἔπασχον τὴν μνήμην ἐποιοῦντο. ἦν δέ γε οἶμαί ποτε ἄλλος πόλεμος καταλάβῃ Δωρικὸς τοῦδε ὕστερος καὶ ξυμβῇ γενέσθαι λιμὸν, κατὰ τὸ εἰκὸς οὕτως 5 ἄσονται. μνήμη δὲ ἐγένετο καὶ τοῦ Λακεδαιμονίων χρηστηρίου τοῖς εἰδόσιν, ὅτε ἐπερωτῶσιν αὐτοῖς τὸν θεὸν εἰ χρὴ πολεμεῖν ἀνείλε κατὰ κράτος πολεμοῦσι νίκην ἔσσεσθαι, καὶ 6 αὐτὸς ἔφη ξυλλήψεσθαι. περὶ μὲν οὖν τοῦ χρηστηρίου τὰ γιγνόμενα ἤκαζον ὁμοῖα εἶναι. ἐσβεβληκότων δὲ τῶν Πελο- 10 ποννησίων ἡ νόσος ἤρξατο εὐθύς· καὶ ἐς μὲν Πελοπόννησον οὐκ ἐσήλθεν, ὃ τι ἄξιον καὶ εἰπεῖν, ἐπενείματο δὲ Ἀθήνας μὲν μάλιστα, ἔπειτα δὲ καὶ τῶν ἄλλων χωρίων τὰ πολυαν- 8 θρωπότατα. ταῦτα μὲν τὰ κατὰ τὴν νόσον γινόμενα.

LV. Οἱ δὲ Πελοποννήσιοι ἐπειδὴ ἔτεμον τὸ πεδῖον, 15 παρῆλθον ἐς τὴν Πάραλον γῆν καλουμένην μέχρι Λαυρίου

1. ἐπὶ] ὑπὸ g. εἰκότως] om. c.f. 2. οἱ μὲν γὰρ L. 4. πόλεμος ποτε ἄλλος K. καταλάβοι f. δωρικὸς C.I. 5. ὕστερον P. 9. οὖν] om. g.  
10. ἤκαζον C. Porpo. Goell. Bekk. A.B.E.F.G. et vulgo εἴκαζον. εἶναι ὁμοῖα g.  
12. ἄξιον καὶ A.B.C.E.F.H.K.N.Q.V.c.e.g.h.i. Haack. Porpo. Goell. Bekk. G. et vulgo καὶ ἄξιον. 14. τὴν νόσον] πελοπόννησον K. γινόμενα C.e. 15. ἔτεμον C. πεδῖον] χωρίον C.O.P.i. 16. λαυρεῖον A.B.g. λαυρίον ὄρους V.

10. ἤκαζον] Though only one MS. in this place reads ἤκαζον, yet it is the reading of all the best MSS. in the other passage in Thucydides where the word occurs, VI. 92, 4. where the grammarians tell us that this was the proper Attic form. See Etymolog. Magn. p. 166. in Ἀτρεΐδῃσι οἱ Ἀθηναῖοι τῆς εἰς διφθόγγου τὸ ἐν φωνῇεν τρέπουσιν, οἷον, εἰκάζω, ἤκαζον.

12. ὃ τι ἄξιον καὶ εἰπεῖν] Compare IV. 48. ὃ τι καὶ ἀξιόλογον, which in point of signification is exactly equivalent. "In any degree worth as much" as speaking of; worth even speaking "of." See Kühner's Gr. Gr. §. 728. 2. Jelf. 760.

16. τὴν Πάραλον γῆν καλουμένην] This, as appears from the description, in-

cluded the extreme point, the Cornwall, of Attica; being applied equally to the coast looking towards Euboea, as to that looking towards Peloponnesus. It is said to have formed one of the general divisions of Attica in the earliest times: and the παράλοι are mentioned as one of the parties opposed to the landed aristocracy of the plain in the civil contests which existed in the time of Pisistratus. See Herodotus I. 59, 4. The term παράλος may be compared to the Italian Riviera; which is applied to the two narrow strips of the Genoese territory, to the eastward and westward of Genoa, confined between the ridge of the Apennines and the Mediterranean. "Riviera di Levante," and "Riviera di Ponente."



ATTICA. COASTS OF PELOPONNESUS. A. C. 430. Olymp. 87. 3.

The Peloponnesians  
ravage the south  
eastern coast of At-  
tica.

οὗ τὰ ἀργύρεα μέταλλά· ἔστιν Ἀθηναίους.

καὶ πρῶτον μὲν ἔτεμον ταύτην ἢ πρὸς Πελο-

πόννησον ὁρᾷ, ἔπειτα δὲ τὴν πρὸς Εὐβοιάν τε

καὶ Ἄνδρον τετραμμένην. Περικλῆς δὲ στρατηγὸς ὦν καὶ 3

5 τότε περὶ μὲν τοῦ μὴ ἐπεξίεναι τοὺς Ἀθηναίους τὴν αὐτὴν

γνώμην εἶχεν ὥσπερ καὶ ἐν τῇ προτέρᾳ ἐσβολῇ· LVI. ἔτι

δ' αὐτῶν ἐν τῷ πεδίῳ ὄντων, πρὶν εἰς τὴν

παραλίαν γῆν ἐλθεῖν, ἑκατὸν νεῶν ἐπίπλουν

τῇ Πελοποννήσῳ παρεσκευάζετο, καὶ ἐπειδὴ

10 ἐτοίμα ἦν, ἀνήγετο. ἦγε δ' ἐπὶ τῶν νεῶν 2

ὀπλίτας Ἀθηναίων τετρακισχιλίους, καὶ ἱππέας τριακοσίους

ἐν ναυσὶν ἱππαγωγοῖς πρῶτον τότε ἐκ τῶν παλαιῶν νεῶν

ποιηθείσας· ξυνεστρατεύοντο δὲ καὶ Χίοι καὶ Λέσβιοι πεν-

τήκοντα ναυσίν. ὅτε δὲ ἀνήγετο ἡ στρατιὰ αὕτη Ἀθηναίων, 3

15 Πελοποννησίου κατέλιπον τῆς Ἀττικῆς ὄντας ἐν τῇ παρα-

λίᾳ. ἀφικόμενοι δὲ εἰς Ἐπίδauρον τῆς Πελοποννήσου ἔτεμον 4

τῆς γῆς τὴν πολλήν, καὶ πρὸς τὴν πόλιν προσβαλόντες εἰς

ἐλπίδα μὲν ἦλθον τοῦ ἐλεῖν, οὐ μέντοι προεχώρησέ γε.

ἀναγαγόμενοι δὲ ἐκ τῆς Ἐπιδαύρου ἔτεμον τὴν τε Τροιζηνίδα 5

20 γῆν καὶ τὴν Ἀλιάδα καὶ τὴν Ἑρμιονίδα· ἔστι δὲ πάντα

ταῦτα ἐπιθαλάσσια τῆς Πελοποννήσου. ἄραυτες δὲ ἀπ' 6

αὐτῶν ἀφίκοντο εἰς Πρασιᾶς τῆς Λακωνικῆς πόλισμα ἐπι-

θαλάσσιον, καὶ τῆς τε γῆς ἔτεμον καὶ αὐτὸ τὸ πόλισμα

εἶλον καὶ ἐπόρθησαν. ταῦτα δὲ ποιήσαντες ἐπ' οἴκου 7

1. ὄρους οὐ f. ὄρος οὐ d.i. ἀργύρεα C.E.Q.V.d.e.g.i. 2. ἡ B.C.G.c.  
Goell. Dobræus, Bekk. ἢ P. A.E.F. et vulgo ἢ. 3. τὴν τε πρὸς B. 4. δέ]  
τε C. καὶ] τῶν ἀθηναίων N.V. 5. μὴ] om. K.g.h. ἐξίεναι c. 8. παρα-  
λίαν] περὶ αἶαν P.c.f. γῆν] om. C.i. ἐπίπλουν ἐν τῇ g. 11. τετρακισχι-  
λίων P. 12. τότε πρῶτον g. νεῶν] om. b. et corr. G. 13. Χεῖοι c.  
14. δὴ c. 15. ἐν τῇ] om. c. 17. ἐσβαλόντες N.V. προσβάλλοντες C. 18. μὲν]  
om. L.O.P. 19. ἀναγόμενοι C.G.L.O.P.f.g. 20. καὶ ἀλιάδα C.e. τὴν  
Ἑρμ.] τὴν om. C.e. Ἑρμιονίδα Q.d. πάντα] om. G.L.O.P. post ταῦτα ponunt  
C.e. 22. ἀφίκοντες I.

ATTICA. POTIDÆA. A. C. 430. Olymp. 87. 2.

8 ἀνεχώρησαν. τοὺς δὲ Πελοποννησίους οὐκέτι κατέλαβον ἐν τῇ Ἀττικῇ ὄντας ἀλλ' ἀνακεχωρηκότας.

LVII. Ὅσον δὲ χρόνον οἱ τε Πελοποννήσιοι ἦσαν ἐν τῇ γῇ τῇ Ἀθηναίων καὶ οἱ Ἀθηναῖοι ἐστράτευσον ἐπὶ τῶν νεῶν,

The Peloponnesians ἡ νόσος ἔν τε τῇ στρατιᾷ τοὺς Ἀθηναίους 5  
evacuate Attica after ἔφθειρε καὶ ἐν τῇ πόλει, ὥστε καὶ ἐλέχθη τοὺς  
having remained forty Πελοποννησίους δείσαντας τὸ νόσημα, ὥς  
days in it: the longest Περὶ πολιορκουμένην, ἀφικόμενοι  
period of any of their ἐπυνθάνοντο τῶν αὐτομόλων ὅτι ἐν τῇ πόλει  
invasions throughout ἐῖη καὶ θάπτοντας ἅμα ἦσθάνοντο, θάσσον ἐκ  
the war.

2 τῆς γῆς ἐξελθεῖν. τῇ δὲ ἐσβολῇ ταύτῃ πλείστον τε χρόνον 10  
ἔμειναν καὶ τὴν γῆν πᾶσαν ἔτεμον· ἡμέρας γὰρ τεσσαρά-  
κοντα μάλιστα ἐν τῇ γῇ τῇ Ἀττικῇ ἐγένοντο.

LVIII. Τοῦ δ' αὐτοῦ θέρους Ἄγων ὁ Νικίου καὶ Κλεό-  
πομπος ὁ Κλεινίου ξυστράτηγοι ὄντες Περικλέους, λαβόντες

Some reinforcements τὴν στρατιὰν ἦπερ ἐκείως ἐχρήσατο, ἐστρά- 15  
sent from Athens to τευσαν εὐθύς ἐπὶ Χαλκιδέας τοὺς ἐπὶ Θράκης  
the army besieging καὶ Ποτιδαίαν ἔτι πολιορκουμένην, ἀφικόμενοι  
Potidea carry the δὲ μηχανάς τε τῇ Ποτιδαίᾳ προσέφερον καὶ  
plague with them, and παντὶ τρόπῳ ἐπειρῶντο ἐλεῖν. προὔχῳρει δὲ  
after losing a great αὐτοῖς οὔτε ἡ αἵρεσις τῆς πόλεως οὔτε τὰλλα 20  
many men are obliged τῆς παρασκευῆς ἀξίως· ἐπιγενομένη γὰρ ἡ νόσος ἐνταῦθα δὴ  
to return home.

1. ἀνεχώρουν d.i. 3. δέ] τε K.c.f. δέ τε A.B.F.H.g.h. οἱ Πελοπ. A.B.  
E.F.H.K.V.c.d.f.g.h.i. Poppo. ἦσαν] om. d. 4. τῇ ἀθ. B.C.E.F.G.H.K.  
c.d.f.g.h.i. Poppo. Goell. Bekk. τῇ τῶν ἀθ. I. A. et ceteri τῶν ἀθ. 6. ἐπὶ ἔθθ P.  
9. καὶ θάπτοντας] καθάπτοντας d.e. θάπτον C.L.O.P.e. ἐκ] om. L.O.P.  
1. ἔμειναν A.B.G.g. ἐνέμειναν C.E.F. ἀπασαν Q. 13. λεόπομπος c.  
14. ξυστράτηγοι C.K.c. 16. τοὺς ἐν τῇ θράκῃ G.L.O. τῆς ἐπιθρακῆς c. 17. ἔτι  
om. G. 18. τε] om. d. 19. προυχ. Bekk. 20. ἄλλα e. 21. ἀξίου P.V.  
γάρ] δὲ L. 22. πάντων om. F.

9. θάπτοντας ἅμα ἦσθάνοντο] I understand this of the flame and smoke of the funeral piles; for θάπτειν is applied generally to any manner of performing the last rites, whether by interment or by burning. See Herodot. V. 8. 1. ἔπειτα δὲ θάπτονται, κατακαύσαντες ἢ ἄλλως γῇ κρύψαντες. On which Wesseling ob-

serves, "Igne sepeliunt, θάπτονται πυρὶ, "ut in Ælian. de Natur. Animal. X. 22." Compare the use of the word θηκὴ in ch. 52, 5.

13. Ἄγων] Ἀθηναίους δεδραπανηκότας εἰς τὴν πολιορκίαν ait Diodorus, p. 310. d. πλείων τῶν χιλίων ταλάντων. v. Nostrium, II. 70, 2. WASS.

καὶ τοὺς προτέρους στρατιώτας νοσῆσαι τῶν Ἀθηναίων ἀπὸ τῆς ξυν' Ἀγωνι στρατιᾶς, ἐν τῷ πρὸ τοῦ χρόνῳ ὑγιαίνοντας. Φορμίων δὲ καὶ οἱ ἑξακόσιοι καὶ χίλιοι οὐκέτι ἦσαν περὶ 3 Χαλκιδιάς. ὁ μὲν οὖν Ἀγων ταῖς ναυσὶν ἀνεχώρησεν ἐς 4 5 τὰς Ἀθήνας, ἀπὸ τετρακισχιλίων ὀπλιτῶν χιλίους καὶ πεν- τήκοντα τῇ νόσῳ ἀπολέσας ἐν τεσσαράκοντα μάλιστα ἡμέραις· οἱ δὲ πρότεροι στρατιῶται κατὰ χώραν μένοντες ἐπολιόρκουν τὴν Ποτίδαιαν.

LIX. Μετὰ δὲ τὴν δευτέραν ἐσβολὴν τῶν Πελοποννησίων 10 οἱ Ἀθηναῖοι, ὡς ἦ τε γῇ αὐτῶν ἐτέμνητο τὸ δεύτερον καὶ ἡ νόσος ἐπέκειτο ἅμα καὶ ὁ πόλεμος, ἡλλοίωντο τὰς γνώμας, καὶ τὸν μὲν Περικλέα ἐν αἰτία εἶχον ὡς πείσαντα σφᾶς πολεμεῖν καὶ δι' ἐκείνῳ ταῖς ξυμφοραῖς περιπετωκότες, πρὸς 15 δὲ τοὺς Λακεδαιμονίους ὥρμητο συγχωρεῖν. καὶ πρέσβεις τινὰς πέμψαντες ὡς αὐτοὺς 2 ἄπρακτοι ἐγένοντο. πανταχόθεν τε τῇ γνώμῃ 3 ἄποροι καθεστῶτες ἐνέκειντο τῷ Περικλεῖ. ὁ 4 δὲ ὁρῶν αὐτοὺς πρὸς τὰ παρόντα χαλεπαί- 20 νοντας καὶ πάντα ποιούντας ἅπερ αὐτὸς ἡλπίζε, ξύλλογον ποιήσας (ἔτι δ' ἐστρατήγει) ἐβούλετο θαρσύναι τε καὶ ἀπαγαγὼν τὸ ὀργιζόμενον τῆς γνώμης πρὸς τὸ ἡπιώτερον καὶ ἀδεέστερον καταστήσαι. παρελθὼν δὲ ἔλεξε τοιαύδε. 5

LX. “ΚΑΙ προσδεχομένων μοι τὰ τῆς ὀργῆς ὑμῶν ἐς ἐμέ 25 “γεγέννηται (αἰσθάνομαι γὰρ τὰς αἰτίας), καὶ ἐκκλησίαν

1. καὶ πρὸς τοὺς i. νοσῆσαι C. 2. σὺν B.F.H.K.V.c.h.i. 3. καὶ] om. P. 4. ἀνεχώρησε ταῖς ναυσὶν ἐς C.G.L.O.P.e. 10. αὐτοῦ c. 12. μὲν] om. Dio- nysius. 14. περιπετωκότας f. 16. πρέσβεις αὐ τινὰς d.i. ὡς] πρὸς Dionysius. 17. ἐγένοντο Q. δὲ C.G.e. 18. καθεστηκότες C.G.I.e. 23. παρελθὼν δὲ A.B.C.E.F.G.H.K.L.N.O.P.Q.V.e.g.i. cum Tusano. Haack. Poppo. Goell. Bekk. vulgo καὶ παρελθὼν. 24. μοι om. G. ἐς] εὐ K. et recens E. omisso pronomine. ἐμέ A.B.C.F.H.N.O.g.h. cum Dionysio, p. 923. Haack. Poppo. Goeller. Bekk. vulgo με. 25. αἰσθόμενος L.O. ἐκκλη- σίας i.

7. οἱ δὲ πρότεροι στρατιῶται] Nempe οἱ μετὰ Ἀρχιστράτου, I. 57, 4. καὶ οἱ μετὰ Καλλίου, I. 61, 1. et seqq. ΗΛΛΟΚ.

ATHENS. A. C. 430. Olymp. 87. 3.

SPEECH OF  
PERICLES.  
(60—64.)

- 2 He defends himself generally for preferring the interest of the nation to a consideration of the sufferings of individuals: and asserts his own various  
3 claims to their confidence; which he had done nothing justly to forfeit.
- “τούτου ἔνεκα ξυνήγαγον ὅπως ὑπομνήσω  
“καὶ μέμψωμαι εἴ τι μὴ ὀρθῶς ἢ ἐμοὶ χαλε-  
“παίνετε ἢ ταῖς ξυμφοραῖς εἴκετε. ἐγὼ γὰρ  
“ἡγοῦμαι πόλιν πλείω ξύμπασαν ὀρθουμένην  
“ὠφελεῖν τοὺς ιδιώτας, ἢ καθ' ἕκαστον τῶν 5  
“πολιτῶν εὐπραγοῦσαν ἀθρόαν δὲ σφαλλο-  
“μένην. καλῶς μὲν γὰρ φερόμενος ἀνὴρ τὸ  
“καθ' ἑαυτὸν διαφθειρομένης τῆς πατρίδος  
“οὐδὲν ἦσσαν ξυναπόλλυται, κακοτυχῶν δὲ  
4 “ἐν εὐτυχούσῃ πολλῷ μᾶλλον διασώζεται. ὅποτε οὖν πόλιν 10  
“μὲν τὰς ιδίας ξυμφορὰς οἷα τε φέρειν, εἰς δὲ ἕκαστος τὰς  
“ἐκείνης ἀδύνατος, πῶς οὐ χρὴ πάντας ἀμύνειν αὐτῇ, καὶ μὴ  
“ὃ νῦν ὑμεῖς δρᾶτε, ταῖς κατ' οἶκον κακοπραγίαις ἐκπε-  
“πληγμένοι τοῦ κοινοῦ τῆς σωτηρίας ἀφίσσθε, καὶ ἐμέ τε  
“τὸν παραινέσαντα πολεμεῖν καὶ ὑμᾶς αὐτοὺς οἱ ξυνέγνωτε 15  
5 “δι' αἰτίας ἔχετε. καίτοι ἐμοὶ τοιούτῳ ἀνδρὶ ὀργίζεσθε ὅς  
“οὐδεὶς οἶομαι ἦσσαν εἶναι γυνῶναί τε τὰ δέοντα καὶ  
“ἐρμηνεύσαι ταῦτα, φιλόπολιν τε καὶ χρημάτων κρείσσω.

2. μέμψωμαι A.B.C.E.G. μέμψομαι F.K. Bekk. εἴ τι] ὅτι b.c. 3. ἢ ταῖς] εἰ ταῖς B.h. 4. πλείω A.B.E.F.G.H.K.N.V.d.g.h.i. cum Dionys. Haack. Poppo. Goell. Bekk. om. c. C. et ceteri πλείω. 7. τὸ] om. g. 11. δὲ ὡν E. 12. ἐκείνης] ιδίας G. 13. πραγίαις P. εὐπραγίαις G. 14. ἀφίσσθε L.O.P. ἀφίσσθαι e. ἀφίσσθαι M.d.f.g. ἐμέ τε τὸν A.B.E.F.H.K.N.V.c.h. Haack. Poppo. Goeller. Bekk. C.G. et ceteri ἐμέ τόν. 15. ὁ C. 17. οἶομαι ἦσσαν A.B.E.H.K.Q.V.c.f.g.h.i. cum Dionys. Haack. Poppo. Goell. Bekk. C.F.G. et vulgo ἦσσαν οἶομαι.

2. μέμψωμαι] I have here ventured to differ from Bekker, and have retained μέμψωμαι still in the text, as Goller has also done in his second edition. Bekker himself reads, VIII. 109. πορεύεσθαι διανοίτο—ὅπως μέμψηται τε—καὶ—ἀπολογήσεται, and if the aorist subjunctive is right in one of these cases, it must surely be so in the other. Wherever ὅπως can be in any degree brought to bear the sense of “how” as after ὁρᾶν, πράσσειν, σκοπεῖν, παρασκευάζεσθαι, or any similar verbs, I

should insert the future indicative instead of the aorist subjunctive without scruple. See the note on I. 82, 5. ὁρᾶτε ὅπως μὴ πράξομεν. But where the sense is simply “in order that,” “with a view to,” the condemnation of the aorist form should be, I think, much less decisive.

4. ἡγοῦμαι] Huc spectat Hierocles apud Stobæum, p. 229. 20. WASS.

9. κακοτυχῶν] Agnoscit Pollux, III. 99. Κακοτυχῆς Euripides. WASS.

ATHENS. A. C. 430. Olymp. 87. 3.

“ὅ τε γὰρ γνούς καὶ μὴ σαφῶς διδάξας ἐν ἴσῳ καὶ εἰ μὴ 6  
 “ἐνεθυμήθη· ὁ τ’ ἔχων ἀμφοτέρα, τῇ δὲ πόλει δύνουσι, οὐκ  
 “ἂν ὁμοίως τι οἰκείως φράζοι· προσόντος δὲ καὶ τοῦδε,  
 “χρήμασι δὲ νικωμένων, τὰ ξύμπαντα τούτου ἐνὸς ἂν  
 5 “πωλοῖτο. ὥστ’ εἴ μοι καὶ μέσως ἡγούμενοι μᾶλλον ἐτέρων  
 “προσεῖναι αὐτὰ πολεμεῖν ἐπέισθητε, οὐκ ἂν εἰκότως νῦν  
 “τοῦ γε ἀδικεῖν αἰτίαν φεροίμην. LXI. καὶ γὰρ οἷς μὲν  
 They should not allow “αἵρεσις γεγένηται τᾶλλα εὐτυχούσι, πολλῇ  
 their resolutions to be “ἄνοια πολεμήσαι· εἰ δ’ ἀναγκαῖον ἦν ἡ  
 the sport of circum- “εἰξαντας εὐθὺς τοῖς πέλας ὑπακοῦσαι ἢ  
 10 stances; nor be chang- “κινδυνεύσαντας περιγενέσθαι, ὁ φυγὼν τὸν  
 ed by the shock of sud- “κίνδυνον τοῦ ὑποστάντος μεμπτότερος. καὶ  
 den and unlooked-for “ἐγὼ μὲν ὁ αὐτός εἰμι καὶ οὐκ ἐξίσταμαι·  
 calamity; but forget- “ὕμεῖς δὲ μεταβάλλετε, ἐπειδὴ ξυνέβη ὑμῖν  
 ting their domestic “πεισθῆναι μὲν ἀκεραίοις μεταμέλειν δὲ κα-  
 sufferings, and remem- “κουμένοις, καὶ τὸν ἐμὸν λόγον ἐν τῷ ὑμετέρῳ  
 15 bering only the claims “ἀσθενεῖ τῆς γνώμης μὴ ὀρθὸν φαίνεσθαι, διότι τὸ μὲν  
 of their country, they “λυποῦν ἔχει ἤδη τὴν αἰσθησιν ἐκάστῳ, τῆς δὲ ὠφελίας  
 should do nothing to “ἄπειστιν ἔτι ἡ δῆλωσις ἅπασι, καὶ μεταβολῆς μεγάλης, καὶ  
 15 compromise her great “ταύτης ἐξ ὀλίγου, ἐμπεσούσης, ταπεινῇ ὑμῶν ἡ διάνοια  
 name. “ἐγκαρτερεῖν ἃ ἐγνώτε. δουλοὶ γὰρ φρόνημα τὸ αἰφνίδιον 3

1. καὶ εἰ A.B.C.E.F.G.H.V.c.e.f.g. Haack. Poppo. Goell. Bekk. εἰ om. K.  
 vulgo εἰ καὶ. 2. δὲ] om. i. 3. τι] τὰ d.i. τοῦδε] τοῦ K. 5. πολοῖτο Q.  
 ἀπολοῖτο g. 7. τοῦ γε A.B.C.E.F.G.H.K.L.O.V.c.d.e.g.h.i. Haack. Poppo.  
 Goell. Bekk. vulgo γε τοῦ. 9. ἡ om. G. 12. καὶ δὲ d.i. 13. δ] om. P.  
 14. μεταβέβλησθε F. 15. μεταβαλεῖν G.I.L.O.P. μεταμελεῖν E. 19. ἔτι]  
 ἦδη g. ἅπασιν] om. C.G.I.e. 21. ἐγκατεῖν O. τὸ ἀπροσδ. καὶ αἰφν. c.f.  
 τὸ αἰφν. καὶ τὸ ἀπροσδ. Dionysius.

1. ὁ τε γὰρ γνούς κ. τ. λ.] Compare  
 Aristotle, Rhetoric, II. 1, 3. τοῦ μὲν  
 οὐν αὐτοὺς εἶναι πιστοὺς τοὺς λέγοντας,  
 τρία ἐστὶ τὰ αἷτια· ἔστι δὲ ταῦτα, φρό-  
 νησις, καὶ ἀρετὴ, καὶ εὐνοία. \* \* \* ἡ γὰρ  
 δὲ ἀφροσύνην οὐκ ὀρθῶς δοξάζουσιν· ἡ  
 δοξάζοντες ὀρθῶς διὰ μοχθηρίαν οὐ τὰ  
 δοκοῦντα λέγουσιν· ἡ φρόνιμοι μὲν καὶ  
 ἐπεικεῖς εἰσιν, ἀλλ’ οὐκ εὐνοῖ· διόπερ ἐν-

δέχεται μὴ τὰ βέλτιστα συμβουλεύειν  
 γινώσκοντας. Compare also Xenophon?  
 de Repub. Atheniens. I. §. 7.

18. ἔχει ἦδη τὴν αἰσθησιν ἐκάστῳ] Com-  
 pare the note on ch. 41, 3.

20. ταπεινῇ—ἐγκαρτερεῖν] Compare  
 ὀλίγα ἀμύνειν, I. 50, 6. and Matthiæ,  
 Gr. Gr. §. 443. obs. 6. Jelf. 863.  
 obs. 2.

ATHENS. A. C. 430. Olym. 87. 3.

- “καὶ ἀπροσδόκητον καὶ τὸ πλείστῳ παραλόγῳ ξυμβαῖνον”  
 “ὁ ὑμῖν πρὸς τοῖς ἄλλοις οὐχ ἥκιστα καὶ κατὰ τὴν νόσον  
 4 “γεγένηται. ὅμως δὲ πόλιν μεγάλην οἰκοῦντας καὶ ἐν ἤθεσιν  
 “ἀντιπάλοις αὐτῇ τεθραμμένους χρεῶν καὶ ξυμφοραῖς ταῖς  
 “μεγίσταις ἐθέλειν ὑφίστασθαι καὶ τὴν ἀξίωσιν μὴ ἀφα- 5  
 “νίζειν (ἐν ἴσῳ γὰρ οἱ ἄνθρωποι δικαιοῦσι τῆς τε ὑπαρ-  
 “χούσης δόξης αἰτιάσθαι ὅστις μαλακίᾳ ἐλλείπει καὶ τῆς  
 “μὴ προσηκούσης μισεῖν τὸν θρασύτητι ὀρεγόμενον), ἀπαλ-  
 “γήσαντας δὲ τὰ ἴδια τοῦ κοινοῦ τῆς σωτηρίας ἀντιλαμβά-  
 “νεσθαι. LXII. τὸν δὲ πόνον τὸν κατὰ τὸν πόλεμον, μὴ 10  
 Their public prospects “γένηται τε πολὺς καὶ οὐδὲν μᾶλλον περιγε-  
 are most encouraging. “νόμεθα, ἀρκέτω μὲν ὑμῖν καὶ ἐκείνα ἐν οἷς  
 The sovereignty of the “ἄλλοτε πολλάκις γε δὴ ἀπέδειξα οὐκ ὀρθῶς  
 sea is theirs; and the “αὐτὸν ὑποπτευόμενον, δηλώσω δὲ καὶ τόδε,  
 mere loss of their “ὅ μοι δοκεῖτε οὐτ’ αὐτοὶ πάποτε ἐνθυμηθῆναι 15  
 country-houses and the “ὑπάρχον ὑμῖν μεγέθους πέρι ἐς τὴν ἀρχήν,  
 ravage of their “οὐτ’ ἐγὼ ἐν τοῖς πρὶν λόγοις οὐδ’ ἂν νῦν  
 lands was unworthy  
 their serious regret.  
 Victory would abun-

1. τῷ πλείστῳ F. συμβαῖνον f. 2. ἡμῖν A.B.C.E.G.K.L.O.c.d.e.h.  
 Porro. 4. καὶ ξυμφορὰς τὰς μεγίστας K.f. καὶ τὰς ξυμφορὰς Dionysius.  
 7. εἰ τις L. ὅστις ἂν Dionysius, qui mox ἔλλειπη. 9. διὰ χρεῶν τὰ c. 11. τε]  
 om. c.f. 17. πρὶν λόγοις] πρόσθεν λόγοις f. προλόγοις c.

4. ξυμφοραῖς—ὑφίστασθαι] Compare Matthiae, §. 393. Jelf, 601. 1. and Thucyd. VII. 66, 2. ὑποστάντες τῷ ναυτικῷ, where ὑφίστασθαι again governs a dative. It governs an accusative, IV. 59, 2. 127, 2. I. 144, 5.

6. τῆς ὑπαρχούσης δόξης] “His proper and natural character or reputation.” Compare ch. 45, 4. τῆς ὑπαρχούσης φύσεως.

8. ἀπαλήσαντας] Agnoscit Suidas h.v. Ceterum ἀπολοφύρομαι Xenophon, Ἑλλήν. I. 1, 27. WASE. Accusatives in principio sequentis periodi, τὸν δὲ πόνον, Portus recte interpretatur περὶ τοῦ πόνον. Plura hujus generis supeditabunt Stolberg, cap. IX. de Solæcism. et Barbarismis &c. Perizon. ad Ælian. II. 13. et Interpretes Actor. Apostol. ad X. 36. DUKER.

10. τὸν δὲ πόνον—μὴ γένηται τε πολὺς

κ. τ. λ.] “But for your efforts and sufferings in the war, lest you should fear that they may be very great, and after all may lead to no happy issue.” &c. See “Annotationes in Sophoclis Electram,” vers. 4. and the passages there quoted, in the Museum Criticum, I. p. 62. also Matthiae Gr. Gr. §. 426. Οὐκ ὀρθῶς αὐτὸν ὑποπτευόμενον, i. e. τὸν πόνον, “that you are wrong in looking upon them so anxiously and fearfully.”

17. οὐτ’ ἐγὼ ἐν τοῖς πρὶν λόγοις] Not certainly ἐνεθυμήθη, but ἐχρησάμην; so that I have put a comma after λόγοις instead of a colon. The sense is, “Whose existence neither have you yourselves apparently ever been aware of; nor have I in any of my former speeches brought it forward, nor would I even now,” &c.

ATHENS. A. C. 430. Olymp. 87. 3.

dantly recompense  
such trifling losses: and  
victory was theirs, if  
they exerted that high  
and confident spirit  
which they were so well  
5 entitled to bear.

“ ἐχρησάμην κομπωδεστέραν ἔχοντι τὴν προσ-  
“ ποίησιν, εἰ μὴ καταπεπληγμένους ὑμᾶς παρὰ  
“ τὸ εἰκὸς ἑώρων. οἴεσθε μὲν γὰρ τῶν ξυμ- 2  
“ μάχων μόνον ἄρχειν, ἐγὼ δὲ ἀποφαίνω δύο  
“ μερῶν τῶν ἐς χρῆσιν φανερῶν, γῆς καὶ  
“ θαλάσσης, τοῦ ἑτέρου ὑμᾶς παντὸς κυριωτάτους ὄντας,  
“ ἐφ’ ὅσον τε νῦν νέμεσθε καὶ ἦν ἐπὶ πλεόν βουλευθῆτε· καὶ  
“ οὐκ ἔστιν ὅστις τῇ ὑπαρχούσῃ παρασκευῇ τοῦ ναυτικοῦ  
“ πλέοντας ὑμᾶς οὔτε βασιλεὺς κωλύσει οὔτε ἄλλο οὐδὲν  
10 “ ἔθνος τῶν ἐν τῷ παρόντι. ὥστε οὐ κατὰ τὴν τῶν οἰκιῶν 3  
“ καὶ τῆς γῆς χρεῖαν, ὧν μεγάλων νομίζετε ἐστερηῆσθαι,  
“ αὕτη ἡ δύναμις φαίνεται· οὐδ’ εἰκὸς χαλεπῶς φέρειν αὐτῶν  
“ μᾶλλον ἢ οὐ κηπίον καὶ ἐγκαλλώπισμα πλούτου πρὸς  
“ ταύτην νομίσαντας ὀλιγωρῆσαι, καὶ γινῶναι ἐλευθερίαν  
15 “ μὲν, ἣν ἀντιλαμβανόμενοι αὐτῆς διασώσωμεν, ῥαδίως  
“ ταῦτα ἀναληψομένην, ἄλλων δ’ ὑπακούσασι καὶ τὰ προσ-

1. κομποδεστέραν V. τὴν] om. L.O. 4. μόνων K. et corr. E.  
5. φανερώς P. 7. νέμεσθαι F. ἦν] om. B.h. πλείον E.F.H.K.i.  
9. κωλύσει post παρόντι ponunt C.G.e. ἄλλο] om. c. 10. ἔθνος ἀνθρώπων  
τῶν C.G.I.L.O.P.e. 12. αὕτη A.E.I.L.O. αὐτῶν] inter versus g. 13. ἡ]  
καὶ K. οὐκ ἥπιον A.E.F.I.K.M.P.V.g.h. καὶ ἐν ἐγκαλλ. K. 16. τὰ]  
καὶ F.P. om. L.O. προσεκτεμένα A.B.C.E.F.H.g. Bekk. Goell. προεκτεμένα K.  
προεκτεμένα G.I.L.O.M.e. προσεκτεμένα P. Porro.

5. τῶν ἐς χρῆσιν φανερῶν] “Ad usum  
“patentium: of the two parts of the  
“world, visible and obvious for man’s  
“use,” &c. i. e. which lay before him  
as if inviting him to make use of  
them.

9. οὔτε βασιλεὺς] “The king,” κατ’  
ἐξοχὴν. i. e. the king of Persia. “There  
“exists no power to check the career  
“of your navy, neither the king, nor  
“any other nation now in the world.”  
Οὐ κατὰ τὴν τῶν οἰκιῶν χρεῖαν, “Far  
“from being on a level with the benefits  
“which you derive from your houses.”  
Compare VII. 75, 4. μείζω ἢ κατὰ δάκρυα  
πεπονθότας, and Matthiæ, Gr. Gr. §.  
581. b. Jelf, 783. i.

13. μᾶλλον ἢ οὐ] This same expression  
occurs again, III. 36, 3. Herodot. IV.

118, 5. V. 94, 3. VII. 16, 8. and Demo-  
sthenes, advers. Timoth. p. 1198. l. 14.  
p. 1200. l. 12. advers. Polyclem, p. 1226.  
l. 23. ed. Reiske. According to Her-  
mann, (notes on Viger, note 265.) a ne-  
gative must always precede μᾶλλον, so  
that the form is οὐ μᾶλλον ἢ οὐ, a ques-  
tion being equivalent to a negative, as  
in Demosth. adv. Timoth. τί ἔδει—ἀπο-  
δοῦναι μᾶλλον ἢ οὐ—ὑποθεῖναι; But this  
explanation will not suit the passage in  
Thucyd. III. 36, 3. as Hermann himself  
confesses. It seems to be no more than  
an instance of that multiplication of  
negatives which appears to be natural  
in all languages, as it is still preserved  
among the common people even where  
it is proscribed in the writings and  
conversation of the educated classes.

- “ κεκτημένα φιλεῖν ἐλασσοῦσθαι, τῶν τε πατέρων μὴ χεί-  
 “ ρους κατ’ ἀμφοτέρα φανῆναι, οἱ μετὰ πόνων καὶ οὐ παρ’  
 “ ἄλλων δεξάμενοι κατέσχον τε καὶ προσέτι διασώσαντες  
 “ παρέδωσαν ἡμῖν αὐτὰ (αἴσχιον δὲ ἔχοντας ἀφαιρεθῆναι ἢ  
 “ κτωμένους ἀτυχεῖν), ἰέναι δὲ τοῖς ἐχθροῖς ὁμόσε μὴ 5  
 4 “ φρονήματι μόνον ἀλλὰ καὶ καταφρονήματι. αὐχμημα μὲν  
 “ γὰρ καὶ ἀπὸ ἀμαθίας εὐτυχούς καὶ δειλῷ τινὶ ἐγγίγνεται,  
 “ καταφρόνησις δὲ ὅς ἂν καὶ γνώμη πιστεύῃ τῶν ἐναντίων  
 5 “ προέχειν, ὃ ἡμῖν ὑπάρχει. καὶ τὴν τόλμαν ἀπὸ τῆς ὁμοίας  
 “ τύχης ἢ ξύνεσις ἐκ τοῦ ὑπέρφρονος ἐχυρωτέραν παρέχεται, 10  
 “ ἐλπίδι τε ἥσσουν πιστεύει, ἥς ἐν τῷ ἀπόρῳ ἢ ἰσχύς, γνώμη  
 “ δὲ ἀπὸ τῶν ὑπαρχόντων, ἥς βεβαιότερα ἢ πρόνοια.  
 “ LXIII. τῆς τε πόλεως ὑμᾶς εἰκὸς τῷ τιμωμένῳ ἀπὸ τοῦ  
 “ ἄρχειν, ὥπερ ἅπαντες ἀγάλλεσθε, βοηθεῖν, καὶ μὴ φεύγειν

4. ὑμῖν A.B.C.F.G.I.V.b.c.f.g.h.

p. 928. ὁμόσε καὶ μὴ Q.

Dionysius. καὶ ante δειλῷ om. G.e.

πιστεύει E.V.

9. περιέχειν C.

11. πιστεύειν C.

ἀπαντες B.E.F. ὥσπερ ἀπαντας I.c.

5. ὁμόσε καὶ ἀμύνεσθαι μὴ Dionysius,

6. αὐχμημα] φρόνημα Dionysius.

ἐγγίγνεται G.

10. ὀχυρωτέραν B.E.F.N.V.g.h. cum Dio-

14. ὃ ὑπὲρ ἀπαντας A.e.f. cum Dionysio. ὃ ὑπὲρ

ἀπαντας B.E.F. ὥσπερ ἀπαντας I.c.

2. κατ’ ἀμφοτέρα φανῆναι] i. e. κατὰ τὸ κατέχιν τε καὶ διασώσαντες παραδιδόναι. GÖLL.

8. καταφρόνησις δὲ, δε ἂν κ. τ. λ.] Compare the note on ch. 44, 2. τὸ εὐτυχές, οἱ ἂν—λάχωσιν.

9. καὶ τὴν τόλμαν κ. τ. λ.] “And if “Fortune be impartial, ability, with a “high and confident spirit, is the surest “warrant for daring; nor is its trust “placed in hope, which is but the com- “fort of the desperate, but in a judg- “ment grounded upon present realities, “whose anticipations are far more trust- “worthy.” Such seems to be the sense of this passage, and so Krüger and Götter interpret it. Ἀπὸ τῆς ὁμοίας τύχης is literally, “setting out from, or “with, equal fortune.” Ἐκ τοῦ ὑπέρφρονος resembles the expression, IV. 10, 3. στρατὸς ἐκ τοῦ ὁμοίου μίζων, and ἐκ τοῦ προφανοῦς, and others of the same kind, where the adjective with ἐκ is used like an adverb. Ἐκ is here in

English “with,” that is, it expresses the circumstances accompanying an action, or that state from or with which an action sets out. See Schäfer’s note on Demosth. Olympiodor. p. 1173. Reiske. Ἴσχυς ἐλπίδος occurs again, IV. 65, 4. and the same sentiment is repeated, V. 103, 113. namely, that hope acts peculiarly on those who have nothing better to trust to, who are ἐν ἀπόρῳ. Γνώμη ἀπὸ τῶν ὑπαρχόντων: compare IV. 18, 2. ἀπὸ τῶν ὑπαρχόντων γνώμη σφαλίντες. “Deceived in the “judgment which they had formed not “on contingent prospects, but on re- “sources actually existing.” For even these, although βεβαιότερα ἢ ἐξ αὐτῶν πρόνοια, are yet not infallible. Compare I. 140, 3.

13. τῷ τιμωμένῳ] Here again the participle is used according to the English idiom, where the infinitive mood in Greek commonly supplies its place. Compare note on I. 36, 1.



ATHENS. A. C. 430. Olymp. 87. 3.

On the other hand, defeat was not only degradation, but would entail on them the bitter vengeance of those who had so many reasons to hate them.

- “ τοὺς πόνοὺς ἢ μηδὲ τὰς τιμὰς διώκειν” μηδὲ  
 “ νομίσαι περὶ ἐνὸς μόνου, δουλείας αὐτ’ ἐλευ-  
 “ θερίας, ἀγωνίζεσθαι, ἀλλὰ καὶ ἀρχῆς στερή-  
 “ σεως καὶ κινδύνου ὧν ἐν τῇ ἀρχῇ ἀπήχθεσθε.  
 “ ἥς οὐδ’ ἐκστῆναι ἔτι ὑμῖν ἔστιν, εἴ τις καὶ  
 “ τόδε ἐν τῷ παρόντι δεδιὼς ἀπραγμοσύνη ἀνδραγαθίζεται·  
 “ ὥς τυραννίδα γὰρ ἤδη ἔχετε αὐτήν, ἣν λαβεῖν μὲν ἄδικον  
 “ δοκεῖ εἶναι, ἀφείναι δὲ ἐπικίνδυνον. τάχιστ’ ἂν τε πόλιν οἱ  
 “ τοιοῦτοι ἐτέρους τε πείσαντες ἀπολέσειαν, καὶ εἴ που ἐπὶ  
 10 “ σφῶν αὐτῶν αὐτόνομοι οἰκήσειαν· τὸ γὰρ ἀπραγμον οὐ  
 “ σώζεται μὴ μετὰ τοῦ δραστηρίου τεταγμένον, οὐδὲ ἐν  
 “ ἀρχούσῃ πόλει ξυμφέρει ἀλλ’ ἐν ὑπηκόῳ, ἀσφαλῶς δου-  
 “ λεύειν. LXIV. ὑμεῖς δὲ μήτε ὑπὸ τῶν τοιῶνδε πολιτῶν  
 “ παράγεσθε, μήτε ἐμὲ δι’ ὀργῆς ἔχετε, ᾧ καὶ  
 15 “ αὐτοὶ ξυνδιέγνωτε πολεμεῖν, εἰ καὶ ἐπελ-  
 “ θόντες οἱ ἐναντίοι ἔδρασαν ἅπερ εἰκὸς ἦν μὴ  
 “ ἐβελησάντων ὑμῶν ὑπακούειν, ἐπιγεγέννηταί  
 “ τε πέρα ὧν προσεδεχόμεθα ἡ νόσος ἦδε,  
 “ πρᾶγμα μόνον δὴ τῶν πάντων ἐλπίδος  
 20 “ κρεῖσσον γεγεννημένον. καὶ δι’ αὐτὴν οἶδ’ ὅτι

They could not then recede, if they wished it, from their high and commanding situation, but they might, if they would, maintain it and exalt it. Let them remember what they have been, what they were, and what they would

2. νομίσαιτε I. 6. ἀνδραγαθίζεσθαι P. 7. δοκεῖ ἄδικον c. 8. τε] ποτε B.g. 11. μὴ] om. c. 12. ἀσφαλὲς K. 14. παραγένοιτο B.h. 16. ἐναντίοι] πολέμοι i. 17. ἐπακούειν c. ἐπεὶ γεγέννηται C.b.c. 18. ἡδε E. 19. ἐλπίδων I.L.O.P.Q.e.

4. κινδύνου ὧν ἐν τῇ ἀρχῇ ἀπήχθεσθε] Krüger has, I think, rightly explained this expression, κινδύνου τούτων ἢ ἀπήχθεσθε, “ Danger arising from the animosities which you incurred in the exercise of your dominion.” Compare for the sentiment I. 75, 2. οὐκ ἀσφαλὲς ἔτι ἰδοῦκε εἶναι, τοῖς πολλοῖς ἀπηχθημένους, ἀνέντας (scil. τὴν ἀρχὴν) κινδυνεύειν. and I. 76, 1. and V. 90. 91.  
 5. εἴ τις καὶ τόδε—ἀνδραγαθίζεται] i. e. εἴ τις καὶ τόδε scil. τὸ ἐκστῆναι τῆς ἀρχῆς, ἀνδραγαθία δὴθεν διανοεῖται. Τόδε ἀνδραγαθίζεται, “ Is for so playing the

“ honest man.”

8. τάχιστ’ ἂν τε πόλιν κ. τ. λ.] “ Atque hujusmodi homines, et si aliis idem persuaserint, et sicubi seorsum ab aliis liberi, [“velut in coloniam deducti” Porro.] civitatem incoluerint, eam protinus perdant.” PORTUS.  
 11. οὐδὲ ἐν ἀρχούσῃ πόλει ξυμφέρει] Scil. τὸ ἀπραγμον. “ Quietness is good “not in a sovereign city but in one “that is subject, that it may live in “safe slavery.” So the later editors understand this passage, and I believe rightly.

- wish to be in the eyes of posterity; and let them by a determined  
 3 resistance to their enemies secure at once their safety and their glory.
- “μέρος τι μᾶλλον ἔτι μισοῦμαι, οὐδὲ δικαίως, εἰ  
 “μὴ καὶ ὅταν παρὰ λόγον τι εὖ πράξῃτε ἐμοὶ  
 “ἀναθήσετε. φέρειν τε χρὴ τὰ τε δαιμόνια  
 “ἀναγκαιῶς τὰ τε ἀπὸ τῶν πολεμίων ἀν-  
 “δρείως· ταῦτα γὰρ ἐν ἔθει τῇδε τῇ πόλει 5  
 4 “πρότερόν τε ἦν νῦν τε μὴ ἐν ὑμῖν κωλυθῇ. γινώτε δὲ ὄνομα  
 “μέγιστον αὐτὴν ἔχουσαν ἐν πᾶσιν ἀνθρώποις διὰ τὸ ταῖς  
 “ξυμφοραῖς μὴ εἶκειν, πλείστα δὲ σώματα καὶ πόνους ἀνα-  
 “λωκεῖν πολέμῳ, καὶ δύναμιν μεγίστην δὴ μέχρι τοῦδε  
 “κεκτῆμένην, ἧς ἐς αἶδιον τοῖς ἐπιγιγνομένοις, ἦν καὶ νῦν 10  
 “ὑπενδωμέν ποτε (πάντα γὰρ πέφυκε καὶ ἐλασσοῦσθαι),  
 “μνήμη καταλείψεται, Ἑλλήνων τε ὅτι Ἕλληνες πλεί-  
 “στων δὴ ἥρξαμεν, καὶ πολέμοις μεγίστοις ἀντέσχομεν  
 “πρὸς τε ξύμπαντας καὶ καθ’ ἐκάστους, πόλιν τε τοῖς πᾶσιν  
 5 “εὐπορωτάτην καὶ μεγίστην ὥκησαμεν. καίτοι ταῦτα ὁ μὲν 15  
 “ἀπράγμων μέμψαιτ’ ἂν, ὁ δὲ δρᾶν τι βουλόμενος καὶ αὐτὸς  
 5 “ζηλώσει· εἰ δέ τις μὴ κέκτηται, φθονήσει. τὸ δὲ μισεῖσθαι  
 “καὶ λυπηροὺς εἶναι ἐν τῷ παρόντι πᾶσι μὲν ὑπῆρξε δὴ  
 “ὅσοι ἕτεροι ἐτέρων ἡξίωσαν ἄρχειν· ὅστις δ’ ἐπὶ μεγίστοις

1. ἔτι] om. e. 2. παρὰ λόγον E.F.H.K.M.N.V.g. 3. φέρειν δὲ L.O.e.  
 conjunctionem om. c. 4. πολέμων P.e. 6. τε post πρότερον om. N.V.  
 ἦν] ἡ C. κωλυθῇ] “Ἀν καταλυθῇ.” BEKK. 7. πᾶσιν C.G.L.O.P.e.  
 8. οἰκίειν V. 10. τοῖς] om. P. νῦν μὴ ὑπενδ. N.V. 12. καταλείψεται P.  
 κατελείψεται V. πλείστον C.G.L.Q. 13. δὴ ἥρξαμεν] διηρξάμεν E.  
 14. τε post πόλιν om. g. 15. ὥκισαμεν P.Q. 16. μέμψαιτ’ H.Q. et correct. F.  
 μέμψαιτ’ pr. F. καὶ αὐτὸς βουλόμενος ζηλώσει C.G.I.L.O.P.

3. φέρειν] Confer Demosth. Coron. 355. WASS.

6. κωλυθῇ] Bekker and Dobree conjecture καταλυθῇ. But this does not seem to me to be necessary. “Let not those feelings which were once habitual to our city now meet with a check in your case,” or “through you,” as some understand the words ἐν ὑμῖν.

14. καθ’ ἐκάστους] This expression has come to be considered like a single substantive, and is dependent on the

preposition πρὸς. πρὸς τε ξύμπαντας καὶ πρὸς καθ’ ἐκάστους. See Buttmann. Ind. ad Demosth. Midiam. as quoted by Poppo.

19. ὅστις δ’ ἐπὶ μεγίστοις κ. τ. λ.] “But he who, since he must incur odium, incurs it for the highest objects, counsels wisely.” Compare Cæsar’s favourite sentiment from Euripides:

εἴπερ γὰρ ἀδικεῖν χρὴ, τυραννίδος περὶ κάλλιστον ἀδικεῖν, τᾶλλα δ’ εὐσεβεῖν χρεῖων. Phœn. 524. ed. Matth.

ATHENS. A. C. 430. Olym. 78. 3.

“ τὸ ἐπίφθονον λαμβάνει, ὀρθῶς βουλευέται. μῖσος μὲν γὰρ  
 “ οὐκ ἐπὶ πολὺ ἀντέχει, ἡ δὲ παραντίκα τε λαμπρότης καὶ ἐς  
 “ τὸ ἔπειτα δόξα ἀείμνηστος καταλείπεται. ὑμεῖς δὲ ἐς τε τὸ  
 “ μέλλον καλὸν προγνόντες ἐς τε τὸ αὐτίκα μὴ αἰσχρὸν, τῷ  
 5 “ ἤδη προθύμῳ ἀμφοτέρω κτήσασθε, καὶ Λακεδαιμονίοις  
 “ μῆτε ἐπικηρυκεύσθε μῆτε ἐνδηλοὶ ἔσθε τοῖς παροῦσι πόνοις  
 “ βαρυνόμενοι, ὥς οἵτινες πρὸς τὰς ξυμφορὰς γνώμῃ μὲν  
 “ ἥκιστα λυποῦνται ἔργῳ δὲ μάλιστα ἀντέχουσιν, οὗτοι καὶ  
 “ πόλεων καὶ ἰδιωτῶν κράτιστοί εἰσιw.”

10 LXV. Τοιαῦτα ὁ Περικλῆς λέγων ἐπειράτο τοὺς Ἀθη-  
 ναίους τῆς τε ἐπ’ αὐτὸν ὀργῆς παραλύειν καὶ ἀπὸ τῶν  
 παρόντων δεινῶν ἀπάγειν τὴν γνώμην. οἱ δὲ  
 δημοσίᾳ μὲν τοῖς λόγοις ἀνεπείθοντο, καὶ οὔτε  
 πρὸς τοὺς Λακεδαιμονίους ἔτι ἔπεμπον ἐς τε  
 15 τὸν πόλεμον μᾶλλον ὥρμητο, ἰδίᾳ δὲ τοῖς  
 παθήμασιν ἐλυποῦντο, ὁ μὲν δῆμος ὅτι ἀπ’  
 ἐλασσόνων ὀρμώμενος ἐστέρητο καὶ τούτων,  
 οἱ δὲ δυνατοὶ κατὰ κτήματα κατὰ τὴν χώραν  
 οἰκοδομίαις τε καὶ πολυτελέσι κατασκευαῖς  
 20 ἀπολωλεκότες, τὸ δὲ μέγιστον, πόλεμον αὐτ’  
 εἰρήνης ἔχοντες. οὐ μέντοι πρότερόν γε οἱ 3  
 ξύμπαντες ἐπαύσαντο ἐν ὀργῇ ἔχοντες αὐτὸν  
 πρὶν ἐξημίωσαν χρήμασιν. ὕστερον δ’ αὖθις οὐ πολλῶ, ὅπερ 4

This speech only partly succeeded. Pericles is fined, but soon after restored to the office of general of the commonwealth. He lived about twelve months after this period, to the middle of the third year of the war. His character, and a defence of his foresight in judging Athens capable of coping successfully with the Peloponnesians.

1. μὲν] om. B.E.F.K.N.Q.V.g.h.i. 2. τε] om. L. 4. καλὸν P.  
 6. ἐπικηρυκεύσθε I. 7. εἰ τινας V. 10. τοιαῦτα μὲν ὁ i. 11. ἐπ’] ἐς  
 C.G.L.O.P. αὐτῶν V. 14. τοὺς] om. g.e. ἔτι] om. C.e. 15. μᾶλλον]  
 om. P. 22. αὐτὸν] om. L.

3. ἐς τὸ μέλλον καλὸν προγνόντες] “Providing in your decision for your future glory, and for your present escape from disgrace.” Προγνώσκειν ἐς τὸ μέλλον καλὸν is, “To decide with a view to future glory.”

19. πολυτελείσι κατασκευαῖς] “Expensive establishments;” that is to say, all the furniture, decorations, and general style of living which they enjoyed

in the country; and which they had practically lost, although they might have removed their furniture strictly so called into Athens. But a splendid colonnade round a house would come under the denomination of κατασκευή, (compare note on I. 10, 2.) and yet would have been incapable of removal, and would probably be destroyed by an invading enemy.

ATHENS. A. C. 430. Olymp. 87. 2.

φιλεῖ ὁμιλος ποιεῖν, στρατηγὸν εἶλοντο καὶ πάντα τὰ πρά-  
 γματα ἐπέτρεψαν, ὧν μὲν περὶ τὰ οἰκεία ἕκαστος ἤλγει,  
 ἀμβλύτεροι ἤδη ὄντες, ὧν δὲ ξύμπασα ἡ πόλις προσεδεῖτο,  
 5 πλείστου ἄξιον νομίζοντες εἶναι. ὅσον τε γὰρ χρόνον  
 προὔστη τῆς πόλεως ἐν τῇ εἰρήνῃ, μετρίως ἐξηγείτο καὶ 5  
 ἀσφαλῶς διεφύλαξεν αὐτήν, καὶ ἐγένετο ἐπ' ἐκείνου μεγίστη  
 ἐπεὶ τε ὁ πόλεμος κατέστη, ὁ δὲ φαίνεται καὶ ἐν τούτῳ  
 6 προγόνους τὴν δύναμιν. ἐπεβίω δὲ δύο ἔτη καὶ μῆνας ἑξ· καὶ  
 ἐπειδὴ ἀπέθανεν, ἐπὶ πλεόν ἔτι ἐγνώσθη ἡ πρόνοια αὐτοῦ ἡ  
 7 ἐς τὸν πόλεμον. ὁ μὲν γὰρ ἡσυχάζοντάς τε καὶ τὸ ναυτικὸν 10  
 θεραπεύοντας καὶ ἀρχὴν μὴ ἐπικτωμένους ἐν τῷ πολέμῳ  
 μηδὲ τῇ πόλει κινδυνεύοντας ἔφη περιέσεσθαι· οἱ δὲ ταῦτά  
 τε πάντα ἐς τὸν νῆαντιον ἔπραξαν, καὶ ἄλλα ἔξω τοῦ πολέμου

1. ὁ ὁμιλος K. 3. ξύμπασα ἡ A.B.E.F.H.K.Q.V.d.g.h.i. Haack. Poppo.  
 Bekk. C.G. vulgo, Goeller. ἡ ξύμπασα πόλις. 4. ἄξια L.O. 5. προὔστη  
 Bekk. 6. ἐκείνου] αὐτοῦ f. 7. ἐπεὶ A.B.E.F.H.K.N.Q.V.c.d.f.g.h. Haack.  
 Poppo. Goell. Bekk. om. b. C.G. et ceteri ἐπειδὴ. ὅδε A.F.G.g. ἐφαίνετο  
 G.I.L.O.P. 8. ἔτη δύο G. μῆνας ἑξ A.V.f. B.C.E.F.G. et ceteri ἐξ μῆνας.  
 9. αὐτοῦ ἐς A.B.E.F.H.K.N.V.g. Poppo.

1. πάντα τὰ πράγματα ἐπέτρεψαν] That is, they made him supreme over the other nine στρατηγοί, like the first lord of the treasury or the admiralty. Sometimes there was no first lord, but the ten στρατηγοί either conducted affairs jointly with equal authority, or like the praetors of Rome had their several departments assigned to them, which they managed without the interference of their colleagues. See Schömann, De Comitibus Atheniens. p. 313, 314.

5. ἐν τῇ εἰρήνῃ] Mr. Bloomfield rightly interprets this to mean the peace, i. e. the thirty years' truce which followed the revolt of Eubæa, l. 115, 1. and which formed the longest period of the administration of Pericles.

7. ὁ δὲ φαίνεται] Compare note on I. 11, 2.

13. καὶ ἄλλα ἔξω τοῦ πολέμου κ. τ. λ.] "And in other matters, which seemed to have nothing to do with the war, through private ambition and private gain, they adopted unwise measures

"both with respect to themselves and their allies." I have followed Poppo in restoring the punctuation of the earlier editions, by placing the comma after εἶναι instead of after πολέμου. Κατὰ seems to be, "owing to, along of:" more strictly, "in the way of, or connected with;" in which sense it is that it signifies the cause of any thing. Ἐπολιτεύσαν is nearly synonymous with ὥκησαν, as οἰκείν is used, II. 37, 2. ἐς πλείους οἰκείν: "To go on or live in civil relations; to act in civil relations." The active form is used by Thucydides, although in a neutral signification; (see I. 19, 1. III. 62, 4. 66, 1. IV. 114, 1. 130, 7. VIII. 53, 3. 97, 2.) the middle is preferred by Demosthenes and the orators. It now remains to ask, what "unwise measures, which seemed to have nothing to do with the war, and whose failure affected the success of the war," Thucydides here alludes to. The terms κατορθώματα and σφαλιόντα seem to shew that ἔξω τοῦ πολέμου means such measures

ATHENS. A. C. 430. Olymp. 87. 3.

δοκοῦντα εἶναι, κατὰ τὰς ἰδίας φιλοτιμίας καὶ ἴδια κέρδη, κακῶς ἔς τε σφᾶς αὐτοὺς καὶ τοὺς ξυμμάχους ἐπολίτευσαν, ἃ κατορθούμενα μὲν τοῖς ἰδιώταις τιμὴ καὶ ὠφελία μᾶλλον ἦν, σφαλέντα δὲ τῇ πόλει ἐς τὸν πόλεμον βλάβη καθίστατο. 5 αἴτιον δ' ἦν ὅτι ἐκείνος μὲν δυνατὸς ὦν τῷ τε ἀξιώματι καὶ 8 τῇ γνώμῃ, χρημάτων τε διαφανῶς ἀδωρότατος γενόμενος, κατεῖχε τὸ πλῆθος ἐλευθέρως, καὶ οὐκ ἤγετο μᾶλλον ὑπ' αὐτοῦ ἢ αὐτὸς ἦγε, διὰ τὸ μὴ κτώμενος ἐξ οὐ προσηκόντων τὴν δύναμιν πρὸς ἡδονὴν τι λέγειν, ἀλλ' ἔχων ἐπ' ἀξιώσει 10 καὶ πρὸς ὀργὴν τι ἀντειπεῖν. ὅποτε γοῦν αἰσθητοῦ τι αὐτοὺς 9 παρὰ καιρὸν ὕβρει θαρσοῦντας, λέγων κατέπλησεν ἐπὶ τὸ φοβεῖσθαι, καὶ δεδιότας αὐτὸν ἀλόγως ἀντικαθίστη πάλιν ἐπὶ τὸ θαρσεῖν. ἐγίγνετό τε λόγῳ μὲν δημοκρατία, ἔργῳ δὲ ὑπὸ 10

4. καθίσταντο b.

6. τε] δὲ apud Aristid.

ἀδιαφανῶς I. ἀφανῶς Lex.

Seg. p. 346, 14. et mox ἀδωρότατος.

10. τε] om. c. cum Aristide et Thoma

Mag. V. ἀξιώ.

ειπεῖν g.

οὐν g.

τις B.

ἀν d.

12. αὐτὸν ἀλόγως]

ἀναλόγως C.e.

13. θαρρεῖν A.B.E.F.H.V.g. θαρσοῦν e.

as were foreign to the true object of the war; such as properly speaking made no part of the contest between Athens and Lacedæmon. And so Mr. Bloomfield interprets it, and rightly compares the expressions *ἔξω τοῦ λόγου*, *ἔξω τοῦ πράγματος*; (see Aristot. Rhetor. III. 14, 8.) Thucydides alludes then to such measures as the sending a squadron to Crete, to make an attempt upon Cydonia, when it ought to have sailed without loss of time to reinforce Phormion, II. 85, 5, 6. the wasting their force in petty expeditions in Sicily before the great invasion, by which no national object was gained, and the Dorian states wholly alienated from Athens; the iniquitous attack upon Melos, which provoked so strong a feeling of indignation throughout Greece; possibly also the expedition against Bæotia, which led to the defeat at Delium; and various proceedings perhaps of the *νῆες ἀργυρολόγοι*, such as those recorded III. 19. by which the allies were harassed and impoverished, and a general impression created of the evils

of the Athenian dominion.

6. *ἀδωρότατος*] Plutarch. Pericl. 161. ubi *legerim προσφέροντα σωτήρια*. Salust. *Invictus adversum divitias*. Pro τε *διαφανῶς* Thom. Mag. h. v. δὲ *διαφ.* WASS.

7. οὐκ ἤγετο μᾶλλον] Aristid. tom. III. p. 442. IDEM.

8. διὰ τὸ μὴ κτώμενος κ. τ. λ.] "Be- cause he framed not his words to "please them, like one who is gaining "power by unworthy means, but was "able, on the strength of his high cha- "racter, even to brave their anger by "contradicting their will:" literally, "even to speak in opposition to their "inclinations, so as to excite their "anger." Πρὸς ὀργὴν cannot here signi- fy "angrily," but corresponds exactly to *πρὸς ἡδονὴν*; which no one would think of translating "willingly" in this passage, although it has that significa- tion elsewhere.

9. ἔχων—ἀντειπεῖν] Thom. Mag. in *ἀξιώ*. Vid. Demosth. contra Aristogiton. p. 458. WASS.

ATHENS. A. C. 430. Olymp. 87. 3.

11 τοῦ πρώτου ἀνδρὸς ἀρχή. οἱ δὲ ὕστερον ἴσοι αὐτοὶ μᾶλλον  
 πρὸς ἀλλήλους ὄντες, καὶ ὀρεγόμενοι τοῦ πρώτου ἕκαστος  
 γίγνεσθαι, ἐτράποντο καθ' ἡδονὰς τῷ δήμῳ καὶ τὰ πράγματα  
 12 ἐνδιδόναι. ἐξ ὧν ἄλλα τε πολλὰ ὡς ἐν μεγάλῃ πόλει καὶ  
 ἀρχὴν ἐχούσῃ ἡμαρτήθη, καὶ ὁ ἐς Σικελίαν πλοῦς· ὃς οὐ  
 τοσοῦτον γνώμης ἀμάρτημα ἦν πρὸς οὓς ἐπήεσαν, ὅσον οἱ  
 ἐκπέμψαντες οὐ τὰ πρόσφορα τοῖς οἰχομένοις ἐπιγιγνώ-  
 σκοντες ἀλλὰ κατὰ τὰς ἰδίας διαβολὰς περὶ τῆς τοῦ δήμου  
 προστασίας τά τε ἐν τῷ στρατοπέδῳ ἀμβλύτερα ἐποίουν,  
 καὶ τὰ περὶ τὴν πόλιν πρῶτον ἐν ἀλλήλοις ἐταράχθησαν. 10  
 13 σφαλέντες δ' ἐν Σικελίᾳ ἄλλη τε παρασκευὴ καὶ τοῦ ναυτικοῦ

1. μᾶλλον αὐτοὶ C.G.L.O.P.e. cum Aristide, qui et ὕστεροι. 2. ὀρεγόμενος  
 P.c. 3. ἡδονὴν Q. καὶ] om. G.L.O.P. cum Aristide. 4. ὡς] om.  
 C.e. 5. ὃς] uncis inclusit Bekk. 6. ἐπείεσαν L. ἐποίησαν O.P. ἀπείεσαν g.  
 ἐποίησαν V. 7. οἰχομένοις] ὀρωμένοις e. 8. τὰς] om. F.K.N.Q.g.  
 διαβολὰς A.B.C.E.F.K.N.Q.V.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. G. et  
 vulgo διαφοράς. 9. ἐν] om. e.

3. καὶ τὰ πράγματα ἐνδιδόναι] i. e.  
 “Not only to frame their speeches, but  
 “even their actions and measures, ac-  
 “cording to the pleasure of the peo-  
 “ple.”

5. οὐ τοσοῦτον γνώμης ἀμάρτημα κ. τ. λ.]  
 Thucydides here expresses the same  
 opinion which he repeats in two other  
 places, (VI. 31, 6. VII. 42, 3.) namely,  
 that the Athenian power was fully  
 adequate to the conquest of Syracuse,  
 had not the expedition been misman-  
 aged by the general, and insufficiently  
 supplied by the government at home.  
 The words οὐ τὰ πρόσφορα τοῖς οἰχομέ-  
 νοις ἐπιγιγνώσκοντες signify, “not voting  
 “afterwards the needful supplies to  
 “their absent armament:” for Nicias  
 was prevented from improving his first  
 victory over the Syracusans, by the  
 want of cavalry and money; and the  
 whole winter was lost before he could  
 get supplied from Athens, VI. 71, 2.  
 And subsequently the armament was  
 allowed to be reduced to great distress  
 and weakness, before the second expe-  
 dition was sent to reinforce it. Τοῖς  
 οἰχομένοις: this participle has a past  
 signification, “those who were gone;” as

again, I. 133. οἰχομένου καὶ σκηνησα-  
 μένου, and III. 81, 2. τὰς ναῦς οἰχομένας.  
 So ἦκοντας signifies, “those who were  
 “come,” not “coming,” VI. 94, 4. 96, 1.  
 τοὺς ἱππείας ἦκοντας καταλαμβάνουσι. See  
 Matth. Gr. Gr. §. 504. obs. 2. Jelf, 396.  
 Ἐπιγιγνώσκοντες, “Voting or resolving  
 “afterwards, or anew;” compare I. 70,  
 2. III. 57, 1. The construction in what  
 follows is doubtful. Poppo repeats ἐπι-  
 γινώσκοντες—οὐ τοσοῦτον—ἀμάρτημα  
 ἦν, ὅσον οἱ ἐκπέμψαντες—ἐποίουν καὶ  
 ἐταράχθησαν, οὐ τὰ πρόσφορα—ἐπιγιγνώ-  
 σκοντες, ἀλλὰ κατὰ τὰς ἰδίας διαβολὰς  
 ἐπιγιγνώσκοντες. It would be more  
 correct, I think, to supply some more  
 general word, such as πολιτευόμενοι, or  
 βουλευόμενοι. Διαβολὰς is rightly re-  
 ferred by Göller to the ungrounded  
 charges brought against Alcibiades,  
 which led to his removal from the  
 command. Πρῶτον ἐταράχθησαν, “For  
 “the first time since the expulsion of  
 “the Pisistratidæ were involved in in-  
 “ternal troubles;” or, “were first  
 “involved in internal troubles, and  
 “afterwards the mischief extended it-  
 “self to their foreign interests.”

ATHENS. ZACYNTHUS. A. C. 430. Olymp. 87. 3.

τῷ πλείονι μορίῳ, καὶ κατὰ τὴν πόλιν ἤδη ἐν στάσει ὄντες, ὅμως τρία μὲν ἔτη ἀντείχον τοῖς τε πρότερον ὑπάρχουσι πολεμίοις καὶ τοῖς ἀπὸ Σικελίας μετ' αὐτῶν, καὶ τῶν ξυμμάχων ἔτι τοῖς πλείοσι ἀφεστηκόσι, Κύρῳ τε ὕστερον βασιλέως παιδὶ προσγενομένῳ, ὃς παρείχε χρήματα Πελοποννησίοις ἐς τὸ ναυτικόν· καὶ οὐ πρότερον ἐνέδοσαν ἢ αὐτοὶ ἐν σφίσι κατὰ τὰς ἰδίας διαφορὰς περιπεσόντες ἐσφάλησαν. τοσοῦτον τῷ Περικλεῖ ἐπερίσσευσε τότε ἀφ' ὧν αὐτὸς 14 προέγνω καὶ πάνυ ἂν ῥαδίως περιγενέσθαι τῶν Πελοπον- 10 νησίων αὐτῶν τῷ πολέμῳ.

LXVI. Οἱ δὲ Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι τοῦ αὐτοῦ θέρους ἐστράτευσαν ναυσὶν ἑκατὸν ἐς Ζάκυνθον τὴν νῆσον, ἣ κεῖται ἀντιπέρας Ἑλίδος· εἰς δὲ Ἀχαιῶν τῶν ἐκ Πελοποννήσου ἄποικοι, καὶ Ἀθηναίους 15 ξυνεμάχουν. ἐπέπλεον δὲ Λακεδαιμονίων χίλιοι 2 ὀπλῖται, καὶ Κνήμος Σπαρτιάτης ναύαρχος. ἀποβάντες δὲ 3

Fruitless expedition of the Lacedaemonians against Zacynthus.

1. πλείονι A.B.E.F.H.K.Q.g.h. Haack. Poppo. Goeller. Bekk. C.G. et ceteri πλείονι. ἡδη] ἔτι A. 2. ἔτη] ἔτι A. ἀντείχον I. 4. πλείοσι A.B.E.F. H.K.L.V.b.c.d.g.h.i. Haack. Poppo. Goeller. Bekk. C.G. et ceteri πλείοσι. ἀφεστηκόσι πολεμοῦντες κύρῳ f. 5. προσγενημένῳ L.O.P. 7. σφίσι αὐτοῖς C.L.O.P.e.f. 9. ἐπερίσσειν A.B.E.F.H.g.h. Poppo. Goeller. Bekk. περιγενέσθαι τὴν πόλιν ceteri. τῶν C. om. G.L.O.P.V.c.f. 10. αὐτῷ K.g. om. V. 13. ἀντιπέραν g. 14. ἀθηναῖοι A.B.F. 15. δὲ] om. F.H. 16. κῆμος f.

2. τρία μὲν ἔτη ἀντείχον] That is, from the spring of the year B. C. 407. when Cyrus first entered upon the government of Lower Asia, to the spring of 404 B. C. when Athens surrendered to Lysander. He mentions this last period of three years, because it was during that time that Athens had to contend with the whole force of Greece, supported much more effectually than before by the money of Persia.

7. ἐν σφίσι—περιπεσόντες ἐσφάλησαν] The more usual expression would be σφίσι περιπεσόντες, but ἐν σφίσι must be taken with ἐσφάλησαν.

8. τοσοῦτον τῷ Περικλεῖ κ. τ. λ.] "Such a superabundance of means did Pericles then possess, from which he of himself foresaw, or judged before-

"hand, that with the utmost ease he could triumph over the mere unaided force of the Peloponnesians." So much more than enough had he to encounter the Peloponnesians, since there was almost enough to contend successfully with the united force of Peloponnesus, Sicily, and Persia. Ἐπερίσσειν is "superfluous;" as in Livy, II. 42. "Ad bella externa prope superant vires." "They had more strength than they wanted." I cannot understand why these words should ever have been construed of the ability of Pericles, as Portus and others translate them. αὐτὸς προέγνω means, "he was convinced beforehand by his own mere ability, before experience proved it to the world."



THRACE. A. C. 430. Olymp. 87. 3.

4 ἐς τὴν γῆν ἐδήωσαν τὰ πολλά. καὶ ἐπειδὴ οὐ ξυνεχώρουν,  
ἀπέπλευσαν ἐπ' οἴκου.

LXVII. Καὶ τοῦ αὐτοῦ θέρους τελευτῶντος Ἀριστεὺς  
Κορίνθιος καὶ Λακεδαιμονίων πρέσβεις, Ἀνήριστος καὶ

Aristeus of Corinth  
(see I. 59. et seqq.)  
with other ambassa-  
dors are sent to solicit  
the aid of the king of  
Persia. They are seized  
in Thrace, and given  
up to the Athenians  
by the interest of Sa-  
docus, son of Sitalces.  
The Athenians put  
them all to death.

Νικόλαος καὶ Στρατόδημος, καὶ Τεγεάτης 5  
Τιμαγόρας, καὶ Ἀργεῖος ἰδία Πόλλις, πορευό-  
μενοι ἐς τὴν Ἀσίαν ὡς βασιλέα, εἴ πως  
πείσειαν αὐτὸν χρήματά τε παρέχειν καὶ ξυμ-  
πολεμεῖν, ἀφικνοῦνται ὡς Σιτάλκην πρῶτον  
τὸν Τήρεω ἐς Θράκην, βουλόμενοι πείσαι τε 10  
αὐτὸν, εἰ δύναιντο, μεταστάντα τῆς Ἀθηναίων  
ξυμμαχίας στρατεῦσαι ἐπὶ τὴν Ποτίδαιαν, οὗ  
ἦν στράτευμα τῶν Ἀθηναίων πολιορκοῦν, καὶ ἥπερ ὥρμητο,  
δι' ἐκείνου πορευθῆναι πέραν τοῦ Ἑλλησπόντου ὡς Φαρ-  
νάκην τὸν Φαρναβάζου, ὃς αὐτοὺς ἔμελλεν ὡς βασιλέα 15  
2 ἀναπέμψειν. παρατυχόντες δὲ Ἀθηναίων πρέσβεις Λέαρχος  
Καλλιμάχου καὶ Ἀμεινιάδης Φιλήμονος παρὰ τῷ Σιτάλκῃ  
πείθουσι τὸν Σάδοκον τὸν γεγενημένον Ἀθηναῖον, Σιτάλκου  
υἱὸν, τοὺς ἄνδρας ἐγχειρίσαι σφίσιν, ὅπως μὴ διαβάντες ὡς  
3 βασιλέα τὴν ἐκείνου πόλιν τὸ μέρος βλάβῃωσιν. ὁ δὲ πεισθεὶς 20

4. ἀνήριστος g. 5. στρατόδημος A.B.f.g.h. probante Valckenario ad Herodot.  
VII. 137, 3. Haack. Poppo. Goell. Bekk. C.E.F.G. et ceteri Πρατόδημος. 6. ἰδιά-  
πολις K. ἰδιαίπολις g. ἰδία πόλλις A.B.C.E.F.G. edd. recent. omnes. ceteri ἰδία  
πόλις. 8. τε] om. d. παρασχέιν C.G.I.L.O.P.Q.e. 9. ὡς] ἐς Q.i.  
10. τήρεως Q. τε πείσαι d.i. 13. πολιορκοῦν καὶ ἥπερ A.B.C.E.F.N.V.g.h.  
Haack. Poppo. Goell. Bekk. G. et vulgo πολιορκοῦν καὶ παῦσαι βοηθεῖν τε αὐτοῖς  
καὶ ἥπερ. 16. πέμπειν K. λέαρχος C. Bekk. λαίαρχος K. κλέαρχος f.  
17. ὁ ante καλλ. C. om. A.B.E.F.G.H.K.L.N.O.Q.V.c.g.h. Poppo. Goell. Bekk.  
ὁ ante φιλ. C. om. A.B.E.F.G.H.K.Q.V.c.e.f.g.h.i. Poppo. Goell. Bekk. σι-  
τάμη P. 18. τὸν post Σαδ. om. G.L.O.P.e. 19. ἐγχειρῆσαι E.F. μὴ]  
om. g. ὡς] ἐς N.V.

4. Ἀνήριστος καὶ Νικόλαος] Compare  
Herodotus, VII. 137.

19. ὅπως μὴ—τὸ μέρος βλάβῃωσιν]  
“That they might not bear their part  
“in doing injury to his country.” Τὸ  
μέρος means, that although they were  
only six individuals, yet they might do  
something to injure Athens, and what-

ever was the amount of the mischief  
they might do, he should try to save  
his adopted country from every degree  
of evil whether great or small. Compare  
I. 127, 2. ὡς διὰ τὴν ἐκείνου ξυμφορὰν τὸ  
μέρος ἔσται ὁ πόλεμος, and I. 74, 4.  
ξυνεσώσαμεν ὑμᾶς τε τὸ μέρος καὶ ἡμᾶς  
αὐτούς.



THRACE. WESTERN GREECE. A.C. 430. Olym. 87. 1.

πορευομένους αὐτοὺς διὰ τῆς Θράκης ἐπὶ τὸ πλοῖον ᾧ  
 ἔμελλον τὸν Ἑλλήσποντον περαιώσειν, πρὶν ἐσβαίνειν ξυλ-  
 λαμβάνει, ἄλλους ξυμπέμψας μετὰ τοῦ Λεάρχου καὶ Ἀμει-  
 νιάδου, καὶ ἐκέλευσεν ἐκείνοις παραδοῦναι· οἱ δὲ λαβόντες  
 5 ἐκόμισαν ἐς τὰς Ἀθήνας. ἀφικομένων δὲ αὐτῶν δέισαντες οἱ 4  
 Ἀθηναῖοι τὸν Ἀριστέα μὴ αὐθις σφᾶς ἔτι πλείω κακουργῇ  
 διαφυγῶν, ὅτι καὶ πρὸ τούτων τὰ τῆς Ποτιδαίας καὶ τῶν ἐπὶ  
 Θράκης πάντ' ἐφαίνετο πράξας, ἀκρίτους καὶ βουλομένους  
 ἔστιν ἂ εἰπεῖν αὐθημερὸν ἀπέκτειναν πάντας καὶ ἐς φάραγγας  
 10 ἐσέβαλον, δικαιοῦντες τοῖς αὐτοῖς ἀμύνεσθαι οἷσπερ καὶ οἱ  
 Λακεδαιμόνιοι ὑπῆρξαν, τοὺς ἐμπόρους οὓς ἔλαβον Ἀθηναίων  
 καὶ τῶν ξυμμάχων ἐν ὀλκάσι περὶ Πελοπόννησον πλέοντας  
 ἀποκτείναντες καὶ ἐς φάραγγας ἐσβαλόντες. πάντας γὰρ δὴ 5  
 κατ' ἀρχὰς τοῦ πολέμου οἱ Λακεδαιμόνιοι, ὅσους λάβοιεν ἐν  
 15 τῇ θαλάσσῃ, ὡς πολεμίους διέφθειρον, καὶ τοὺς μετὰ Ἀθη-  
 ναίων ξυμπολεμοῦντας καὶ τοὺς μηδὲ μεθ' ἐτέρων.

LXVIII. Κατὰ δὲ τοὺς αὐτοὺς χρόνους, τοῦ θέρους  
 τελευτῶντος, καὶ Ἀμπρακιῶται αὐτοὶ τε καὶ τῶν βαρβάρων

WESTERN  
 GREECE.

20 πολλοὺς ἀναστήσαντες ἐστράτευσαν ἐπ' Ἀργος  
 τὸ Ἀμφιλοχικὸν καὶ τὴν ἄλλην Ἀμφιλοχίαν.  
 ἔχθρα δὲ πρὸς τοὺς Ἀργεῖους ἀπὸ τοῦδε αὐτοῖς 3  
 ἤρξατο πρῶτον γενέσθαι. Ἀργος τὸ Ἀμφι- 3  
 λοχικὸν καὶ Ἀμφιλοχίαν τὴν ἄλλην ἔκτισε  
 μετὰ τὰ Τρωϊκὰ οἴκαδε ἀναχωρήσας καὶ οὐκ  
 25 ἀρεσκόμενος τῇ ἐν Ἀργεὶ καταστάσει Ἀμφί-  
 λοχος ὁ Ἀμφιάρεω ἐν τῷ Ἀμπρακιῷ κόλπῳ, ὁμώνυμον τῇ

1. φ] ὡς e. 3. ἄλλους δὲ C.G.I.K.L.O.d.e.i. πέμψας d.i. 4. καὶ] om.  
 P.e. ἐκέλευεν L.O.P. 6. ἔτι] ἐπὶ K.Q.c.d. πλείω A.E.F.G.H.K.Q.V.c.  
 d.g.h.i. Haack. Poppo. Goell. Bekk. πλέον e. B.C. et ceteri πλείω. 9. φάραγγα  
 C.G.L.O.e. φάραγκας H.c. 10. ἐσέβαλλον K. 13. φάραγγα C.g.e.  
 ἐμβαλόντες L.P.f. βαλόντες C.e. 14. οἱ] om. C.G.e. 17. τοῦ αὐτοῦ  
 θέρους Q. 19. ἐπὶ τὸ ἄργος b. 20. καὶ ἐς τὴν L.O. 23. τὴν ἄλλην ἀμφι-  
 λοχίαν G. ἔκτισε μὲν μετὰ C.G.L.O.P.e. 24. μετὰ τρωϊκὰ P. 26. ἀμπρακιῷ  
 B.E. et similiter infra.

WESTERN GREECE. A. C. 430. Olymp. 87. 3.

4 ἑαυτοῦ πατρίδι Ἄργος ὀνομάσας. καὶ ἦν ἡ πόλις αὕτη  
 μεγίστη τῆς Ἀμφιλοχίας καὶ τοὺς δυνατωτάτους εἶχεν οἰκή-  
 5 τορας. ὑπὸ ξυμφορῶν δὲ πολλαῖς γενεαῖς ὕστερον πιεζόμενοι  
 Ἀμπρακιώτας ὁμόρους ὄντας τῇ Ἀμφιλοχικῇ ξυνοίκους  
 ἐπηγάγοντο, καὶ ἐλληνίσθησαν τὴν νῦν γλῶσσαν τότε  
 6 πρῶτον ἀπὸ τῶν Ἀμπρακιωτῶν ξυνοικησάντων· οἱ δὲ ἄλλοι  
 Ἀμφίλοχοι βάρβαροί εἰσιν. ἐκβάλλουσιν οὖν τοὺς Ἀργεῖους  
 7 οἱ Ἀμπρακιῶται χρόνῳ καὶ αὐτοὶ ἴσχουσι τὴν πόλιν. οἱ δ'  
 Ἀμφίλοχοι γενομένου τούτου διδώσιν ἑαυτοὺς Ἀκαρνᾶσι,  
 καὶ προσπαρακαλέσαντες ἀμφοτέροι Ἀθηναίους, οἱ αὐτοῖς 10  
 Φορμίωνά τε στρατηγὸν ἔπεμψαν καὶ ναὺς τριάκοντα, ἀφι-  
 κομένου δὲ τοῦ Φορμίωνος αἰροῦσι κατὰ κράτος Ἄργος καὶ  
 τοὺς Ἀμπρακιώτας ἠνδραπόδισαν, κοινῇ τε ᾤκησαν αὐτο  
 8 Ἀμφίλοχοι καὶ Ἀκαρνᾶνες. μετὰ δὲ τοῦτο ἡ ξυμμαχία  
 9 ἐγένετο πρῶτον Ἀθηναίοις καὶ Ἀκαρνᾶσιν. οἱ δὲ Ἀμπρα- 15  
 κιῶται τὴν μὲν ἔχθραν ἐς τοὺς Ἀργεῖους ἀπὸ τοῦ ἀνδρα-  
 ποδισμοῦ σφῶν αὐτῶν πρῶτον ἐποίησαντο, ὕστερον δὲ ἐν τῇ

1. αὐτοῦ C.G.L.O.e. ἡ] om. K.i.  
 Lobeck. ad Phrynich. p. 380. Poppo.

4. ὁμόρους B.g.  
 γλῶτταν N.V.

5. ἠλληνίσθησαν  
 τότε] om. C.G.

L.O.P.e. 6. ξυνοικισάντων O.P. τῶν ξυνοικισάντων L.

7. ἀμφιλόχοι d.

8. οἱ δὲ ἄλλοι N.V. 9. γενημένου L.O. αὐτοῦς e. 10. προσπαρακαλέσαντες

A.B.C.E.F.G.H.I.K.L.N.O.P.V.b.c.e.h. Haack. Poppo. Goell. Bekk. προσ-  
 καλέσαντες Q.d.g.i. vulgo προσεκαλέσαντο.

13. ᾤκησαν C.O.P.Q.e. 14. καὶ]

om. P. 15. πρῶτον ἐγένετο C.G.L.O.P.e. 16. ἀπὸ] om. g. 17. πρῶτον]

om. c.

5. ἠλληνίσθησαν τὴν νῦν γλῶσσαν κ. τ. λ.] That is to say, the Hellenian language so generally diffused over Greece after the Trojan war, and particularly after the Dorian conquest of Peloponnesus, was introduced into Amphilochean Argos by the Ambraciots, a Dorian colony from Corinth, and superseded that older language which was spoken by the chiefs of the Trojan expedition and their followers, and which perhaps as being Pelasgian bore a greater resemblance to the Latin. Compare Herodot. I. 57. and Thucyd. I. 3. With regard to the form of the word, Bekker in his edition of 1832 has restored the old reading ἠλληνίσθησαν,

and Buttmann also considers Lobeck's correction as probably erroneous. Gr. Gr. vol. I. §. 84. Anm. 6. ed. 2. vol. II. p. 416. Göller's reference to Buttmann's authority may mislead the reader, for it might be supposed from the way in which Göller refers to it that it favoured Lobeck's correction, whereas in fact it condemns it.

10. καὶ προσπαρακαλέσαντες κ. τ. λ.] I have corrected the stopping after Göller and Poppo, so as to make αἰροῦσι the verb to προσπαρακαλέσαντες ἀμφοτέροι, the clause οἱ αὐτοῖς—ἐπεμψαν being the same in sense as if it had been πεμψάντων τε τούτων Φορμίωνα.

WESTERN GREECE. POTIDÆA. A. C. 430. Olymp. 87. 3.

πολέμῳ τήνδε τὴν στρατείαν ποιοῦνται αὐτῶν τε καὶ Χαόνων καὶ ἄλλων τινῶν τῶν πλησιοχώρων βαρβάρων· ἐλθόντες τε πρὸς τὸ Ἄργος τῆς μὲν χώρας ἐκράτουν, τὴν δὲ πόλιν ὥς οὐκ ἐδύναντο ἐλεῖν προσβαλόντες, ἀπεχώρησαν ἐπ' οἴκου καὶ διελύθησαν κατὰ ἔθνη. τοσαῦτα μὲν ἐν τῷ θέρει 10 ἐγένετο.

LXIX. Τοῦ δ' ἐπιγιγνομένου χειμῶνος Ἀθηναῖοι ναῦς ἔστειλαν εἴκοσι μὲν περὶ Πελοπόννησον καὶ Φορμίωνα 10 στρατηγόν, ὃς ὁρμώμενος ἐκ Ναυπάκτου φυλακὴν εἶχε μήτ' ἐκπλεῖν ἐκ Κορίνθου καὶ τοῦ Κρυσσαίου κόλπου μηδένα μήτ' ἐσπλεῖν, ἐτέρας δὲ ἐξ ἐπὶ Καρίας καὶ Λυκίας καὶ Μελησάνδρον στρατηγόν, ὅπως ταῦτά τε ἀργυρολογῶσι καὶ τὸ ληστικὸν τῶν Πελοποννησίων μὴ ἐῷσιν αὐτόθεν ὁρμώ- 15 μενον βλάπτειν τὸν πλοῦν τῶν ὀλκάδων τῶν ἀπὸ Φασήλιδος καὶ Φοινίκης καὶ τῆς ἐκείθεν ἡπείρου. ἀναβὰς δὲ στρατιᾷ 2 Ἀθηναίων τε τῶν ἀπὸ τῶν νεῶν καὶ τῶν ξυμμάχων ἐς τὴν Λυκίαν ὁ Μελησάνδρος ἀποθνήσκει καὶ τῆς στρατιᾶς μέρος τι διέφθειρε νικηθεὶς μάχῃ.

20 LXX. Τοῦ δ' αὐτοῦ χειμῶνος οἱ Ποτιδαῖαι ἐπεὶ οὐκέτι ἐδύναντο πολιορκούμενοι ἀντέχειν, ἀλλ' αἶ τε ἐς τὴν Ἀττικὴν ἐσβολαὶ Πελοποννησίων οὐδεν μᾶλλον ἀπανίστασαν τοὺς Ἀθηναίους, ὃ τε σίτος ἐπελελοίπει, καὶ ἄλλα τε πολλὰ ἐπεγεγένητο 25 αὐτόθι ἥδη βρώσεως πέρι ἀναγκαίας καὶ τινες καὶ ἀλλήλων ἐγένευντο, οὕτω δὴ λόγους προσφέρουσι περὶ ξυμβάσεως

1. στρατίαν V. ἐαυτῶν C.e. καὶ τῶν χαόνων Q. 2. δὲ C.e. 3. πρὸς ἄργος g. 4. προσβαλόντες c. 11. κρυσσαίου L.O. κρησσαίου G. πλεῖν Q. 12. μελίσσανδρον F.H.N.V.i. μελλήσανδρον K. 13. ὅπως τε ταῦτα ἀργυρολογήσωσι τὰ χωρία Lex. Seg. p. 159, 31. 14. τὸ ληστικὸν i. 15. τῶν ἀπὸ] τὴν ἀπὸ B. 21. ἐσβολαὶ ἐς τὴν ἀττικὴν C.F.G.H.L.O.P.V. 24. ἐπιλελοίπει c.e. τε] τὰ d. om. f. ἐπεγεγένητο L.O. 25. ἥδη] om. f. καὶ πού τινες ἀλλήλων Suidas. 26. ἐγένευντο A.B.C.E.F.H.L.O.P.V.g. Haack. Poppo. Goell. Bekk. ἐγγεύοντο N.e.h. ἐγύσαντο Suidas. ἐγύνοντο G. et vulgo.

POTIDÆA. PLATÆA. A. C. 430, 29. Olymp. 87. 3, 4.

τοῖς στρατηγοῖς τῶν Ἀθηναίων τοῖς ἐπὶ σφίσι τεταγμένοις,  
 Ξενοφῶντί τε τῷ Εὐριπίδου καὶ Ἐστιοδώρῳ τῷ Ἀριστο-  
 2 κλείδου καὶ Φανομάχῳ τῷ Καλλιμάχου. οἱ δὲ προσεδέξαντο,  
 ὁρῶντες μὲν τῆς στρατιᾶς τὴν τालαιπωρίαν ἐν χωρίῳ χει-  
 μερινῷ, ἀναλωκυίας τε ἤδη τῆς πόλεως δισχίλια τάλαντα ἐς 5  
 3 [τὴν] πολιορκίαν. ἐπὶ τοῖσδε οὖν ξυνέβησαν, ἐξελθεῖν  
 αὐτοὺς καὶ παῖδας καὶ γυναῖκας καὶ τοὺς ἐπικούρους ξὺν ἐνὶ  
 ἱματίῳ, γυναῖκας δὲ ξὺν δυοῖν, καὶ ἀργύριόν τι ῥῆτὸν ἔχοντας  
 4 ἐφόδιον. καὶ οἱ μὲν ὑπόσπονδοι ἐξῆλθον ἐπὶ τὴν Χαλκιδικὴν  
 καὶ ἕκαστος ἥ ἐδύνατο Ἀθηναῖοι δὲ τοὺς τε στρατηγοὺς 10  
 ἐπηγιάσαντο ὅτι ἄνευ αὐτῶν ξυνέβησαν (ἐνόμιζον γὰρ ἂν  
 κρατῆσαι τῆς πόλεως ἥ ἐβούλοντο), καὶ ὕστερον ἐποίκους  
 5 ἑαυτῶν ἔπεμψαν ἐς τὴν Ποτίδαιαν καὶ κατόκισαν. ταῦτα  
 μὲν ἐν τῷ χειμῶνι ἐγένετο· καὶ τὸ δεύτερον ἔτος ἐτελεύτα τῷ  
 πολέμῳ τῷδε ὃν Θουκυδίδης ξυνέγραψεν. 15

LXXI. Τοῦ δ' ἐπιγιγνομένου θέρους οἱ Πελοποννήσιοι  
 καὶ οἱ ξύμμαχοι ἐς μὲν τὴν Ἀττικὴν οὐκ ἐσέβαλον, ἐστρά-  
 2 τευσαν δ' ἐπὶ Πλάταιαν· ἡγεῖτο δὲ Ἀρχίδαμος  
 ὁ Ζευξιδάμου Λακεδαιμονίων βασιλεὺς. καὶ  
 3 καθίσας τὸν στρατὸν ἔμελλε δηῶσειν τὴν γῆν· 20  
 οἱ δὲ Πλαταιῆς εὐθύς πρέσβεις πέμψαντες  
 πρὸς αὐτὸν ἔλεγον τοιάδε. “Ἀρχίδαμε καὶ  
 “ Λακεδαιμόνιοι, οὐ δίκαια ποιεῖτε οὐδ' ἄξια  
 “ οὔτε ὑμῶν οὔτε πατέρων ὧν ἐστέ, ἐς γῆν τὴν Πλαταιῶν  
 4 “ στρατεύοντες. Πausanίας γὰρ ὁ Κλεομβρότου Λακεδαι- 25  
 “ μόνιος ἐλευθερώσας τὴν Ἑλλάδα ἀπὸ τῶν Μήδων μετὰ

5. δὲ C.G.e. χλία L.O. ἐς πολιορκίαν A.L. εἰς πολιορκίαν B.F.K.V.  
 c.f.g.h.i. ἐς vel εἰς πολιορκίαν E. ἐς τὴν πολ. C.G. Omiserunt articulum  
 Bekk. in ed. min. 1832, et Porpo. 6. τοῖσδε] τοῖς c. γοῦν g. ἐλθεῖν e.  
 7. καὶ γυναῖκας καὶ παῖδας L.O. 8. τε C.e. ξυνδεῖν f. τι] om. L.O.  
 9. ἐπὶ τὴν A.B.E.F.H.K.L.N.V.c.f.g.h. Haack. Porpo. Goell. Bekk. C.G. et  
 vulgo ἐς τε τὴν. 10. ἥ ἕκαστος C.G.Q.e. ἐδύνατο L.O.P. 11. αὐτῶν Bekk.  
 13. ἔπεμψαν ἑαυτῶν C.G.L.O.P.e. κατόκισαν Q. 15. συνέγραψεν g. om. f.  
 16. ἐπιγιγνομένου G. θέρους] ἔτους K.N.c.f. 17. τὴν] om. P. 19. βασιλεὺς  
 λακεδαιμονίων B.g.h. 22. παρ' αὐτῶν C. παρ' αὐτὸν e. 23. οὐδ'] οὔτε Dionys.  
 p. 901. οὔτε οὐδ' ἄξια V. 25. γὰρ] δὲ L.

PLATÆA. A. C. 439. Olymp. 87. 3, 4.

- “ Ἑλλήνων τῶν ἐβελησάντων ξυνάρασθαι τὸν κίνδυνον τῆς  
 “ μάχης ἢ παρ’ ἡμῖν ἐγένετο, θύσας ἐν τῇ Πλαταιῶν ἀγορᾷ  
 “ Διὶ ἐλευθερίῳ ἱερὰ καὶ ξυγκαλέσας πάντας τοὺς ξυμ-  
 “ μάχους ἀπεδίδου Πλαταιεῦσι γῆν καὶ πόλιν τὴν σφετέραν  
 5 “ ἔχοντας αὐτονόμους οἰκεῖν, στρατεῦσαί τε μηδένα ποτὲ  
 “ ἀδίκως ἐπ’ αὐτοὺς μηδ’ ἐπὶ δουλείᾳ, εἰ δὲ μὴ, ἀμύνειν τοὺς  
 “ παρόντας ξυμμάχους κατὰ δύναμιν. τάδε μὲν ἡμῖν πατέρες 5  
 “ οἱ ὑμέτεροι ἔδοσαν ἀρετῆς ἕνεκα καὶ προθυμίας τῆς ἐν  
 “ ἐκείνοις τοῖς κινδύνοις γενομένης, ὑμεῖς δὲ τάναντία δρᾶτε·  
 10 “ μετὰ γὰρ Θηβαίων τῶν ἡμῖν ἐχθίστων ἐπὶ δουλείᾳ τῇ

2. τῇ] om. L. 3. ἱερὰ δὲ ἐλευθερίῳ C.G.O.P.e. ξυγκαλέσας] ξυμμάχους B.  
 ξυγκ. π. τ. ξ. om. h. 5. ποτὲ] om. K.c.f. ἀδίκως ποτὲ μηδένα V. 7. ὑμῖν—  
 ἡμέτεροι F. 8. τῆς] τοῖς F.V. 9. τάναντία ἐκείνοις δρᾶτε Dionysius.

4. ἀπεδίδου Πλαταιεῦσι — οἰκεῖν] I believe the sense of ἀπεδίδου is rather, “ he granted, or proceeded to grant;” implying the assumption on the part of Pausanias to dispose of the territory of Platea as the assembled Greeks thought proper; than that it means, “ he gave “ back or restored,” namely, after the occupation of it by the Persians. So in Demosth. 2 Olynth. p. 27. Reiske. εἰ τοῖς μὲν ἐπιτάττειν ἀποδώσετε τοῖς δ’ ἀναγκάζεσθαι τηρηραχεῖν κ. τ. λ. And Xenophon, Hiero, IX. 3. τὸ τὰ ἄλλα ἀποδιδόναι, where the notion is more that of “ giving out, granting, conferring as a gift,” than of giving back or restoring. Besides, the matter of the grant seems to consist rather in the word αὐτονόμους than in οἰκεῖν, and refers to the old claim of sovereignty over Platea which Thebes had so often advanced, and which Pausanias now wholly sets aside: the subsequent articles also of the grant, στρατεῦσαι μηδένα ἀδίκως, μηδ’ ἐπὶ δουλείᾳ, were equivalent to the admission of Platea into the national confederacy as a free and independent member; for the oath taken by the confederates to each other contained this clause, τῶν μαχουμένων ὑπὲρ τῆς Ἑλλάδος πόλεων οὐδεμίαν ἀνάστατον ποιήσω. Lycurgus contra Leocrat. p. 193. Reiske. On the other hand, the confederates swore to take ven-

geance on those states that had joined the invader, and to devote their lands to the gods, who were consequently to receive the tithe of all the produce. Hence the expression in Xenophon, Hellenica, VI. 5, 35. ὡν ἑλπίς, τὸ πάλαυ λεγόμενον, δεκατενθῆναι Θηβαίους. Compare also Herodotus, VII. 132, 2. [Göller in his second edition says, “ ἀποδιδόναι hic eodem sensu dictum “ quo haud raro reddere, ut sit sumum “ alicui tribuere. \* \* \* Aptissime hic “ convertas, restituerunt. vid. Interpp. “ ad Tacit. II. Annal. 3.” The reference is to a note of Ernesti’s, in which he explains the words of Suetonius, (Tiber. 9.) “ regnum Armeniæ Tigrani restituit” as signifying no more than “ dedit.” In the passage quoted from Demosthenes in the former part of this note, Lambinus proposes to read δώσετε. Schäfer observes upon this, “ Lambi- “ num ne audias. v. Reiskii Ind. Græc. “ ἀποδιδόναι b.” Reiske’s interpretation here referred to, is, “ tribuere, largiri “ simpliciter etiam id quod minus de- “ beas, ut accipiens id pro sorte sua “ sibi conveniente habeat, teneat.” But a subsequent meaning given to the word suits better both with the passage in Demosthenes and with this in Thucydides, “ assignare, deputare, delegare, “ mandare, adjudicare.”]

PLATÆA. A. C. 429. Olymp. 87. 3, 4.

6 “ ἡμετέρα ἦκετε. μάρτυρας δὲ θεοὺς τοὺς τε ὀρκίους τότε  
 “ γενομένους ποιούμενοι καὶ τοὺς ὑμετέρους πατρώους καὶ  
 “ ἡμετέρους ἐγχωρίους, λέγομεν ὑμῖν τὴν γῆν τὴν Πλαταιίδα  
 “ μὴ ἀδικεῖν μηδὲ παραβαίνειν τοὺς ὅρκους, εἴαν δὲ οἰκεῖν  
 “ αὐτονόμους καθάπερ Πausanίας ἐδικαίωσεν.” LXXII. τοσ- 5

Reply of Archidamus.

He calls on the Pla-  
 tæans to observe a  
 2 strict neutrality, as  
 the only condition on  
 which he can leave  
 them unmolested.

αὐτα εἰπόντων Πλαταιῶν Ἀρχίδαμος ὑπο-  
 λαβὼν εἶπε “ Δίκαια λέγετε, ὦ ἄνδρες Πλα-  
 “ ταιῆς, ἣν ποιῆτε ὁμοῖα τοῖς λόγοις. καθάπερ  
 “ γὰρ Πausanίας ὑμῖν παρέδωκεν, αὐτοί τε  
 “ αὐτονομεῖσθε καὶ τοὺς ἄλλους ξυνελευθε- 10  
 “ ροῦτε, ὅσοι μετασχόντες τῶν τότε κινδύνων ὑμῖν τε ξυνώ-  
 “ μοσαν καὶ εἰσὶ νῦν ὑπ’ Ἀθηναίους, παρασκευὴ τε τοσῆδε  
 “ καὶ πόλεμος γεγένηται αὐτῶν ἕνεκα καὶ τῶν ἄλλων ἐλευ-

1. τοὺς τότε ὀρκίους E. 3. ὑμῖν γῆν C.G.L.O.e. cum Dionysio. 6. εἰπόντων  
 τῶν πλ. C.G.L.O.P.e. cum Dionysio. 7. ἄνδρες] om. K.f.i. 8. ποιεῖτε E.\*  
 9. γὰρ] om. H.e. 10. αὐτονομεῖσθαι F. τοῖς ἄλλοις A.c. 11. μεταστάντες P.  
 ποτε B. 12. νῦν] om. C.c.e. δὲ C.G.e. 13. καὶ τῆς L.O.P.

1. θεοὺς τοὺς τε ὀρκίους κ. τ. λ.] This is a good specimen of one of the most characteristic features of Greek polytheism, that the gods were known and honoured as standing in certain particular relations to particular persons or places, not as the general creators, preservers, and moral governors of all mankind. Thus the Plataeans appeal to “the gods who were called to witness “when the oath was sworn;” because they would be personally affronted by its violation: to “the θεοὶ πατρώοι of “the Lacedæmonians;” that is, the gods of their race, Hercules, and perhaps, like the Latin Dii Manes, the spirits of the later chiefs and kings of the race of Hercules, who would take it ill that the act of their descendant Pausanias should be disregarded, and the graves of their countrymen slain at Plataea abandoned to the power of the Thebans; (see III. 58, 4—6.) and lastly, to the θεοὶ ἐγχώριοι of Plataea; i. e. the local gods to whom Plataea was a home, and who would be dispossessed and driven into exile if the country of Pla-

tæa were to be occupied by strangers; from whom they could expect to receive no worship, as they would have θεοὶ πατρώοι of their own, whom they would naturally wish to instal in the possession of their new country, and so make them its θεοὶ ἐγχώριοι. That the θεοὶ πατρώοι were gods of the race or family of the worshipper, from whom he claimed to be descended, appears from Plato, Euthydemus, p. 302. (128 Tauchnitz) c. 31. where it is said that none of the Ionians worshipped Jupiter as a θεὸς πατρώος, but that they did worship Apollo as such, because he was the reputed father of Ion, the founder of their race. And thus Hercules properly worshipped Jupiter as Ζεὺς πατρώος, (Sophocl. Trachin. 755.) because he was the reputed son of Jupiter. Thus also Euripides makes Orestes pray to Ζεὺς πατρώος, (Electra, 675.) because Tantalus, the founder of the family of the Pelopidæ, was said to be the son of Jupiter. See Orestes, 5. Διὸς πεφυκῶς, ὡς λέγουσι, Τάνταλος.

PLATÆA. A. C. 429. Olym. 87. 3, 4.

“θερώσεως. ἥς μάλιστα μὲν μετασχόντες καὶ αὐτοὶ ἐμμεί- 3  
 “νατε τοῖς ὄρκοις· εἰ δὲ μὴ, ἅπερ καὶ τὸ πρότερον ἦδη  
 “προὔκαλεσάμεθα, ἡσυχίαν ἄγετε νεμόμενοι τὰ ὑμέτερα  
 “αὐτῶν, καὶ ἔστε μὴδὲ μεθ’ ἐτέρων, δέχεσθε δὲ ἀμφοτέρους  
 5 “φίλους, ἐπὶ πολέμῳ δὲ μὴδ’ ἐτέρους. καὶ τὰδε ἡμῖν 4  
 “ἀρκέσει.” ὁ μὲν Ἀρχίδαμος τοσαῦτα εἶπεν· οἱ δὲ Πλα- 5  
 ταιῶν πρέσβεις ἀκούσαντες ταῦτα ἐσῆλθον ἐς τὴν πόλιν, καὶ  
 τῷ πλήθει τὰ ῥηθέντα κοινώσαντες ἀπεκρίναντο αὐτῷ ὅτι  
 ἀδύνατα σφίσιν εἶη ποιεῖν ἃ προκαλεῖται ἄνευ Ἀθηναίων·  
 10 παῖδες γὰρ σφῶν καὶ γυναῖκες παρ’ ἐκείνοις εἶσαν· δεδίαυ  
 δὲ καὶ περὶ τῇ πάσῃ πόλει μὴ ἐκείνων ἀποχωρησάντων  
 Ἀθηναῖοι ἐλθόντες σφίσιν οὐκ ἐπιτρέπωσιν, ἢ Θηβαῖοι ὡς  
 ἔνορκοι ὄντες κατὰ τὸ ἀμφοτέρους δέχεσθαι αὐθις σφῶν τὴν  
 πόλιν πειράσωσι καταλαβεῖν. ὁ δὲ θαρσύνων αὐτοὺς πρὸς 6  
 15 ταῦτα ἔφη “Ὑμεῖς δὲ πόλιν μὲν καὶ οἰκίας ἡμῖν παράδοτε  
 “τοῖς Λακεδαιμονίοις, καὶ γῆς ὄρους ἀποδείξατε, καὶ δένδρα  
 “ἀριθμῶ τὰ ὑμέτερα, καὶ ἄλλο εἴ τι δυνατὸν ἐς ἀριθμὸν  
 “ἐλθεῖν· αὐτοὶ δὲ μεταχωρήσατε ὅποι βούλεσθε, ἕως ἂν ὁ  
 “πόλεμος ᾗ. ἐπειδὰν δὲ παρέλθῃ, ἀποδώσομεν ὑμῖν ἃ ἂν 7  
 20 “παραλάβωμεν. μέχρι δὲ τοῦδε ἔξομεν παρακαταθήκην, 8  
 “ἐργαζόμενοι καὶ φορὰν φέροντες ἢ ἂν ὑμῖν μέλλῃ ἱκανῇ  
 “ἔσεσθαι.” LXXIII. οἱ δ’ ἀκούσαντες ἐσῆλθον αὐθις ἐς

1. καὶ οἱ αὐτοὶ g. 2. καὶ πρότερον C.G.L.O.P.e. 3. προκαλ. Bekk.  
 5. δὲ post πόλεμῳ om. F.H.V. μηδετέρους Bekk. ταῦτα d.i. 6. ἀρκέσει  
 A.B.C.E.F.G.I.O.P.V.b.e.g. cum Dionysio, p. 903. Porpo. Goell. Bekk. vulgo  
 ἀρρίσκει. 9. προκαλεῖτε K. 10. γὰρ] om. f. 11. πάσῃ τῇ A. cum  
 Dionysio. 12. θηβαίοις f. 14. πειράσωνσι A.B.E.F.H.Q.h. 15. ὑμῖν g.  
 πόλιν ὑμῶν G. μὲν] ὑμῶν G.L.O.P. ἡμῖν παράδοτε B.C.E.F.G.H.K.O.V.  
 c.d.e.f.g.h.i. Haack. Porpo. Goell. Bekk. A. et vulgo παράδοτε ἡμῖν. 17. δυ-  
 νατὸν ἴστιν ἐς H.F. 18. ἐλύν L.O.P. παραχωρήσατε c. 19. ὅπῃ G.L.O.N.  
 V.e. 19. ἀποδώσομεν ὑμῖν ἃ ἂν παραλάβωμεν μέχρι A.B.C.E.F.G.H.K.L.M.N.  
 O.P.V.d.g. cum Dionysio, p. 904. Haack. Porpo. Goell. Bekk. ἀποδώσομεν ὑμῖν  
 μέχρι c. vulgo ἀποδώσομεν μέχρι. 20. δι] μὲν d.i. 21. ἱκανῇ ὑμῖν μέλλοις f.  
 22. αὐθις] πάλιν Q.

12. ὡς ἔνορκοι—δέχεσθαι] “As being  
 “comprehended within the terms of  
 “their oath when they swore to admit  
 “both parties.” Ἐνορκοί is used here

exactly in the same sense as ἔνοσπονδοί,  
 IV. 122, 3. “coming within the terms  
 “of the treaty.”

PLATÆA. A. C. 429. Olymp. 87. 3, 4.

They request and obtain permission to consult the Athenians on this point. The Athenians require them to remain steadfast in their alliance with Athens, and promise them aid.

2 τὴν πόλιν, καὶ βουλευσάμενοι μετὰ τοῦ πλή-  
θους ἔλεξαν ὅτι βούλονται ἅ προκαλεῖται  
'Αθηναίοις κοινῶσαι πρῶτον, καὶ ἣν πείθωσιν  
αὐτοὺς, ποιεῖν ταῦτα· μέχρι δὲ τούτου σπεί-  
σασθαι σφίσιςιν ἐκέλευον καὶ τὴν γῆν μὴ δροῦν. 5  
3 ὁ δὲ ἡμέρας τε ἐσπείσατο ἐν αἷς εἰκὸς ἦν  
3 κομισθῆναι, καὶ τὴν γῆν οὐκ ἔτεμνεν. ἐλθόντες δὲ οἱ Πλα-  
ταιῆς πρέσβεις ὡς τοὺς 'Αθηναίους καὶ βουλευσάμενοι μετ'  
αὐτῶν πάλιν ἦλθον ἀπαγγέλλοντες τοῖς ἐν τῇ πόλει τοιαύδε·  
“Οὐτ' ἐν τῷ πρὸ τοῦ χρόνῳ, ὃ ἄνδρες Πλαταιῆς, ἀφ' οὗ 10  
“ξύμμαχοι ἐγενόμεθα, 'Αθηναῖοί φασιν ἐν οὐδενὶ ἡμᾶς  
“προέσθαι ἀδικουμένους, οὔτε νῦν περιόψεσθαι, βοηθήσειν  
4 “δὲ κατὰ δύναμιν. ἐπισκῆπτουσί τε ὑμῖν πρὸς τῶν ὄρκων  
“οὓς οἱ πατέρες ὤμοσαν μηδὲν νεωτερίζειν περὶ τὴν ξυμ-  
“μαχίαν.” LXXIV. τοιαῦτα τῶν πρέσβεων ἀπαγγεῖλαν- 15

Thus called upon, the Plataeans reject the proposal of Archidamus. He then, after a solemn appeal to the gods to assert his right-

ness claims,

τῶν οἱ Πλαταιῆς ἐβουλεύσαντο 'Αθηναίους μὴ  
προδιδόναι, ἀλλ' ἀνέχεσθαι καὶ γῆν τεμνο-  
μένην, εἰ δεῖ, ὀρώντας καὶ ἄλλο πάσχοντας ὁ  
τι ἂν ξυμβαίνειν· ἐξελθεῖν τε μηδένα ἔτι, ἀλλ'  
ἀπὸ τοῦ τείχους ἀποκρίνασθαι ὅτι ἀδύνατα 20

2. προκαλοῦνται P. προκαλεῖται K. 3. κοινωνῆσαι P. 4. τοῦδε L. O.  
7. ἔτεμε f. δὲ om. d. πλαταιῶν f. 9. ἀγγέλλοντες C. G. I. L. O. f. g.  
ἀναγγέλλοντες P. ἐπαγγέλλοντες d. τάδε G. L. O. P. 11. ὑμᾶς A. B. C. F. G.  
N. V. d. e. f. g. h. i. Goell. Porpo. 13. πρὸ τῶν C. πρῶτων g. 16. ἀθηναίους  
A. B. F. h. 17. ἀντέχεσθαι B. F. H. N. V. g. h. 18. δέοι Dionysius. καὶ  
ἄλλο—ξυμβαίνειν om. G. 19. ξυμβαῖνοι g. h. ξυμβαίη d. i. δὲ i. 20. ὑπὸ  
B. g. h. ἐπὶ γρ. g. τοῦ om. H. ἀδύνατόν O.

6. εἰκὸς ἦν κομισθῆναι] “Within which it was likely that they would get back again to Plataea.” The subject of κομισθῆναι is τοὺς Πλαταιῆς, which is understood throughout the sentence.

17. ἀνέχεσθαι—ὀρώντας] Comp. VI. 16, 4. ἀνέχεσθαι—ὑπερφρονούμενος, and the note on II. 49, 4. γυμνὸν ἀνέχεσθαι. Göller rightly observes that the construction changes to the accusative cases ὀρώντας, πάσχοντας, on account of the

insertion of the words εἰ δεῖ, to which the structure of the remaining part of the sentence is accommodated. Lobeck in his note at p. 755. of his Phrynichus, (Parerg. VI.) quotes several similar instances. Compare also Livy, IV. 2. “ut, quemadmodum plebs gloriari posset, auctiorem amplioremque esse.” The contrary transition from the accusative to the nominative occurs in Herodotus, I. 27, 4. νησιώτας δὲ τί δοκίμους εὐχεσθαι ἄλλο, ἢ, ἐπεὶ τε τάχιστα ἐπύ-



PLATÆA. A. C. 429. Olymp. 87. 3, 4.

σφίσι ποιεῖν ἐστὶν ἃ Λακεδαιμόνιοι προκαλοῦνται. ὥς δὲ<sup>2</sup>  
ἀπεκρίναντο, ἐντεῦθεν δὴ πρῶτον μὲν ἐς ἐπιμαρτυρίαν καὶ  
θεῶν καὶ ἡρώων τῶν ἐγχωρίων Ἀρχίδαμος ὁ βασιλεὺς  
κατέστη, λέγων ὧδε “Θεοὶ ὅσοι γῆν τὴν Πλαταιίδα ἔχετε  
5 “καὶ ἥρωες, ξυνίστορες ἔστε ὅτι οὔτε τὴν ἀρχὴν ἀδίκως,  
“ἐκλειπόντων δὲ τῶνδε πρότερον τὸ ξυνώμοτον, ἐπὶ γῆν  
“τὴνδε ἤλθομεν, ἐν ᾗ οἱ πατέρες ἡμῶν εὐξάμενοι ὑμῶν  
“Μήδων ἐκράτησαν καὶ παρέσχετε αὐτὴν εὐμενῇ ἐναγωνί-  
“σασθαι τοῖς Ἑλλησιν, οὔτε νῦν, ἣν τι ποιῶμεν, ἀδικήσο-  
10 “μεν” προκαλεσάμενοι γὰρ πολλὰ καὶ εἰκότα οὐ τυγχάνομεν.  
“ξυγγνώμονες δὲ ἔστε τῆς μὲν ἀδικίας κολάζεσθαι τοῖς 3  
“ὑπάρχουσι προτέροις, τῆς δὲ τιμωρίας τυγχάνειν τοῖς ἐπι-  
“φέρουσι νομίμως.”

LXXV. Τοσαῦτα ἐπιθειάσας καθίστη ἐς πόλεμον τὸν

3. ἡρώων F. δ] om. A.B.E.F.H.N.V.g.h. uncis inclusit Poppo. 4. τὴν  
γῆν Q. γῆν, omisso articulo, g.h. 5. συνίστορες C.e. 6. ἐκλειπόντων d. δὲ  
τῶνδε E.F.H.I.L.O.Q.V.e.g. cum Thoma Magist. v. συνώμοτον. Poppo. Goell.  
δὲ τῶν C. δὲ B.h. vulgo, et Bekk. τῶνδε. τὴν γῆν N.Q. 8. παρέχετε L.O.  
ἐναγωνί[εσθαι] V. 11. τῆς τοῖς f. 12. τῆς τοῖς P.f. 14. ἐς τὸν πόλεμον  
V.g.i.

βοηθὸ σε μέλλοντα ἐπὶ σφίσι ναυπη-  
γείσθαι νίας, λαβεῖν ἀρώμενοι Λυδοὺς ἐν  
θαλάσῃ; where the nominative case  
required by ἐπίθοντο has led to the un-  
grammatical construction of λαβεῖν ἀρώ-  
μενοι in the following part of the sen-  
tence. Compare also Thucyd. V. 41, 2.  
50, 1. VII. 74, 1. and the notes on those  
passages.

4. Θεοὶ ὅσοι Confer Euripid. Phœ-  
niss. 494. WASS. Plura loca scriptorum  
veterum, in quibus urbes, vel regiones  
ἔχειν dicuntur Dii, in quorum tutela esse  
sunt, leg. apud Spanhem. ad Callim.  
hymn. in Pallad. v. 53. DUCKER.

8. εὐμενῇ ἐναγωνίσασθαι] “A favour-  
“able field to fight in.” Compare  
Herodot. VI. 102, 2. ἐπιτηδεύατον—  
ἐκπαιδεύσαι, and Thucyd. II. 44, 2. and  
other examples collected by Elmsley in  
his note on Euripides, Bacchæ, 508.

11. ξυγγνώμονες δὲ ἔστε κ.τ.λ.] “Allow  
“that the first aggressors be punished

“for their iniquity, and that they who  
“are lawfully seeking vengeance may  
“not fail to obtain it.” Literally, “As-  
“sent to the aggressors being punish-  
“ed;” as if the words were τῷ τοῖς  
ὑπάρχοντας κολάζεσθαι.

14. ἐπιθειάσας] “Appealing to the  
“gods; calling on the gods to witness.”  
So the word is used VIII. 53, 2. and by  
Appian, Bell. Hannibal. c. 56. and Bell.  
Civil. II. 33. 146. and also by Philo-  
stratus, Life of Apollonius, IV. 6. by  
Josephus and by Procopius, as quoted  
by Mr. Bloomfield. According to the  
grammarians, the true reading would  
be ἐπιθειάσας, as ἐπιθειάσας according  
to them signifies, “Being inspired, being  
“full of the god.” And in this sense,  
at least in the sense of “pretending to  
“be inspired,” θειάσαντες occurs in  
Thucyd. VIII. 1, 1. But the distinction  
seems to be wholly imaginary.

PLATÆA. A. C. 429. Olymp. 87. 4.

στρατὸν, καὶ πρῶτον μὲν περιεσταύρωσεν αὐτοὺς τοῖς δέν-  
 δρεσιν ἃ ἔκοψαν, τοῦ μηδένα εἶτι ἐξιέναι, ἔπειτα  
 χῶμα ἔχουν πρὸς τὴν πόλιν, ἐλπίζοντες τα-  
 χίστην αἵρεσιν ἔσσεσθαι αὐτῶν στρατεύματος  
 τοσούτου ἐργαζομένου. ξύλα μὲν οὖν τέμνοντες 5  
 ἐκ τοῦ Κιθαιρῶνος παρφοκοδόμουν ἐκατέρωθεν,  
 φορμηδὸν ἀντὶ τοίχων τιθέντες, ὅπως μὴ δια-  
 χέοιτο ἐπὶ πολὺ τὸ χῶμα· ἐφόρου δὲ ὕλην ἐς  
 αὐτὸ καὶ λίθους καὶ γῆν καὶ εἴ τι ἄλλο ἀνύτειν μέλλοι ἐπι-  
 3 βαλλόμενον. ἡμέρας δὲ ἔχουν ἐβδομήκοντα καὶ νύκτας 10

1. περιεσταύρωσαν e. 2. ἔκοψεν d.i. ἐπεξιέναι L.O. et omisso εἶτι C.e.  
 3. χῶμα τι L.O.P. χῶματα C.G.e. 7. τειχῶν f. 9. ἀνύτειν C.F.b.g.  
 ανυσειν Suidas. ἐπιβαλλόμενον E.

1. περιεσταύρωσεν αὐτοὺς τοῖς δένδρε-  
 σιν ἃ ἔκοψαν] "Enclosed them with a  
 "palisade, formed of the trees which  
 "they cut down;" i. e. the fruit trees,  
 principally figs and olives, with which  
 the plains in the south of Europe are  
 principally covered. When timber was  
 required, ξύλα, they were obliged to fell  
 it on the mountains, where alone forest  
 trees are commonly to be found in  
 those countries. Thus when Sophocles  
 describes a summer storm as "tearing"  
 "the tresses of the trees of the plain,"  
 ὕλης πεδιάδος, (Antigone, 420.) he means  
 to speak of the fruit trees, which were  
 exclusively the "trees of the plain,"  
 and on which a storm would act far  
 more injuriously than when it strips  
 the hedge row oaks and elms of  
 England.

4. αὐτῶν] Τῶν Πλαταιῶν, quum præ-  
 cedat πόλιν. Thucyd. I. 136, 1. φεύγει  
 ἐς Κέρκυραν ὧν αὐτῶν ἐνέργειης. Et sic  
 alibi. Vid. ad I. 3, 2. DUKER.

7. φορμηδὸν] Vid. Scholiast. Hesych.  
 et Herodot. VIII. 71, 5. WASS. Add. Cas-  
 saubon. ad Ænææ Tactic. cap. XXXII.  
 et Schol. Thucyd. IV. 48, 4. DUKER.—  
 "Like mat-work," i. e. the timbers  
 crossing each other at right angles, like  
 the frame of wood which is often to be  
 seen in old houses in various parts of  
 England, keeping together the mud or  
 lath and plaster of which the rest of

the wall is composed. So the bodies  
 of the Corcyreans murdered in the  
 massacre of the aristocratical party, IV.  
 48, 4. were piled in carts φορμηδόν, that  
 is, so many were laid lengthways, and  
 then so many others were placed across  
 them at right angles. See the Scho-  
 liast on that passage, τοὺς μὲν κατὰ  
 μήκος αὐτῶν τιθέντες ἄλλους δὲ πλαγίως  
 ἐπιβάλλοντες κατ' αὐτῶν.

10. ἔχουν] This simple method of  
 taking towns, by carrying a mound  
 with an inclined plane to the level of  
 the top of the walls, so that the be-  
 siegers might march up as by a regular  
 road, seems to have been generally  
 practised in the infancy of the military  
 art. Mr. Bloomfield quotes several pas-  
 sages from the Old Testament, which  
 shew that it was common in the east;  
 (2 Sam. xx. 15. 2 Kings xix. 32. Jer.  
 vi. 6.) and the officers of Cyrus em-  
 ployed it against the Greek cities of  
 Asia Minor, Herodot. I. 162, 2. The  
 sieges, if so they may be called, noticed  
 in Homer, are of a still more inartificial  
 character; and seem to have consisted  
 in an assault made upon the place be-  
 sieged by discharging showers of mis-  
 sile weapons against the men on the  
 walls, and then scaling it by ladders,  
 or forcing open the gates. See Iliad  
 IX. 574. and XII. throughout.

PLATÆA. A. C. 492. Olymp. 87. 4.

ξυνεχῶς, διηρημένοι κατ' ἀναπαύλας, ὥστε τοὺς μὲν φέρειν  
τοὺς δὲ ὕπνον τε καὶ σίτον αἰρεῖσθαι· Λακεδαιμονίων τε οἱ  
ξυναγοὶ ἐκάστης πόλεως ξυνεφεστῶτες ἡνάγκαζον ἐς τὸ  
ἔργον. οἱ δὲ Πλαταιῆς ὁρῶντες τὸ χῶμα αἰρόμενον, ξύλινον 4  
5 τεῖχος ξυνθέντες καὶ ἐπιστήσαντες τῷ ἑαυτῶν τείχει ἢ προσ-  
εχούτο, ἐσφοκοδόμενον ἐς αὐτὸ πλίνθους ἐκ τῶν ἐγγὺς οἰκῶν  
καθαιρούντες. ξύνδεσμος δ' ἦν αὐτοῖς τὰ ξύλα τοῦ μὴ 5  
ὑψηλὸν γιγνόμενον ἀσθενὲς εἶναι τὸ οἰκοδόμημα· καὶ προ-  
καλύμματα εἶχε δέρρεις καὶ διφθέρας, ὥστε τοὺς ἐργαζο-  
10 μένους καὶ τὰ ξύλα μήτε πυρφόροις οἷστοις βάλλεσθαι ἐν  
ἀσφαλείᾳ τε εἶναι. ἤρετο δὲ τὸ ὕψος τοῦ τεύχους μέγα, καὶ 6  
τὸ χῶμα οὐ σχολαίτερον ἀντανῆει αὐτῷ. καὶ οἱ Πλαταιῆς 7  
τοιόνδε τι ἐπινοοῦσι· διελόντες τοῦ τεύχους ἢ προσέπιπτε τὸ  
χῶμα, ἐσεφόρουν τὴν γῆν. LXXVI. οἱ δὲ Πελοποννήσιοι  
15 αἰσθόμενοι ἐν ταρσοῖς καλάμου πηλὸν ἐνείλλοντες ἐσέβαλλον

2. σίτον τε καὶ ὕπνον e. ὕπνον καὶ σίτον f. 3. ξυναγοὶ O. τῆς  
ἐκάστης K. καὶ ἐκάστης C.G.L.O.P.d.e. ἐφεστῶτες C.G.I.L.O.P.e. 5. συν-  
θέντες H.V.i. αὐτῶν P. ὃ c. προσεχούτο K.d.i. προσεχέιτο c.  
6. ἐσφοκοδόμενον K.d. 7. τοῦ] om. P. 8. γινόμενον g. προκαλύμμα G.I.  
9. δέρρεις K. 10. τὰ] om. L.P. 11. ἀσφαλεί L. 12. σχολαίτερον L.P.  
13. τι] τοι e. τοῖον δὲ τι V. ὃ] οὐ L.O.P. 14. ἐσεφόρουν d. 15. ἐσέβαλ-

2. Λακεδαιμονίων τε οἱ ξυναγοὶ] That is, those Lacedæmonian officers who commanded the contingents of the several allies. See Xenophon, Hellenic. III. 5, 7. V. 2, 7. They resembled the præfecti sociorum of the Roman army; twelve of whom were appointed by the consuls to command the troops of the Italian allies. (Polybius, VI. 26.) Thus also in the expedition of Xerxes, Persian commanders, with authority paramount to that of the native officers, commanded the forces of the different nations who composed the army. (Herodot. VII. 96, 4.) From Xenophon (Hellen. III. 5, 7.) it appears that the Lacedæmonian ξυναγοὶ were sent round

to the several allied states to bring their contingents into the field before the Spartans set out from their own territory.

9. δέρρεις καὶ διφθέρας] Of these two words δέρρεις appears to be the more general term "skins," and διφθέρας to denote such skins or hides as were to be artificially prepared for man's use. Schneider derives διφθέρα from δέφω, as if it signified a skin or hide already curried and prepared. See Herodot. IV. 64, 3. σαρκίσας βοδὸς πληρῇ δέψει τῇσι χερσίν.

14. ἐσεφόρουν] Confer Josephum B. Jud. V. 6. WASS.

15. ἐν ταρσοῖς καλάμου] Compare He-

PLATÆA. A. C. 429. Olymp. 87. 4.

ἐς τὸ διηρημένον, ὅπως μὴ διαχεόμενον ὥσπερ ἡ γῆ φοροῖτο.  
 2 οἱ δὲ ταύτῃ ἀποκληόμενοι τοῦτο μὲν ἐπέσχον, ὑπόνομον δ'

λον C.I.K.L.O.V.e. Bekker. Goell. ed. 2. εἰσέβαλλον Suidas. A.B.E.F.G. et vulgo, ἐσέβαλον. 1. διηρημένον τοῦ τείχους Suidas. διηρημένον τοῦ χώματος f. 2. ἀποκληόμενοι A.B.C.E. ἀποκληόμενοι h. Poppo. Goell. Bekk. F.G. et vulgo ἀποκλειόμενοι. ἔπασχον A.B.E.F.e.

rod. I. 179, 3. ταρσοὺς καλάμου διαστοι-  
 βάζοντες and Æneas Tactic. 32. ἰσχοὶ  
 δ' ἂν τὰ βέλη καλάμων ταρσοὶ ὀρθίων καὶ  
 πλαγίων συντιθεμένων on which last  
 passage Casaubon remarks, ταρσοὶ,  
 πλέγματα ἐκ ῥάβδων "Textura quæ-  
 "dam virgarum." Ταρσοὶ καλάμων are  
 "wattled work of reeds formed into  
 "large broad pieces; layers of wattled  
 "reeds."

ἐν ταρσοῖς—εἰς τὸ διηρημένον τοῦ τεί-  
 χους] Suidas in ἐνείλλοντες. ultimas  
 voces de suo addidit: MSS. enim non  
 agnoscunt. Phavorinus Suidam ex-  
 scribit. Rursus Suidas in εἰλέειν pro  
 εἰσέβαλλον, quod priore loco est, habet  
 ἐπέβαλον. Sed ibi forte reponendum  
 est ἐσέβαλον, quod idem in ταρσὸς  
 agnoscit: ubi male ἐνείλοντες et τείχους,  
 ut supra. Vid. Etymologum in ταρροί.  
 WASS.

ἐνείλλοντες] The sense of this word  
 seems to be "ramming in, squeezing  
 "or pressing in;" according to that  
 meaning of the word εἰλομένην or ἰλλο-  
 μένην for which Proclus contends so  
 earnestly, when explaining it as used  
 by Plato in the Timæus. He insists  
 that it means σφιγγομένην καὶ συνεχο-  
 μένην, "rammed and pressed together,"  
 and not κινουμένην. See also Butt-  
 mann's Lexilogus, in εἰλεῖν. Yet in  
 εἰλεῖν and in all the words of the same  
 family there appears to be contained  
 the notion of "circular movement,"  
 rolling, in plain English, as well as, or  
 even perhaps more properly than that  
 of squeezing or compressing. In fact  
 the notions of "turning round" and  
 "squeezing or pressing forcibly" are  
 often closely connected: as in the mo-  
 tions of twisting or screwing; compare  
 also the notion of things rolled or  
 turned in upon one another, like a  
 heap of pebbles thrown up by a river

flood. Hence the common expression  
 in Herodotus, κατειλήθησαν ἐς τὸ τεῖχος,  
 ἐς τὸ ἄστυ, "They were driven pêle-  
 "mêle into the town; they were driven  
 "in huddled one over another." The  
 sense then of the passage seems to be,  
 "Thrusting in clay into large wattled  
 "cases or crates made of reed." Κα-  
 λάμου in the singular seems to be used  
 like κέραμος (see note on II. 4, 2.)  
 to signify "reed-work," if I may use  
 such a term. Mr. Bloomfield interprets  
 καλάμου "straw," because, he says,  
 "reed would not be pliant enough."  
 But the Arundo Donax, called by the  
 modern Greeks κάλαμο, is at this day  
 "a very important plant for various  
 "economical uses, and particularly for  
 "the employment of it in wicker-work."  
 See Dr. Sibthorp on the Plants of  
 Greece, published by Mr. Walpole, in  
 his "Memoirs," &c. vol. I. p. 241. It  
 may be observed that in the English  
 words "whirl and hurl," both origin-  
 ally identical, the different senses of  
 εἰλλω are tolerably illustrated; the no-  
 tion of rotation being chiefly pre-  
 served in "whirl," that of force in  
 "hurl."

[See on the word εἰλέω a very good  
 article in the second Number of the  
 Philological Museum.]

1. διαχεόμενον] The neuter participle  
 does not refer to πηλὸς, but to χῶμα ἐκ  
 τοῦ πηλοῦ πεποιημένον, and so Göl-  
 ler interprets it.

2. τοῦτο μὲν ἐπέσχον] "Forbore this."  
 Stephanus prefers τούτου, which cer-  
 tainly is the case commonly used with  
 the middle voice, and sometimes, as for  
 example VIII. 31, 1. with the active  
 voice, τούτου μὲν ἐπέσχευ. But as with  
 the middle voice the genitive case is  
 necessary, for we must say, "To withhold  
 "or forbear oneself from a thing;" so

PLATÆA. A. C. 429. Olymp. 87. 4.

ἐκ τῆς πόλεως ὀρύξαντες καὶ ξυντεκμηράμενοι ὑπὸ τὸ χῶμα  
 ὑφείλκον αὐθις παρὰ σφᾶς τὸν χοῦν· καὶ ἐλάνθανον ἐπὶ  
 πολὺ τοὺς ἔξω, ὥστ' ἐπιβάλλοντας ἦσσαν ἀνύτειν, ὑπαγο-  
 μένου αὐτοῖς κάτωθεν τοῦ χώματος καὶ ἰζάνοντος αἰεὶ ἐπὶ τὸ  
 5 κεκονούμενον. δεδιότες δὲ μὴ οὐδ' οὕτω δύνωνται ὀλίγοι πρὸς 3  
 πολλοὺς ἀντέχειν, προσεπεξεῦρον τόδε· τὸ μὲν μέγα οἰκοδό-  
 μημα ἐπαύσαντο ἐργαζόμενοι τὸ κατὰ τὸ χῶμα, ἔνθεν δὲ καὶ  
 ἔνθεν αὐτοῦ ἀρξάμενοι ἀπὸ τοῦ βραχείος τείχους ἐκ τοῦ ἐντὸς  
 10 μνηοειδὲς ἐς τὴν πόλιν προσφοκοδόμουν, ὅπως, εἰ τὸ μέγα  
 10 τείχος ἀλίσκοιτο, τοῦτ' ἀντέχοι, καὶ δέοι τοὺς ἐναντίους αὐθις  
 πρὸς αὐτὸ χοῦν, καὶ προχωροῦντας εἴσω διπλάσιόν τε πόνον  
 ἔχειν καὶ ἐν ἀμφιβόλῳ μᾶλλον γίνεσθαι. Ἄμα δὲ τῇ χώσει

1. συντεκμηράμενοι B.C.V.d.e.g. τὸ] om. L.O.P. 2. ὑφείλκον L.  
 περὶ g. 3. ἐπιβάλλοντας K. ἀνύττειν C.G.H.N.V.g. 4. αὐτοῖς]  
 εὐθις c. 6. τόδε] τοῖόνδε f. 7. τὸ κατὰ τὸ σῶμα ἐργαζόμενοι O. κατὰ  
 χῶμα V. 8. αὐτοῦ] om. K. post ἀρξάμενοι ponit e. καὶ ἀπὸ e. αὐτοῖς V.  
 9. μνηοειδὲς ἐς τὴν πόλιν A.B.C.E.G.H.K.L.O.P.V.d.e.g.h.i. Haack. Poppe. Goell.  
 Bekk. vulgo ἐς τὴν πόλιν μνηοειδὲς. μνηοειδοῦς F. ἐσφοκοδόμουν C.G.L.O.e.  
 10. ἀνέχοι g. ἀνέχοι A.B.E.F. αὐθις] πάλιν N.V. 11. προχωροῦντας C.  
 ἔσω Bekk.

with the active the accusative is equally correct, and Spenser might as properly write, "If I, or thou, due vengeance do forbear;" as if he had said, "from due vengeance do forbear." And in Greek the accusative with ἐπέσχω in the active voice occurs again V. 63, 4. οἱ δὲ τὴν μὲν ζημίαν καὶ τὴν καταστροφὴν ἐπίσχω. and V. 46, 1. ἐπισχόντας τὰ πρὸς Ἀργείους. which last quotation I owe to Mr. Bloomfield.

1. ξυντεκμηράμενοι ὑπὸ τὸ χῶμα] "Guessing the direction to carry it under the enemy's mound." Compare Herodot. II. 150, 5. ὑπὸ γῆν σταθμεύμενοι—ὄρουσσαν.

7. ἔνθεν δὲ καὶ ἔνθεν αὐτοῦ] Herodot. IV. 71, 6. ἔνθεν καὶ ἔνθεν τοῦ νεκροῦ.—Wlass.

ἔνθεν δὲ καὶ ἔνθεν—ἀντέχοι] "Beginning at the two extremities of the raised wall, from the points where the wall returned again to its original

"lower elevation, they proceeded to carry an additional wall in the form of a crescent bending inwards towards the town." Ἀπὸ τοῦ βραχείος τείχους signifies, "from the low or original wall." Compare VII. 29, 3. τοῦ δὲ βραχείος ὠικοδομημένου. And in the same way βράχεια signifies "shallows." II. 91, 5.

12. ἐν ἀμφιβόλῳ γίνεσθαι] "Become exposed on both their flanks to missiles." So IV. 32, 3. 36, 3. in the latter of which chapters βαλλόμενοι ἀμφοτέρωθεν is used as an equivalent expression to ἀμφιβολοί. It is evident from this passage that the wall of Plataea was circular, and unprovided with projecting points or bastions, the very object of which is to annoy the enemy on his flanks, when he advances to attack the regular line of the wall, or, as it is technically called, "the curtain."

PLATÆA. A. C. 429. Olymp. 87. 4.

The besiegers employ  
battering engines, but  
without success.

καὶ μηχανὰς προσήγον τῇ πόλει οἱ Πελοπον-  
νήσιοι, μίαν μὲν ἢ τοῦ μεγάλου οἰκοδομήματος  
κατὰ τὸ χῶμα προσαχθεῖσα ἐπὶ μέγα τε κατέσεισε καὶ  
τοὺς Πλαταιέας ἐφόβησεν, ἄλλας δὲ ἄλλη τοῦ τείχους,  
ᾗς βρόχους τε περιβάλλοντες ἀνέκλων οἱ Πλαταιῆς, καὶς  
δοκοὺς μεγάλας ἀρτήσαντες ἀλύσεισι μακραῖς σιδηραῖς  
ἀπὸ τῆς τομῆς ἐκατέρωθεν ἀπὸ κεραίων δύο ἐπικεκλιμένων  
καὶ ὑπερτεινουσῶν ὑπὲρ τοῦ τείχους, ἀνελκύσαντες ἐγκαρ-  
σίας, ὅποτε προσπεσεῖσθαί πη μέλλοι ἢ μηχανῇ, ἀφίεσαν

1. οἱ πελοποννήσιοι τῇ πόλει C.G.L.O.P.e. 2. μία μὲν ἢ c. 3. τε om. V.  
4. πλαταιίας C. πλαταιῆς A.B.E.G.K.b.c.h. πλαταιαῖς F. 5. παραβάλλοντες P.  
6. μεγάλους K. ἀρτύσαντες e. 8. ἐγκαρσίας A.B.C.E.F.G.H.I.L.N.O.P.  
Q.V.g. Haack. Poppo. Goell. vulgo ἐγκαρσίως. 9. ποί K.L.O.P.

2. μίαν μὲν, ἢ τοῦ μεγάλου οἰκοδομή-  
ματος κ. τ. λ.] "One, which being  
"brought up upon the mound, shook  
"violently a considerable part of the  
"raised wall, and caused much alarm  
"to the Plataeans." The construction  
is, ἐπὶ μέγα τοῦ μεγάλου οἰκοδομήματος,  
"as much as a great part of the raised  
"wall." Compare IV. 100, 2. ἐσεσιδή-  
ρωτο ἐπὶ μέγα καὶ τοῦ ἄλλου ξύλου, and  
II. 97, 5. ἐπὶ μέγα ἰσχύος.

4. ἄλλας δὲ ἄλλη τοῦ τείχους κ. τ. λ.]  
The two methods of defeating the effect  
of the enemy's battering engines practi-  
sed on this occasion by the Plataeans  
are recommended by Æneas Tacticus,  
c. 32. and by Vegetius, De Re Militari,  
IV. 23. The words of the latter are,  
"Alii laqueis captos arietes in obli-  
"quum trahunt. \* \* \* Interdum bases,  
"columnæ marmoreæ, vibrato impetu  
"jaciuntur e muris, arietesque con-  
"fringunt." Æneas says, χρὴ παρα-  
σκευάζεσθαι, ὅπως λίθος ἀμαξοπληθῆς  
ἀφίεμενος ἐμπίπῃ καὶ συντρίβῃ τὸ τρυ-  
πανον τὸν δὲ λίθον ἀφίεσθαι ἀπὸ τῶν  
προωστῶν. Here τὸ τρύπανον, "the  
"borer," seems to mean exactly what  
Thucydides calls τὸ προϊέον τῆς ἐμβο-  
λῆς, for the description seems to shew  
that the battering engine ended in a  
point, to force its way into the wall,  
rather than with a thick solid end,  
merely to batter it. What Æneas calls

προώστας, are the κεραίων ἐπικεκλιμένων  
κ. τ. λ. of Thucydides, that is, poles  
projecting from the top of the walls at  
an angle, to which the weight, whether  
a stone or a beam, was suspended, and  
from which it was let fall upon the  
battering engine when it approached the  
wall. Ἀπὸ τῆς τομῆς means merely  
"at the extremity of the beam; where  
"it had been cut off." These means  
of defence were practised through the  
times of the lower empire, and during  
the crusades. The following lines from  
Tasso, in his description of the siege of  
Jerusalem, might almost pass for a  
translation of Thucydides.

Sul muro aveano i Siri un tronco alzato,  
Ch' antenna un tempo esser soleva di nave:  
E sovra lui, col capo aspro e ferrato,  
Per traverso sospesa é grossa trave:  
E' indietro quel da canapi tirato,  
Poi torna innanzi impetuoso e grave.

GERUS. LIBER. XVIII. 80

5. βρόχους τε περιβάλλοντες] Confer  
Josephum B. Jud. et Philonem de tel-  
lorum constructione, p. 83. WASS.—  
Hæc erat usitata apud veteres ratio  
eludendi ictus arietis. Vid. Lips. V.  
Polioret. 8. Ubi etiam de trabibus et  
saxis in eum dejiciendis plura legi pos-  
sunt: nec non apud Casaubon. ad  
Æneæ Polioret. cap. XXXII. De  
structuris lunatis Lips. ibid. DUKER.

8. ἐγκαρσίως] Marg. Cl. Al. ἐκαρ-

PLATÆA. A. C. 429. Olymp. 87. 4.

τὴν δοκὸν χαλαραῖς ταῖς ἀλύσεσι καὶ οὐ διὰ χειρὸς ἔχοντες·  
ἡ δὲ ῥύμη ἐμπίπτουσα ἀπεκαύλιζε τὸ προέχον τῆς ἐμ-  
βολῆς.

LXXVII. Μετὰ δὲ τοῦτο οἱ Πελοποννήσιοι, ὥς αἱ τε  
5 μηχαναὶ οὐδὲν ὠφέλουν καὶ τῷ χώματι τὸ ἀντιτείχισμα  
ἐγίγνετο, νομίσαντες ἄπορον εἶναι ἀπὸ τῶν  
παρόντων δεινῶν ἐλεῖν τὴν πόλιν πρὸς τὴν  
περιτείχισιν παρεσκευάζοντο. πρότερον δὲ πυρὶ 3  
ἔδοξεν αὐτοῖς πειρᾶσαι, εἰ δύναιτο πνεύματος γενομένου  
10 ἐπιφλέξαι τὴν πόλιν οὖσαν οὐ μεγάλην· πᾶσαν γὰρ δὴ ἰδέαν  
ἐπενούον, εἴ πως σφίσιν ἄνευ δαπάνης καὶ πολιορκίας  
προσαχθείη. φοροῦντες δὲ ὕλης φακέλλους παρέβαλλον ἀπὸ 3  
τοῦ χώματος ἐς τὸ μεταξὺ πρῶτον τοῦ τείχους καὶ τῆς  
προσχώσεως, ταχὺ δὲ πλήρους γενομένου διὰ πολυχειρίαν  
15 ἐπιπαρήνσαν καὶ τῆς ἄλλης πόλεως ὅσον ἐδύναντο ἀπὸ τοῦ  
μετεώρου πλείστον ἐπισχεῖν, ἐμβαλόντες δὲ πῦρ ξὺν θείῳ  
καὶ πίσσῃ ἤψαν τὴν ὕλην. καὶ ἐγένετο φλόξ τοσαύτη, ὅσην 4  
οὐδεὶς πω ἔς γε ἐκείνον τὸν χρόνον χειροποίητον εἶδεν· ἦδη

1. χαλεραῖς K. ἔχοντες] om. L. 2. ῥύμη L. προσέχον E.  
5. τὸ] om. e. 7. τὴν πόλιν ἐλεῖν A. 8. παρατείχισιν B.h. 9. δύναιτο C.e.  
γενομένου C.G.I.L.O.P. 10. οὐ] om. F.L.e. δὴ] om. L. εἶδεν f.  
11. εἴ πως] ei L.O.P. ἐφ' ᾧ C. ἐφ' ᾧ I.e. 12. φακέλλους] φακέλους K.N.  
Gottleber. Haack. παρέβαλλον A.B.C.F.H.I.K.e.g. Poppo. Goell. Bekk. παρε-  
νέβαλον L.O.P. προσέβαλον Q. vulgo παρέβαλον. 14. γενομένου f. διὰ  
τὴν πολυχειρίαν O. διὰ πολυχωρίαν d. 16. ἐμβαλόντες K. ἐσβαλόντες i.  
17. ὅσην C.E.H.K.L.O.Q. Haack. Poppo. Goell. Bekk. A.B.E.G. et vulgo  
ὅσων.

σίας. utroque modo auctores; sed hoc melius. Noster VI. 99, 3. ἐγκάρσιον τεῖχος ὄγοντες. Qua forma Latini transveras etiam trades dicunt. Vid. Sallust. Jug. IX. neque aliter πλάγιον et πλαγιεύμενον Hippoc. V. pag. 167. WASS.  
14. ταχὺ—ἐδύναντο] Suidas in ἐπιπαρήνσαν, quod exponit ἐσώρευσαν. Vid. Hesych. in παρήνενον, et Herodotum. Homer. Od. α'. 148. et π'. 51. Suidas in παρήνσαν eadem iterat, sed pro πόλεως habet ὕλης, male. hinc ergo

corrigere, quod non fecit Kusterus.—WASS.

15. ἐπιπαρήνσαν—ἐπισχεῖν] "They piled them up also as far into the town as they could reach to from the height of the mound." Παραβάλλω and παρανέω signify, "to throw beside, to heap or pile beside;" and thence "to throw up, to heap up;" that is, "to keep throwing or heaping one thing beside another."

PLATÆA. A. C. 429. Olymp. 87. 4.

γὰρ ἐν ὄρεσιν ὕλη τριφθεῖσα ὑπ' ἀνέμων πρὸς αὐτὴν ἀπὸ  
 5 ταυτομάτου πῦρ καὶ φλόγα ἀπ' αὐτοῦ ἀνῆκε. τοῦτο δὲ μέγα  
 τε ἦν καὶ τοὺς Πλαταιέας τάλλα διαφυγόντας ἐλαχίστου  
 ἐδέησε διαφθεῖραι· ἐντὸς γὰρ πολλοῦ χωρίου τῆς πόλεως οὐκ  
 ἦν πελάσαι, πνευμά τε εἰ ἐπεγένετο αὐτῇ ἐπίφορον, ὅπερ καὶ 5  
 6 ἥλπιζον οἱ ἐναντίοι, οὐκ ἂν διέφυγον. νῦν δὲ καὶ τότε λέγεται  
 ξυμβῆναι, ὕδωρ ἐξ οὐρανοῦ πολὺ καὶ βροντὰς γενομένας  
 σβέσαι τὴν φλόγα καὶ οὕτω παυθῆναι τὸν κίνδυνον.

LXXVIII. Οἱ δὲ Πελοποννήσιοι ἐπειδὴ καὶ τούτου διή-  
 μαρτον, μέρος μὲν τι καταλιπόντες τοῦ στρατοπέδου, [τὸ δὲ 10  
 πλέον ἀφέντες] περιετείχιζον τὴν πόλιν κύκλῳ,  
 διελόμενοι κατὰ πόλεις τὸ χωρίον· τάφρος δὲ  
 ἐντὸς τε ἦν καὶ ἔξωθεν, ἐξ ἧς ἐπλινθεύσαντο.  
 2 καὶ ἐπειδὴ πᾶν ἐξείργαστο περὶ ἀρκτούρου  
 ἐπιτολὰς, καταλιπόντες φύλακας τοῦ ἡμίσεος 15  
 τείχους (τὸ δὲ ἥμισυ Βοιωτοὶ ἐφύλασσον)

1. ὑπ' ἀνέμων πολλάκις ἀπὸ ταυτομάτου πῦρ καὶ φλόγα ἀνῆκεν V. ἀπὸ τοῦ  
 αὐτομάτου C.e 3. διαφυγόντας τάλλα V. 5. εἰ] om. P. et pr. V. 6. διέ-  
 φυγεν C.e. 7. ἐξ οὐρανοῦ om. C. 8. οὕτω c. παυθῆναι A.B.C.F.H.L.O.  
 P.Q.V.d.h. Poppo. Goell. Bekk. E. et ceteri παυσθῆναι. 9. καὶ] om. A.N.V.  
 10. τῇ] τοι H.I.g. στρατοπέδου A.B.F.H.K.L.N.O.P.Q.V.c.f.h. Haack. Poppo.  
 Goeller. Bekk. C.E.G. et ceteri στρατοῦ. τὸ δὲ πλέον ἀφέντες C.G.e. uncia  
 inclusit Bekk. ed. 2. om. A.B.F.L.N.O.P.Q.V.h. Poppo. E. et ceteri τὸ δὲ λοι-  
 πόν. 14. παρὰ g. 15. καταλιπόντες τε φ. Q. φύλακας G.L.O. ἡμί-  
 σεως E.L.O.V.g.

1. ὕλη τριφθεῖσα ὑπ' ἀνέμων] "For  
 "instances have been known of a  
 "mountain-forest catching fire and  
 "bursting into a blaze of itself, from  
 "the mere attrition of its boughs,  
 "owing to high winds." "Hδῃ is ex-  
 "actly "ere now," that is, "such a  
 "thing has been known to happen."  
 The stress is on the words ἀπὸ ταυτο-  
 μάτου, "Such a fire produced by the  
 "power of man had never been wit-  
 "nessed; for if we speak of natural  
 "conflagrations, they have been some-  
 "times known to consume a whole  
 "mountain-forest."

τριφθεῖσα ὑπ' ἀνέμων] De silvis ita  
 inflammatis est apud Scaliger. ad Se-  
 veri Ætn. v. 362. DUKER.

4. ἐντὸς γὰρ—πελάσαι] Either, "For  
 "within the walls, a large part of the  
 "town was unapproachable;" or, "For  
 "there was a large part of the town  
 "within which it was impossible to  
 "approach." I believe the latter to be  
 the true construction; πελάσαι ἐντὸς  
 πολλοῦ χωρίου, although πελάζειν may  
 be used with a genitive case, as in So-  
 phocles, Philoct. 1407.

14. περὶ ἀρκτούρου ἐπιτολὰς] That is  
 to say, ἐπιτολὴ ἑῷα, when it rises a  
 little before sunrise, and so first be-  
 comes visible, after the period of forty  
 days during which it had been invis-  
 ible, because it did not rise till after the  
 sun. This first morning rising of Arc-  
 turus was nearly coincident with the



NORTHERN GREECE, SPARTOLUS. A. C. 423. Olymp. 87. 4.

ἀνεχώρησαν τῷ στρατῷ καὶ διελύθησαν κατὰ πόλεις. Πλα-3  
ταιῆς δὲ παῖδας μὲν καὶ γυναῖκας καὶ τοὺς πρεσβυτάτους τε  
καὶ πλῆθος τὸ ἀχρεῖον τῶν ἀνθρώπων πρότερον ἐκκεκο-  
μισμένοι ἦσαν ἐς τὰς Ἀθήνας, αὐτοὶ δ' ἐπολιορκούντο  
5 ἐγκαταλελειμμένοι τετρακόσιοι, Ἀθηναίων δὲ ὀγδοήκοντα,  
γυναῖκες δὲ δέκα καὶ ἑκατὸν σιτοποιοί. τοσοῦτοι ἦσαν οἱ 4  
ξύμπαντες ὅτε ἐς τὴν πολιορκίαν καθίσταντο, καὶ ἄλλος  
οὔδεις ἦν ἐν τῷ τείχει οὔτε δούλος οὔτε ἐλεύθερος· τοιαύτης  
μὲν ἡ Πλαταιῶν πολιορκία κατεσκευάσθη.

10 LXXIX. Τοῦ δ' αὐτοῦ θέρους, καὶ ἅμα τῇ τῶν Πλαταιῶν  
ἐπιστρατεία, Ἀθηναῖοι δισχιλίοις ὀπλίταις ἑαυτῶν καὶ ἰπ-  
πεύσι διακοσίοις ἐστράτευσαν ἐπὶ Χαλκιδιάς  
τοὺς ἐπὶ Θράκης καὶ Βοττιαίους ἀκμάζοντας  
15 τοῦ σίτου· ἐστρατήγει δὲ Ξενοφῶν ὁ Εὐρι-  
πίδου τρίτος αὐτός. ἐλθόντες δὲ ὑπὸ Σπάρ- 2

2. τε] om. L.O.P.

Haack. Porpo. Goell.

ἀθηναῖοι δὲ V.

12. ἐπεστράτευσαν G.L.O.P.c.e.

3. ἀχρεῖον A.B.E.F.H.K.N.Q.V.c.d.f.g. et γρ. G.

ἐκκεκοσμημένοι h. ἐκκεκομμένοι g.

7. τῇ] om. K.

10. τῶν] om. L.

5. τριακόσιοι K.g.

12. ἐπεστράτευσαν G.L.O.P.c.e.

13. τοὺς] om. f.

autumnal equinox. Hippocrates classes them both together, μέχρις ἀρκτούρου ἐπιτολῆς καὶ ἰσημερίης, and calls the time of its first morning rising, the beginning of autumn. See Hippocrates, De Victus Ratione, p. 366, 368. (ed. Foes. Francfort, 1604.) Compare also Sophocles, Œdip. Tyr. 1136.

ἐπλησίαζον τῷδε τῷδρι τρεῖς ὅλους ἐξ ἡρὸς εἰς Ἀρκτούρου ἐκμῖνου χρόνους.

The evening rising, also called ἐπιτολή, when it first rises a little before sunset, took place about the middle of March. Properly speaking, the term ἐπιτολή ought not to be applied to the sun or moon, nor the term ἀνατολή to the stars; but this distinction is not always observed by later writers. See Lobeck on Phrynichus, p. 124. For the substance of the above note I am indebted to Bredow, as quoted by Göller.

6. γυναῖκες—σιτοποιοί] Tangit morem Græcorum, apud quos hoc mulierum munus erat, ut fruges pinserent,

panem coquerent, et alia ad victum pertinentia pararent; de quo Feith. in Antiquitatib. Homer. IV. 3. Add. Plaut. Mercat. II. 3. 62. et Terent. Adelph. V. 3. 60. De Romanis notus est locus Plinii XVIII. H. N. 11. Pistores Romæ non fuere ad Persicum usque bellum, annis ab U. C. super DLXXX.: Ipsi panem faciebant Quirites, mulierumque id opus erat; sicut etiam nunc in plurimis gentium. Cui magis credo, quam Plutarcho Quæst. Rom. LXXXIV. Et rure mos vetus mansit. Ulpian. l. 12. §. 5. D. de Instruct. vel Instrum. leg. et mulieres, quæ panem coquant.—DUKER.

10. ἅμα τῇ τῶν Πλαταιῶν ἐπιστρατεία] "The expedition against the Plateans." Compare τὸ ἡμέτερον δέος, "the fear of" "which we are the object." I. 77, 7. and note.

14. Ξενοφῶν—τρίτος αὐτοῖς] Reliqui duo erant Phanomachus (Diod. XII. p. 512.) et Calliades, (Plut. Nic. p. 348. Reisk.) GOTTL.

SPARTOLUS. OLYNTHUS. A.C. 429. Olymp. 87. 4.

3 τῶλον τὴν Βοττικὴν τὸν σῖτον διέφθειραν. ἐδόκει δὲ καὶ  
 προαχωρήσειν ἢ πόλις ὑπὸ τινῶν ἔνδοθεν πρᾶσσόντων.  
 4 προσπεμφάντων δὲ ἐς Ὀλυνθον τῶν οὐ ταῦτα βουλομένων  
 ὀπλίται τε ἦλθον καὶ στρατιὰ ἐς φυλακὴν ἧς ἐπεξελθούσης  
 ἐκ τῆς Σπαρτώλου ἐς μάχην καθίστανται οἱ Ἀθηναῖοι πρὸς 5  
 αὐτῇ τῇ πόλει. καὶ οἱ μὲν ὀπλίται τῶν Χαλκιδέων καὶ  
 ἐπικούροί τινες μετ' αὐτῶν νικῶνται ὑπὸ τῶν Ἀθηναίων καὶ  
 ἀναχωροῦσιν ἐς τὴν Σπάρτῳλον, οἱ δὲ ἱππῆς τῶν Χαλκιδέων  
 καὶ ψилоὶ νικῶσι τοὺς τῶν Ἀθηναίων ἱππέας καὶ ψιλοὺς.  
 6 εἶχον δὲ τινὰς οὐ πολλοὺς πελταστὰς ἐκ τῆς Κρουσιίδος γῆς 10  
 καλουμένης, ἄρτι δὲ τῆς μάχης γεγεννημένης ἐπιβοηθοῦσιν  
 7 ἄλλοι πελτασταὶ ἐκ τῆς Ὀλύνθου. καὶ οἱ ἐκ τῆς Σπαρτώλου  
 ψилоὶ ὥς εἶδον, θαρσύναντες τοῖς τε προσγιγνομένοις καὶ  
 ὅτι πρότερον οὐχ ἡσώντο, ἐπιτίθενται αὖθις μετὰ τῶν  
 Χαλκιδέων ἱππέων καὶ τῶν προσβοηθησάντων τοῖς Ἀθη- 15  
 ναίοις· καὶ ἀναχωροῦσι πρὸς τὰς δύο τάξεις ἅς κατέλιπον

1. διέφθειρον B.E.F.V.c.f.g.h. 3. προσπεμφάντων B.E.F.H.K.L.N.O.P.  
 Q.V. c.d.f.g.h.i. Haack. Poppo. Goeller. Bekk. A.C.G. et ceteri προσπεμφ. οὐ  
 A.B.C.E.F.G.H.K.L.N.O.P.V. c.d.e.f.g.h.i. Haack. Poppo. Goeller. Bekk. vulgo  
 μή. ταυτὰ P. ταυτὰ G. 4. τε] om. O. ἐξελθούσης B.g.h. 5. τῆς]  
 τοῦ h. παρτώλου F. οἱ ἀθηναῖοι A.B.C.E.F.H.K.N.V. c.d.e.f.g. Haack.  
 Poppo. Goell. Bekk. vulgo deest articulus. πρὸς A.B.E.F.Q.V. c.d.f.g.h.i. Haack.  
 Poppo. Goell. Bekk. πρὸς G. vulgo (et G. BEKK.) ἱπ'. ο. ψιλῶν A.B.E.  
 F.H.g.h. 10. κρουσιίδος A.B.C.E.F.G.H.L.N.V. Poppo. Goell. Bekk. vulgo  
 κρουσιδος. 11. γενομένης I.L.O.e. 13. τε om. V. ἐπιγιγνομένοις G.L.O.P.  
 προγιγνομένοις Q.V. 14. πρότεροι G.P.Q. ἡσώντο A.B.E.F.L.N.V.d.f.g.h.i.  
 Poppo. Goell. Bekk. ἡσσαντο P.Q. C.G. et ceteri ἡσσητο. τῶν] om. L.  
 15. τῶν] om. B.K.h. προσβοησάντων c.

10. ἐκ τῆς Κρουσιίδος γῆς καλουμένης] Κρουσις, μοῖρα τῆς Μυθονίας· Στράβων *ἰβδόμη*. Stephanus Byzant. The part of the seventh book of Strabo which contained the description of Macedonia, has, with the exception of a few fragments, entirely perished: Herodotus, however, describes the country here spoken of under the name of Crossæa, VII. 123, 3. and speaks of it as the part of the coast between the peninsula of Pallene and the extreme head of the gulf of Therma. Is the name Κροσσαιή connected with *κροσσός*, "a fringe or "border," as applied to a strip of in-

habited country along the coast between the mountains and the sea, like the Riviera, or coast, of Genoa? Poppo is right in understanding of Χαλκιδῆς as the nominative case to *εἶχον*. "They had a few Peltastæ from Crusis, and others came up after the battle from Olynthus." οἱ ψилоὶ is a general term, which includes all foot soldiery who were not ὀπλίται, whether they were πελτασταί, τοξόται, ἀκοντισταί, or only λιθοβολοί. A little below, the nominative case to ἀναχωροῦσι is clearly οἱ Ἀθηναῖοι.

ACARNANIA. A. C. 429. Olynth. 87. 4.

παρὰ τοῖς σκευοφόροις. καὶ ὅποτε μὲν ἐπίοιεν οἱ Ἀθηναῖοι, 8  
ἐνεδίδουσαν, ἀποχωροῦσι δὲ ἐνέκειντο καὶ ἐστηκόντιζον. οἱ τε 9  
ἱππῆς τῶν Χαλκιδέων προσιππεύοντες ἢ δοκοῖ προσέβαλλον,  
καὶ οὐχ ἥκιστα φοβήσαντες ἔτρεψαν τοὺς Ἀθηναίους καὶ  
5 ἐπεδίωξαν ἐπὶ πολὺ. καὶ οἱ μὲν Ἀθηναῖοι ἐς τὴν Ποτίδαιαν 10  
καταφεύγουσι, καὶ ὕστερον τοὺς νεκροὺς ὑποσπόνδους κομι-  
σάμενοι ἐς τὰς Ἀθήνας ἀναχωροῦσι τῷ περιόντι τοῦ στρα-  
τοῦ· ἀπέθανον δὲ αὐτῶν τριάκοντα καὶ τετρακόσιοι καὶ οἱ  
στρατηγοὶ πάντες. οἱ δὲ Χαλκιδῆς καὶ οἱ Βοττιαῖοι τροπαῖόν 11  
10 τε ἔστησαν καὶ τοὺς νεκροὺς τοὺς αὐτῶν ἀνελόμενοι διελύ-  
θησαν κατὰ πόλεις.

LXXX. Τοῦ δ' αὐτοῦ θέρους, οὐ πολλῷ ὕστερον τούτων,  
'Αμπρακιῶται καὶ Χάονες βουλόμενοι Ἀκαρνανίαν πᾶσαν  
καταστρέφασθαι καὶ Ἀθηναίων ἀποστῆσαι  
15 a number of barbarian auxiliaries, aided by  
some troops from Pe-  
loponnesus, make an  
expedition against A-  
carnania.  
πεῖθουσι Λακεδαιμονίους ναυτικόν τε παρα-  
σκευάσασθαι ἐκ τῆς ξυμμαχίδος καὶ ὀπλίτας  
χιλίους πέμψαι ἐς Ἀκαρνανίαν, λέγοντες ὅτι  
ἦν ναυσὶ καὶ πεζῷ ἅμα μετὰ σφῶν ἔλθωσιν,  
ἀδυνάτων ὄντων ξυμβοηθεῖν τῶν ἀπὸ θαλάσσης Ἀκαρνανίων  
20 ραδίως ἂν Ἀκαρνανίαν σχόντες καὶ τῆς Ζακύνθου καὶ Κε-  
φαλληνίας κρατήσουσι, καὶ ὁ περίπλους οὐκέτι ἔσοιτο Ἀθη-

1. οἱ] om. L.O.P. 2. ἀναχωροῦσι B.h. ἐξηκόντιζον K. 3. δοκεῖ  
E.K.d.e.i. δοκῇ f. δοκοῖ G. προσέβαλλον A.B.F.H.K.Q.c.g.h. Haack. Porpo.  
Goell. Bekk. προσέβαλον E.N.V.f. προσεσέβαλον d.i. ἐσέβαλον e. C.G. et vulgo  
ἐσέβαλλον. 4. τοὺς Ἀθηναίους ἔτρεψαν G.L.O.P. 5. ἐδίωξαν G.L.O.e.  
ἐπὶ] om. c. 9. πάντες A.B.C.E.F.G.H.K.L.N.O.Q.V.d.e.f.g.h. Haack.  
Porpo. Goell. Bekk. ceteri ἅπαντες. οἱ ante βοττιαῖοι om. C.e. 10. τε] om.  
K.L.O.P. alterum τοὺς om. C.G.L.O.P.c.e.f. 13. τὴν πᾶσαν C.G.L.O.P.c.e.f.  
15. ναυτικόν τε παρασκευάσαι C.G.L.O.P.e. τε om. A.B.F. 16. συμμα-  
χίδος B.e. 17. ἐς] ἐπ' B.G.I.L.O.e. 18. ἦν] εἰ δ. μετ' αὐτῶν ἔλθωσιν c.  
19. βοθηεῖν c.f. 20. ἂν] om. C.G.L.O.P.e. καὶ τῆς κεφαλληνίας K.Q.  
21. κρατήσωσι H.Q.V.g.h. et corr. F.

20. Κεφαλληνίας] Κεφαλληνίας Gr. Ho-  
merus, Strabo, Polybius, Xenophon,  
Nostr, Pausanias, alique λ geminant.  
At Scylax, Ptolemæus et recentiores

scripturam Gr. Cod. ubique servant.  
Inscriptiones apud Reinesium, III. 85.  
et Fabrettum, 439. c. Cedren. Anna.  
D. Chrysost. Libanius, Orat. 216. Ar-

SPARTOLUS. OLYNTHUS. A.C. 429. Olym. 87. 4.

3 τῶλον τὴν Βοττικὴν τὸν σῖτον διέφθειραν. ἐδόκει δὲ καὶ  
 προαχωρήσειν ἢ πόλιν ὑπὸ τινων ἔνδοθεν πρᾶσσόντων.  
 4 προσπεμφάντων δὲ ἐς Ὀλυνθον τῶν οὐ ταῦτα βουλομένων  
 ὀπλίται τε ἦλθον καὶ στρατιὰ ἐς φυλακὴν ἧς ἐπεξελεύσους  
 ἐκ τῆς Σπαρτώλου ἐς μάχην καθίστανται οἱ Ἀθηναῖοι πρὸς 5  
 5 αὐτῇ τῇ πόλει. καὶ οἱ μὲν ὀπλίται τῶν Χαλκιδέων καὶ  
 ἐπικούροί τινες μετ' αὐτῶν νικῶνται ὑπὸ τῶν Ἀθηναίων καὶ  
 ἀναχωροῦσιν ἐς τὴν Σπάρτῳλον, οἱ δὲ ἰππῆς τῶν Χαλκιδέων  
 καὶ ψилоὶ νικῶσι τοὺς τῶν Ἀθηναίων ἰππέας καὶ ψιλοὺς.  
 6 εἶχον δὲ τινὰς οὐ πολλοὺς πελταστὰς ἐκ τῆς Κρουσιίδος γῆς 10  
 καλουμένης, ἄρτι δὲ τῆς μάχης γεγεννημένης ἐπιβοηθοῦσιν  
 7 ἄλλοι πελτασταὶ ἐκ τῆς Ὀλύνθου. καὶ οἱ ἐκ τῆς Σπαρτώλου  
 ψилоὶ ὥς εἶδον, θαρσύναντες τοῖς τε προσγιγνομένοις καὶ  
 ὅτι πρότερον οὐχ ἡσώντο, ἐπιτίθενται αὖθις μετὰ τῶν  
 Χαλκιδέων ἰππέων καὶ τῶν προσβοηθησάντων τοῖς Ἀθη- 15  
 ναίοις· καὶ ἀναχωροῦσι πρὸς τὰς δύο τάξεις ἅς κατέλειπον

1. διέφθειρον B.E.F.V.c.f.g.h. 3. προσπεμφάντων B.E.F.H.K.L.N.O.P.  
 Q.V. c.d.f.g.h.i. Haack. Poppo. Goeller. Bekk. A.C.G. et ceteri προσπεμφ. οὐ  
 A.B.C.E.F.G.H.K.L.N.O.P.V.c.d.e.f.g.h.i. Haack. Poppo. Goeller. Bekk. vulgo  
 μῆ. ταυτὰ P. ταῖτὰ G. 4. τε] om. O. ἐξελεύσους B.g.h. 5. τῆς]  
 τοῦ h. παρτώλου F. οἱ ἀθηναῖοι A.B.C.E.F.H.K.N.V.c.d.e.f.g. Haack.  
 Poppo. Goell. Bekk. vulgo deest articulus. πρὸς A.B.E.F.Q.V.c.d.f.g.h.i. Haack.  
 Poppo. Goell. Bekk. πρὸ G. vulgo (et G. BEKK.) ὑπ'. 9. ψιλῶν A.B.E.  
 F.H.g.h. 10. κρουσιίδος A.B.C.E.F.G.H.L.N.V. Poppo. Goell. Bekk. vulgo  
 κρουσιδος. 11. γενομένης I.L.O.e. 13. τε om. V. ἐπιγιγνομένους G.L.O.P.  
 προγιγνομένοις Q.V. 14. πρότεροι G.P.Q. ἡσώντο A.B.E.F.L.N.V.d.f.g.h.i.  
 Poppo. Goell. Bekk. ἡσσοντο P.Q. C.G. et ceteri ἡσσηντο. τῶν] om. L.  
 15. τῶν] om. B.K.h. προσβοησάντων c.

10. ἐκ τῆς Κρουσιίδος γῆς καλουμένης] Κρουσιί, μοῖρα τῆς Μυγδονίας· Στράβων *ἰβδόμη*. Stephanus Byzant. The part of the seventh book of Strabo which contained the description of Macedonia, has, with the exception of a few fragments, entirely perished: Herodotus, however, describes the country here spoken of under the name of Crossæa, VII. 123, 3, and speaks of it as the part of the coast between the peninsula of Pallene and the extreme head of the gulf of Therma. Is the name Κροσσαινὴ connected with κροσσός, "a fringe or "border," as applied to a strip of in-

habited country along the coast between the mountains and the sea, like the Riviera, or coast, of Genoa? Poppo is right in understanding of Χαλκιδῆς as the nominative case to εἶχον. "They" had a few Peltastæ from Crusa, and "others came up after the battle from "Olynthus." οἱ ψилоὶ is a general term, which includes all foot soldiers who were not ὀπλίται, whether they were πελτασταί, τοξόται, ἀκοντισταί, or only λιθοβόλοι. A little below, the nominative case to ἀναχωροῦσι is clearly οἱ Ἀθηναῖοι.

ACARNANIA. A. C. 429. Olymp. 57. 4.

παρὰ τοῖς σκευοφόροις. καὶ ὅποτε μὲν ἐπίοιεν οἱ Ἀθηναῖοι, 8  
ἐνεδίδουσαν, ἀποχωροῦσι δὲ ἐνέκειντο καὶ ἐσηκόντιζον. οἱ τε 9  
ἰππῆς τῶν Χαλκιδέων προσιππεύοντες ἢ δοκοὶ προσέβαλλον,  
καὶ οὐχ ἥκιστα φοβήσαντες ἔτρεψαν τοὺς Ἀθηναίους καὶ  
5 ἐπέδιώξαν ἐπὶ πολὺ. καὶ οἱ μὲν Ἀθηναῖοι ἐς τὴν Ποτίδαμαν 10  
καταφεύγουσι, καὶ ὕστερον τοὺς νεκροὺς ὑποσπόνδους κομι-  
σάμενοι ἐς τὰς Ἀθήνας ἀναχωροῦσι τῷ περιόντι τοῦ στρα-  
τοῦ· ἀπέθανον δὲ αὐτῶν τριάκοντα καὶ τετρακόσιοι καὶ οἱ  
στρατηγοὶ πάντες. οἱ δὲ Χαλκιδῆς καὶ οἱ Βοττιαῖοι τροπαῖον 11  
10 τε ἔστησαν καὶ τοὺς νεκροὺς τοὺς αὐτῶν ἀνελόμενοι διελύ-  
θησαν κατὰ πόλεις.

LXXX. Τοῦ δ' αὐτοῦ θέρους, οὐ πολλῷ ὕστερον τούτων,  
'Αμπρακιῶται καὶ Χάονες βουλόμενοι Ἀκαρνανίαν πᾶσαν  
καταστρέψασθαι καὶ Ἀθηναίων ἀποστῆσαι  
15 α number of barbarian auxiliaries, aided by  
some troops from Pe-  
loponnesus, make an  
expedition against A-  
carnacia.  
πεῖθουσι Λακεδαιμονίους ναυτικόν τε παρα-  
σκευάσασθαι ἐκ τῆς ξυμμαχίδος καὶ ὀπλίτας  
χιλίους πέμψαι ἐς Ἀκαρνανίαν, λέγοντες ὅτι  
ἦν ναυσὶ καὶ πεζῷ ἅμα μετὰ σφῶν ἔλθωσιν,  
ἀδυνάτων ὄντων ξυμβοηθεῖν τῶν ἀπὸ θαλάσσης Ἀκαρνανίων  
20 ραδίως ἂν Ἀκαρνανίαν σχόντες καὶ τῆς Ζακύνθου καὶ Κε-  
φαλληνίας κρατήσουσι, καὶ ὁ περίπλους οὐκέτι ἔσοιτο Ἀθη-

1. οἱ] om. L.O.P. 2. ἀναχωροῦσι B.h. 3. ἐσηκόντιζον K. 4. δοκεῖ  
E.K.d.e.i. δοκῇ f. δοκοῖν G. προσέβαλλον A.B.F.H.K.Q.c.g.h. Haack. Porpo.  
Goell. Bekk. προσέβαλον E.N.V.f. προσεσέβαλον d.i. ἐσέβαλον e. C.G. et vulgo  
ἐσέβαλλον. 4. τοὺς Ἀθηναίους ἔτρεψαν G.L.O.P. 5. ἐδίωξαν G.L.O.e.  
ἐπὶ] om. c. 9. πάντες A.B.C.E.F.G.H.K.L.N.O.Q.V.d.e.f.g.h. Haack.  
Porpo. Goell. Bekk. ceteri ἅπαντες. οἱ ante βοττιαῖοι om. C.e. 10. τε] om.  
K.L.O.P. alterum τοὺς om. C.G.L.O.P.c.e.f. 13. τὴν πᾶσαν C.G.L.O.P.c.e.f.  
15. ναυτικόν τε παρασκευάσαι C.G.L.O.P.e. 16. τε om. A.B.F. 17. ἐπὶ B.G.I.L.O.e. 18. ἦν] εἰ d. 19. βοηθεῖν c.f. 20. ἂν] om. C.G.L.O.P.e. 21. κρατήσωσι H.Q.V.g.h. et corr. F. καὶ τῆς κεφαλληνίας K.Q.

20. Κεφαλληνίας] Κεφαληνίας Gr. Ho-  
merus, Strabo, Polybius, Xenophon,  
Noster, Pausanias, aliique λ geminant.  
At Scylax, Ptolemæus et recentiores  
scripturam Gr. Cod. ubique servant.  
Inscriptiones apud Reinesium, III. 85.  
et Fabrettum, 439. c. Cedren. Anna,  
D. Chrysost. Libanius, Orat. 216. Ar-

ναίοις ὁμοίοις περὶ Πελοπόννησον· ἐλπίδα δ' εἶναι καὶ Ναύ-  
 2 πακτον λαβεῖν. οἱ δὲ Λακεδαιμόνιοι πεισθέντες Κνήμον μὲν  
 ναύαρχον ἔτι ὄντα καὶ τοὺς ὀπλίτας ἐπὶ ναυσὶν ὀλίγαις εὐθὺς  
 πέμπουσι, τῷ δὲ ναυτικῷ περιήγγειλαν παρασκευασαμένῳ ὥς  
 3 τάχιστα πλεῖν εἰς Λευκάδα. ἦσαν δὲ Κορίνθιοι ξυμπροθυ- 5  
 4 μούμενοι μάλιστα τοῖς Ἀμπρακιώταις ἀποίοις οὖσι. καὶ τὸ  
 μὲν ναυτικὸν ἔκ τε Κορίνθου καὶ Σικυῶνος καὶ τῶν ταύτῃ  
 χωρίων ἐν παρασκευῇ ἦν, τὸ δ' ἐκ Λευκάδος καὶ Ἀνακτορίου  
 καὶ Ἀμπρακίας πρότερον ἀφικόμενον ἐν Λευκάδι περιέμενε.  
 5 Κνήμος δὲ καὶ οἱ μετ' αὐτοῦ χίλιοι ὀπλίται ἐπειδὴ ἐπεραιώ- 10  
 θησαν λαθόντες Φορμίωνα, ὃς ἦρχε τῶν εἴκοσι νεῶν τῶν  
 Ἀττικῶν αἱ περὶ Ναύπακτον ἐφρούρουν, εὐθὺς παρεσκευά-  
 6 ζοντο τὴν κατὰ γῆν στρατείαν. καὶ αὐτῷ παρήσαν Ἑλλήνων  
 μὲν Ἀμπρακιῶται καὶ Λευκάδιοι καὶ Ἀνακτόριοι καὶ οὖς  
 αὐτὸς ἔχων ἦλθε χίλιοι Πελοποννησίων, βάρβαροι δὲ Χάονες 15

1. ὁμοίος] ὁμοίως F. et Bekk. ed. 2. "ceteri ὁμοίος." BEKK. ἐλπίδας C.L.O.  
 2. λαβεῖν] εἰλεῖν c. 3. ἔτι ναύαρχον K. νηυσὶν F.H. 4. παρασκευασαμένη c.  
 παρασκευασμένῳ K. παρεσκευασμένῳ B.F.V.h. παρεσκευασμένῳς g. ὥς  
 τάχιστα in margine ponit g. 5. ξυμπροθύμενοι g. ξυμπροθύμενοι h. 7. ταύτῃ]  
 ἄλλων c. 9. περιέμεινε e. 12. Ἀττικῶν] ναυτικῶν e. 13. αὐτῶν C.G.e.  
 14. μὲν] om. B.h. ἀνακτόριοι καὶ λευκάδιοι C.G.K.L.O.P.e. 15. αὐτοὺς P.  
 ἦλθεν ἔχων G.L.O.P. χαόνες B.E.F.

temidorus apud Porphyrium de Esu Animal. cum simplici λ. Aristotelis exemplaria variant. WASS. Vid. quæ adnotata sunt ad I. 27, 3. et ad Flor. II. 9. DUKER.

1. ὁμοίος] Bekker reads ὁμοίως. The adjective seems to be sanctioned by the expression in III. 40, 4. πρὸς τοὺς ὁμοίους τε καὶ οὐδὲν ἦσσαν πολεμίους ὑπολειπομένους.

3. ναύαρχον ἔτι ὄντα] The regular term of the Spartan high-admiral's command, at least a few years later, was one year. See Xenophon, Hellenics, I. 6, 1. and Thucyd. VIII. 20, 1. 85, 1. Cnemus and Alcidas, however, both appear to have held the office for two years. Was this done because in the beginning of a maritime war, to which the Lacedæmonians were such strangers, they wished their admirals to gain more

experience than they could acquire within the short space of a twelvemonth, and therefore continued their command for a second year? The office of high-admiral at Sparta was one of great power and dignity. Aristotle speaks of it as of a second royalty: ἐπὶ τοῖς βασιλεῦσιν οὖσι στρατηγοῖς αἰδίοις, (so Victorius rightly reads instead of the common reading αἰδίοις) ἡ ναυαρχία, σχεδὸν ἐτέρα βασιλεία καθίστηται. Politics, II. 7. ed. Sylb. II. 9, 33. ed. Oxon. 1837.

10. Κνήμος] De Cnemo vid. Diodor. pag. 311. c. DUKER.

15. Χάονες χίλιοι] The Chaonians are reckoned by Theopompus among the most illustrious tribes of Epirus, from having once enjoyed the dominion of the whole country. (See Strabo, VII. 7, 5.) They lived on the sea-coast extending southwards from the Cerau-

ACARNANIA. A.C. 429. Olym. 87. 4.

χίλιοι ἀβασίλευτοι, ὧν ἡγοῦντο ἐπ' ἐτησίῳ προστασίᾳ ἐκ τοῦ ἀρχικοῦ γένους Φώτῳς καὶ Νικάνωρ. ἐστρατεύοντο δὲ μετὰ Ἱ Χαόνων καὶ Θεσπρωτοὶ ἀβασίλευτοι. Μολοσσοὺς δὲ ἦγε 8 καὶ Ἀτινῶνας Σαβύλινθος ἐπίτροπος ὧν Θαρύπῳ του βασιλέως ἔτι παιδὸς ὄντος· καὶ Παραναίους Ὁροῖδος

1. ἐπετησίῳ conjuncte Stephanus. Haack. Poppo. προστασίᾳ C.G.e. στρα-  
τηγᾷ L.O.P. Conf. Lobeck. ad Phrynich. p. 529. 2. φώτῳς A.B.E.F.d.g.  
Bekk. Goell. C.G. et vulgo φώτιος. ξυεστρατεύοντο C.G.L.O.P.e. 4. ἀτι-  
νῶνας A.B.E.N.V. ἀτανίνας F. ἀτινῶνας H.K. ἀτιανᾶς P. ἀτινᾶς L.O.  
ἀντινᾶς I.b. ἀττανίνας Q. vulgo ἀντινᾶς. ἀτινᾶς C.G. Gottleb. σαβύ-  
λινθος V. θαρύπῳ A.B. cum Pausania, I. 10. Gottleb. Poppo. Vulgo, Bekk.  
Goell. Θάρνπας. πάρνθος e. 5. παραβαίους L. παραναίους g. παραναίους f.  
οροῖδος E.

nian mountains as far as the boundaries of the Thesprotians. Ἐκ τοῦ ἀρχικοῦ γένους, "Of the family or race which "enjoyed the exclusive possession of "the sovereign authority." Such were the Achæmenidæ in Persia, Herodot. I. 125. 5. the Bacchiadæ at Corinth, before the tyranny of Cypselus; the Aleuadæ and Scopadæ in Thessaly; the Heraclidæ at Sparta, &c.

1. ἡγοῦντο ἐπ' ἐτησίῳ προστασίᾳ] "on "the terms of being chiefs for one "year;" or, "with an annual chief- "tainship," as ἐπὶ is used in the ex- pressions καθῆσθαι ἐπὶ δακρύοις, "to sit "weeping;" ζῆν ἐπὶ πασὶν, "to live "with or having children." See Matth. Gr. Gr. §. 586. γ. Hermann on Viger, note 397.

3. Θεσπρωτοὶ ἀβασίλευτοι] Thesproti secundum Homerum (qui Odys. ε'. 115. Phidonis eorum regis meminit) regio parebant dominatui. sed vel postea (ni fallitur Thucyd.) reges suos abdicaverunt, vel eorum pars fuit quon- dam sine rege. Verum, utrum verba Thucydidis de universa gente, an de quadam ejus parte intelligenda sint, non liquet. Palmer. in Græc. Antiq. p. 261. HUDS. Thesprotia lay on the coast to the south of Chaonia, of which latter country Cestrine, mentioned I. 46, 6. appears to have been a subdivision.

Μολοσσοὺς καὶ Ἀτινῶνας] The Mo- lossians lived to the eastward of the Thesprotians, and extended southward as far as the Ambracian gulf. Their kings prided themselves on being of

the blood of Achilles and the Æacidæ, through Molossus the son of Pyrrhus, from whom they derived their lineage. It was in this part of Epirus that the seventy towns sacked by the Romans after the war with Perseus were situated. The famous oracle of Dodona was also said by some to have belonged to the Molossians; but originally, at any rate, it was possessed by the Thesprotians. The Atintanes are named by Strabo, VII. 7, 8. with the Molossians and Orestæ, and are said all to have occu- pied the wild mountain-country between the Ionian sea and the sources of the streams that run westward into it, that is, the boundaries of Macedonia. The Atintanes submitted to the Romans when they first crossed the Ionian sea to make war on Teuta, the queen of Illyria: they afterwards, together with some other mountain-tribes, formed the most uncivilized and wildest of the four divisions into which the Macedonian kingdom was divided after the war with Perseus. See Pausan. I. 11. Scymnus Chius, V. 446, &c. Polybius, II. 11. Livy, XXIX. 12. XLV. 30. Dr. Cramer's Description of ancient Greece, vol. I. sect. 3. and above all, Niebuhr, Rom. Hist. vol. III. p. 525, &c.

5. Παραναίους] The Parauæi are called by Stephanus Byzantinus a Thesprotian nation; and he quotes a line from the Thessalica of Rhianus:

Σὺν δὲ Παραναίοις, καὶ ἀμύμονας Ὀμ- φαλίῃς.

Plutarch supposes that they occupied

ACARNANIA. A. C. 429. Olymp. 87. 4.

9 βασιλεὺς ὦν. Ὅρέσται δὲ χίλιοι, ὧν ἐβασίλευεν Ἀντίοχος,  
 μετὰ Παραναίων ξυνεστρατεύοντο Ὀροίδῳ Ἀντιόχου ἐπι-  
 10 τρέψαντος. ἔπεμψε δὲ καὶ Περδίκκας κρύφα τῶν Ἀθηναίων  
 11 χιλίους Μακεδόνων, οἱ ὕστερον ἦλθον. τούτῳ τῷ στρατῷ  
 ἐπορεύετο Κνηῆμος, οὐ περιμείνας τὸ ἀπὸ Κορίνθου ναυτικόν· 5  
 καὶ διὰ τῆς Ἀργείας ἰόντες Λιμναίαν κώμην ἀτείχιστον  
 12 ἐπόρθησαν. ἀφικνουῦνται τε ἐπὶ Στράτον πόλιν μεγίστην τῆς  
 Ἀκαρνανίας, νομίζοντες, εἰ ταύτην πρώτην λάβοιεν, ῥαδίως  
 ἂν σφίσι τὰλλα προσχωρήσειν. LXXXI. Ἀκαρνανες δὲ  
 αἰσθόμενοι κατὰ τε γῆν πολλὴν στρατιάν 10  
 ἐσβεβληκυῖαν ἔκ τε θαλάσσης ναυσὶν ἅμα  
 τοὺς πολεμίους παρεσομένους, οὔτε ξυνεβοή-  
 θουν ἐφύλασσόν τε τὰ αὐτῶν ἕκαστοι, παρά  
 τε Φορμίωνα ἔπεμπον κελεύοντες ἀμύνειν· ὁ δὲ ἀδύνατος

The barbarian auxi-  
 liaries are defeated by  
 the Acarnanians near  
 Stratus, and the ex-  
 pedition wholly fails.

1. βασιλεὺς ὦν] βασιλεύων C.e. 2. παραβαίων K.e. παραυναίων g. παρα-  
 ναίων c.d.f.i. συνεστρατεύοντο B.d.g.i. 6. λεμναίαν d. κώμην] πόλιν K.  
 om. G. 8. ταύτην πρώτην A.B.C.E.F.H.K.L.O.P.V.c.d.f.g.h.i. Haack. Porpo.  
 Goell. Bekk. ταύτην πρώτοι G.e. vulgo πρώτην ταύτην. 9. ἂν] om. C.e. τὰλλα  
 σφίσι G. προχωρήσειν N.O.V.e. 10. τε τὴν γῆν F.I. στρατείαν V.  
 13. ἐφύλαττόν L.P. ἐαυτῶν f. 14. ἐκέλευον πέμποντες cod. Stephani, ut  
 videtur.

that part of Molossia which was situ-  
 ated near the river Aravya, and that  
 from thence they took the name of  
 Parauæi, having been formerly called  
 Ænians. *Quæstiones Græcæ*, p. 293.  
 ed. Xyland. They lived as their name  
 seems to imply on the river Aoos or  
 Auos, near its source, under the moun-  
 tains which turn the streams to the  
 Ægean and to the Ionian gulf. See  
 K. O. Müller's work on the Macedo-  
 nians, p. 13. and the little map at the  
 end of it. The Orestæ, the last people  
 mentioned by Thucydides, lived amongst  
 the Candavian mountains, the chain  
 which divides Macedonia from Epirus,  
 not far from the famous Ignatian or  
 Egnatian road, the great line of com-  
 munication in the Roman times from  
 Dyrrhachium over the Candavian  
 mountains to Pella and Thessalonica.  
 See Strabo, VII. 7, 4, 8. Polybius,  
 XVIII. 30. Livy, XXXI. 40.

6. διὰ τῆς Ἀργείας] It should be

understood that the army assembled at  
 Ambracia, and marched from thence  
 towards Acarnania, following the east-  
 ern shore of the Ambracian gulf. In  
 this direction they must necessarily pass  
 through the territory of Argos Amphilo-  
 chichum; whereas Agræa, which  
 Palmer supposed to be the true reading  
 instead of Argeia, would have been at  
 some distance on the left of their line  
 of march. The village of Limnæa was  
 on the very frontier of Acarnania, to-  
 wards Argos, (compare III. 106, 2.) and  
 must have been a different place from  
 the Limnæa spoken of by Polybius,  
 (see Polybius, V. 5.) if that Limnæa  
 occupied the site of the modern Lutraki;  
 but it may be the same, if the Limnæa  
 of Polybius be placed, as Kruse places  
 it, at the extreme south-east corner of  
 the Ambracian gulf, on the road from  
 Ambracia and Argos Amphiloichichum  
 to Stratus. See Kruse, *Hellas*. vol. III.  
 p. 334.



ACARNANIA. A. C. 439. Olym. 87. 4.

ἔφη εἶναι ναυτικοῦ ἐκ Κορίνθου μέλλοντος ἐκπλεῖν Ναύ-  
 πακτον ἐρήμην ἀπολιπεῖν. οἱ δὲ Πελοποννήσιοι καὶ οἱ ξύμ- 2  
 μαχοι τρία τέλη ποιήσαντες σφῶν αὐτῶν ἐχώρουν πρὸς τὴν  
 τῶν Στρατίων πόλιν, ὅπως ἐγγὺς στρατοπεδευσάμενοι, εἰ μὴ  
 3 λόγους πείθοιεν, ἔργῳ πειρῶντο τοῦ τείχους. καὶ μέσον μὲν 3  
 ἔχοντες προσήεσαν Χάονες καὶ οἱ ἄλλοι βάρβαροι, ἐκ δεξιᾶς  
 δ' αὐτῶν Λευκάδιοι καὶ Ἀνακτόριοι καὶ οἱ μετὰ τούτων, ἐν  
 ἀριστερᾷ δὲ Κυνήμιος καὶ οἱ Πελοποννήσιοι καὶ Ἀμπρακιῶται  
 διεῖχον δὲ πολὺ ἀπ' ἀλλήλων καὶ ἔστιν ὅτε οὐδὲ ἐωρῶντο.  
 10 καὶ οἱ μὲν Ἕλληνες τεταγμένοι τε προσήεσαν καὶ διὰ 4  
 φυλακῆς ἔχοντες, ἕως ἐστρατοπεδεύσαντο ἐν ἐπιτηδείῳ· οἱ  
 δὲ Χάονες, σφίσι τε αὐτοῖς πιστεύοντες καὶ ἀξιούμενοι ὑπὸ  
 τῶν ἐκείνῃ ἡπειρωτῶν μαχιμώτατοι εἶναι, οὗτ' ἐπέσχον τὸ

2. ἐκπλεῖν c. ἀπολιπεῖν i. 4. τῶν om. V. 5. λόγῳ C.I.b.e. (et vulgo ita  
 legitur.) μέσον A.B.E.F.G.H.K.N.V.b.g.h.i. Haack. Poppo. Goell. Bekk.  
 C. et ceteri τὸ μέσον. 6. οἱ] om. c. 8. καὶ οἱ ἀμπρ. c. 10. προσήεσαν  
 τεταγμένοι τε H.F.V. 11. ἐστρατεύσαντο f. 12. πιστεύσαντες C.Q. πιστού-  
 μνοι e. 13. ὑπέσχον d.

5. μέσον μὲν ἔχοντες] See IV. 31, 2.  
 and the note there.

7. οἱ μετὰ τούτων] Haack under-  
 stands this of the Ἐνιαδᾶς, who, he  
 says, joined the expedition, as appears  
 from the following chapter. But from  
 comparing the words there used with  
 the circumstance of no previous men-  
 tion having been made of them, I am  
 rather inclined to agree with Mr. Bloom-  
 field, that the Ἐνιαδᾶς only joined  
 Cnemus after his repulse at Stratus.  
 The οἱ μετὰ τούτων would then be an  
 equivalent expression to οἱ ξύμμοροι  
 αὐτοῖς, scil. τοῖς Θηβαίοις, IV. 93. 4. and  
 would signify the Pericæci of the Leu-  
 cadian peninsula, who were not Leuca-  
 dian citizens, and those also of Anacto-  
 rium; for there was scarcely a town in  
 Greece which had not its Pericæci, that  
 is, a dependent population living in the  
 villages or small towns of its territory,  
 and composed out of the descendants  
 of the older inhabitants of the country,  
 strangers who had more recently settled  
 among them, barbarians from the neigh-  
 bouring tribes who had acquired the

language and manners of Greece, eman-  
 cipated slaves, and all the several ele-  
 ments of that mixed population which  
 in the old oligarchical commonwealths  
 formed the δῆμος, or commons. And  
 Leucas was anciently, and probably  
 down to the time of the Peloponnesian  
 war, one of these oligarchical states;  
 where the lands of the original colonists,  
 the γεωμοροί, or citizens of the common-  
 wealth, were unalienable; and the de-  
 pendent population, or δῆμος, was prob-  
 ably large. See Aristotle's Politics,  
 II. 7, 6, 7. ed Oxon. 1837.

13. οὗτ' ἐπέσχον τὸ στρατόπεδον κατα-  
 λαβεῖν] Gottleber was inclined to read  
 ἐπέσχοντο, and the Scholiast, while he  
 confirms the genuineness of the com-  
 mon reading, observes that the article  
 is superfluous. Ἐπέσχον is defended  
 by the almost invariable usage of Thu-  
 cydides, who employs it in a neutral  
 sense, "they stopped;" and Poppo  
 (Prolegomen. I. p. 199.) explains the  
 article as signifying, "their own separate  
 "camp; the camp which they were ex-  
 "pected to occupy." Ἐπέσχον κατα-

ACARNANIA. A. C. 429. Olymp. 87. 4.

στρατόπεδον καταλαβεῖν, χωρήσαντές τε ῥύμη μετὰ τῶν  
 ἄλλων βαρβάρων ἐνόμισαν αὐτοβοεῖ ἂν τὴν πόλιν ἐλεῖν καὶ  
 5 αὐτῶν τὸ ἔργον γενέσθαι. γνόντες δ' αὐτοὺς οἱ Στράτιοι ἔτι  
 προσιόντας καὶ ἡγήσάμενοι, μεμονωμένων εἰ κρατήσειαν, οὐκ  
 ἂν ἔτι σφίσι τοὺς Ἑλληνας ὁμοίως προσελθεῖν, προλοχίζουσι 5  
 τὰ περὶ τὴν πόλιν ἐνέδραις, καὶ ἐπειδὴ ἐγγὺς ἦσαν, ἕκ τε τῆς  
 πόλεως ὁμόσε χωρήσαντες καὶ ἐκ τῶν ἐνεδρῶν προσπίπτουσι.  
 6 καὶ ἐς φόβον καταστάντων, διαφθείρονται τε πολλοὶ τῶν  
 Χαόνων, καὶ οἱ ἄλλοι βάρβαροι ὥς εἶδον αὐτοὺς ἐνδόντας  
 7 οὐκέτι ὑπέμειναν ἀλλ' ἐς φυγὴν κατέστησαν. τῶν δὲ Ἑλλη- 10  
 νικῶν στρατοπέδων οὐδέτερον ἦσθετο τῆς μάχης διὰ τὸ πολὺ  
 προελθεῖν αὐτοὺς καὶ στρατόπεδον οἰηθῆναι καταληψομένους  
 8 ἐπείγεσθαι. ἐπεὶ δὲ ἐνέκειντο φεύγοντες οἱ βάρβαροι, ἀνε-  
 λάμβανόν τε αὐτοὺς καὶ ξυναγαγόντες τὰ στρατόπεδα ἡσύ-  
 χαζον αὐτοῦ τὴν ἡμέραν, ἐς χεῖρας μὲν οὐκ ἰόντων σφίσι 15  
 τῶν Στρατίων διὰ τὸ μήπω τοὺς ἄλλους Ἀκαρνᾶνας ξυμβε-  
 βοηθηκέναι, ἀποθεν δὲ σφενδονώντων καὶ ἐς ἀπορίαν καθι-  
 9 στάντων· οὐ γὰρ ἦν ἄνευ ὅπλων κινηθῆναι. δοκοῦσι δ' οἱ

1. ῥύμη A.B.C.E.F.G.H.I.K.L.N.O.P.V.b.c.d.e.f.g.h.i. ῥύμη γρ. G. ῥύμη  
 Bekk. Conf. I. 49, 3. ῥύμη ἐνανμάχον, sed ex altera parte, supra c. 76. ad fin.  
 ἡ δοκοῖ ῥύμη ἐμπίπτουσα. 2. ἐνόμισαν καὶ αὐτοβοεῖ I.P. ἂν] om. d.  
 3. αὐτῶν Bekk. αὐτοὺς om. V. ἔτι] om. f. 4. μεμονωμένους g.  
 5. εἴτι E. προλοχίζουσι δὴ τὰ C.G.L.O.P.e. sed η a correctore habet C.  
 6. τε] om. G.L.O.P. 8. τε] om. L. τῶν] om. O. 9. οἱ] om. P.  
 12. οἰηθῆναι] οἱ ἀθηναῖοι I. 13. ἐπειδὴ L.O.g. ἐνέεικοντο L. 16. στρατίων F.  
 17. ἀποθεν C.E. ἀποθεν et hic ceteri et III. 111, 1. A.B. IV. 67, 1. A.B.I.Q. IV. 92,  
 4. A.B.Q. IV. 115, 3. A.B.I.Q.e.h. IV. 120, 2. A.B.Q.d.e. IV. 125, 1. A.B.  
 IV. 226, 6. A.B.d.e. VI. 7, 2. A.B.I.K.d. VI. 58, 1. A.B.L.O.h. VI. 77, 2. A.  
 B.L.O. VIII. 69, 2. A.B.F.H.L.O.Q. ἀποθεν et Bekk.

λαβεῖν, "they stopped to occupy," is similar to *ξυμπλέων παραδοῦναι*, VIII. 29, 2. *ἡκομεν μανθάνειν*, Sophocl. *Edip.* Colon. 12. and other examples quoted by Matthiae, Gr. Gr. §. 535. b. c. where the Greek idiom is exactly the same with the English.

13. ἐνέκειντο φεύγοντες] "Broke in upon the advancing columns in their flight; fell back upon them in such disorder as to check their advance." Ἐσέπιπτον φεύγοντες would be the more

usual expression. Compare Herodot. VIII. 91, 2. *ὅπως δὲ τινες τοὺς Ἀθηναίους διαφύγουσιν, φερόμενοι ἐσέπιπτον ἐς τοὺς Αἰγυπῆτας*. IX. 62, 5. *ἐσέπιπτον ἐς τοὺς Σπαρτιήτας, καὶ διαφθείροντο*. Thucyd. VII. 84, 3. *ἐσέπιπτον οὐδενὶ κόσμῳ*—speaking of the eager rush of the Athenians into the Assinarus to quench their thirst. I. 106, 1. *ἐσέπεισεν ἔς του χωρίου ἰδιώτων*.

18. οὐ γὰρ ἦν ἄνευ ὅπλων κινηθῆναι] "For the soldiers could not stir with-

ACARNANIA. GULF OF CORINTH. A. C. 429. Olymp. 87. 4.

Ἀκαρνᾶνες κράτιστοι εἶναι τοῦτο ποιεῖν. LXXXII. ἐπειδὴ

The Peloponnesian  
troops return from  
Cinade to Pelopon-  
nesia.

δὲ νύξ ἐγένετο, ἀναχωρήσας ὁ Κνήμιος τῇ  
στρατιᾷ κατὰ τάχος ἐπὶ τὸν Ἀναπον ποταμὸν,  
ὃς ἀπέχει σταδίου ὀγδοήκοντα Στράτου, τοὺς

5 τε νεκροὺς κομίζεται τῇ ὑστεραίᾳ ὑποσπόνδους, καὶ Οἰνιαδῶν  
ξυμπαραγενομένων κατὰ φιλίαν ἀναχωρεῖ παρ' αὐτοὺς πρὶν  
τὴν ξυμβοήθειαν ἐλθεῖν. κάκειθεν ἐπ' οἴκου ἀπῆλθον ἕκαστοι. 2  
οἱ δὲ Στράτιοι τροπαῖον ἔστησαν τῆς μάχης τῆς πρὸς τοὺς 3  
βαρβάρους.

10 LXXXIII. Τὸ δ' ἐκ τῆς Κορίνθου καὶ τῶν ἄλλων ξυμ-  
μάχων τῶν ἐκ τοῦ Κρισαίου κόλπου ναυτικόν, ὃ ἔδει παρα-

Meantime the Pello-  
ponnesian fleet which  
should have coope-  
rated with the expe-  
dition is intercepted by  
the Athenians just on  
the outside of the Co-  
rinthian gulf,

γενέσθαι τῷ Κνήμῳ ὅπως μὴ ξυμβοηθῶσιν οἱ  
ἀπὸ θαλάσσης ἄνω Ἀκαρνᾶνες, οὐ παρα-  
γίνεται, ἀλλ' ἠναγκάσθησαν περὶ τὰς αὐτὰς

15 ἡμέρας τῆς ἐν Στράτῳ μάχης ναυμαχῆσαι  
πρὸς Φορμίωνα καὶ τὰς εἴκοσι ναῦς τῶν Ἀθη-  
ναίων αἱ ἐφρούρουν ἐν Ναυπάκτῳ. ὁ γὰρ Φορμίων παρα- 2  
πλέοντας αὐτοὺς ἔξω τοῦ κόλπου ἐτήρει, βουλόμενος ἐν τῇ  
εὐρυχωρίᾳ ἐπιθέσθαι. οἱ δὲ Κορίνθιοι καὶ οἱ ξύμμαχοι ἔπλεον 3

20 μὲν οὐχ ὥς ἐπὶ ναυμαχίαν, ἀλλὰ στρατιωτικώτερον παρε-

2. νύξ ἐγένετο] ξυνεγένετο I.

7. παρελθεῖν i.

ἐπῆλθον i. om. L.O.P.

8. τῆς ante μάχης om. f.g.h.

11. κρισσαίου L.O.

κόλπου] om. L.O.P.

ναυτικόν ante τῶν ἐκ τ. κ. κ. habet V.

13. ἀπὸ τῆς θαλάσσης K.

15. ἐν τῇ

στράτῳ K.

17. ἄς f.

18. διετήρει g.

19. ἐπέπλεον C.G.L.O.P.e.

20. οὐχ

ὥς A.B.E.F.H.K.V.c.f.g.h.i. Haack. Poppo. Goell. Bekk. C.G. et vulgo ὥς οὐκ.

ναυμαχίαν A.B.E.F.H.K.V.c.f.g.h.i. Haack. Poppo. Goell. Bekk. C.G. et vulgo

ναυμαχίᾳ. στρατιῶται A.B.g.

“out their shields and defensive ar-  
mour.” Compare the note on II. 2, 5,  
for the constant habit of the Greek  
soldiers to get rid of their shields and  
long spears whenever they halted, and  
their consequent impatience of being  
obliged to carry either of them when  
moving about in their camp.

12. ὅπως μὴ κ. τ. λ.] Οἱ ἀπὸ θαλάσσης  
ἄνω Ἀκαρνᾶνες is a confused and  
abridged expression for οἱ ἀπὸ θαλάσ-  
σης ἄνω βοηθεῖν μέλλοντες Ἀκαρνᾶνες,

alluding to what he had said before,  
c. 80, i. ἀδυνάτων δυνῶν ξυμβοηθεῖν τῶν  
ἀπὸ θαλάσσης Ἀκαρνᾶνων, where, as  
Göller well observes, there is another  
condensed expression for τῶν παρὰ θα-  
λάσση Ἀκαρνᾶνων ἀπὸ θαλάσσης ξυμ-  
βοηθεῖν ἀδυνάτων δυνῶν.

20. στρατιωτικώτερον παρεσκευασμένοι]  
That is, having a greater number of  
soldiers on board than usual, as they  
would be required in making descents  
on the enemy's country, and having the

GULF OF CORINTH. A. C. 429. Olymp. 87. 4.

σκευασμένοι ἐς τὴν Ἀκαρνανίαν, καὶ οὐκ ἂν οἴομενοι πρὸς ἑπτὰ καὶ τεσσαράκοντα ναῦς τὰς σφετέρας τολμῆσαι τοὺς Ἀθηναίους εἴκοσι ταῖς ἐαυτῶν ναυμαχίαν ποιήσασθαι· ἐπειδὴ μέντοι ἀντιπαραπλέοντάς τε ἐώρων αὐτοὺς παρὰ γῆν σφῶν κομιζομένων, καὶ ἐκ Πατρῶν τῆς Ἀχαΐας πρὸς τὴν ἀντιπέρας ἥπειρον διαβαλλόντων ἐπὶ Ἀκαρνανίας κατείδον τοὺς Ἀθηναίους ἀπὸ τῆς Χαλκίδος καὶ τοῦ Εὐήνου ποταμοῦ προσπλέοντας σφίσι καὶ οὐκ ἔλαθον νυκτὸς ὑφορμισάμενοι, οὕτω

1. ἐς] om. K. τὴν] om. g.h. 2. τολμῆσαι τοὺς Ἀθηναίους] om. e.  
4. ἀντιπεριπλέοντάς g. παρὰ τὴν γῆν L. 5. ἀντιέραν O. 7. εὐήνου G.

number of seamen and rowers proportionably diminished. Compare c. 87, 2. and VI. 34, 4, 5. 43.

5. Πατρῶν] Urbs hæc ex septem pagis conflata est, inquit Strabo, VIII. 519. Conditam narrat Eusebius A. M. 2907. ante Christum 1041. De origine adi ante omnia Pausaniam, VII. p. 568. ἀπὸ τινος Πατρίως nomen deducit Stephanus Pausaniam secutus, et Gentile unicum Πατρέως agnoscit. Theophrastus Hist. Plant. IX. Πατρικὴν de agro Patrensi ut videtur usurpavit. Πατρίες Herodotus, et Noster alibi Πατρίας ἔπεισεν. Numi passim ΠΑΤΡΕΩΝ. In uno Domitiani apud Motraye, COL. A. A. PATRENS. Hanc enim civitatem bellis adtritam Augustus instauravit, Dymenque Patrensis adtribuit. Et fortasse de hac ejusdem renovatione intelligendus locus Strabonis supra adductus. V. Pausan. p. 564. Inde Colonia Augusta, et A. Patrensis. Colonia juxta Eusebium deducta est Olymp. CXC1. 3. Πάθραν corrupte, sed ævi istius vitio appellat Nicetas Choniates, p. 409. Auctor in fine Codini hæc habet, Ἀχαΐα ἡ νῦν Πάτρα. Numero plurimum ἐς Πατρὰς rectius Laconicus Chalcocond. 225. Est et Patrensis civitas in Phthiotide Lacon. sive Patræ Thesalicæ. Vide Cantacuzenum, p. 130. et Paulinum. De hac apud Rhium Prom. civitate consule Aristidem, I. 540. Dionem, 424. Lucian. Asino, 115. Silium, XV. et Ciceronem Epist. Ammianum, XIX. 12. Nonnulla de eadem memoratu digna produnt Polybius, II. 41. IV. 7. 83. et p. 1478. Livius, XXXVIII.

29. Plutarch. Alcib. 198. et Catone, p. 343. et Hist. Byzant. concinnatores superius laudati. Ὁ Πατρῶν Archiepiscopus Concil. Sardic. adfuit A. Chr. CCCXLVII. Denique, ut extrema ejus adtingamus, Turcæ vi ceperunt A. Chr. MCCCCXLVII. a quibus, docente in Pandectis Leunclavio, Badra, vel Balubathra, dictione opinor a πάλαι Πάθρα detorta, hodie vocatur. WASS. The present population of this town is about 10,000 souls: it is situated on an agreeable eminence, projecting from mount Boidia, the ancient Panachaicon, and is surrounded by vineyards. The remains of antiquity are few and insignificant. The port is about 1000 yards north of the city, and is scarcely better than an open road, though the anchorage is good. Sir W. Gell. Itin. of Morea, p. 3.

8. καὶ οὐκ ἔλαθον νυκτὸς ὑφορμισάμενοι] Mr. Bloomfield proposes to read ἀφορμησάμενοι, and translates it, "while they had slipped anchor and put to sea during the night." But I do not see on what principles of criticism we can suppose every existing MS. to have agreed in substituting a difficult word for an easy one, if the easy one were really the original reading. Haack appears to me to have understood and explained the passage correctly. "Ὑφορμίζεισθαι est clam appellere ad littus," he says; and he refers it to the Peloponnesians, "who," says Thucydides, "had not deceived the enemy, when they had endeavoured to bring to secretly during the night." The two fleets were moving parallel to one an-

GULF OF CORINTH. A.C. 429. Olymp. 87. 4.

δὴ ἀναγκάζονται ναυμαχεῖν κατὰ μέσον τὸν πορθμόν. στρα- 4  
τηγοὶ δὲ ἦσαν μὲν καὶ κατὰ πόλεις ἐκάστων οἱ παρεσκευά-  
ζοντο, Κορινθίων δὲ Μαχάων καὶ Ἰσοκράτης καὶ Ἀγαθαρ-  
χίδας. καὶ οἱ μὲν Πελοποννήσιοι ἐτάξαντο κύκλον τῶν νεῶν 5  
ὥς μέγιστον οἰοί τ' ἦσαν μὴ διδόντες διέκπλουν, τὰς πρῶρας  
μὲν ἔξω εἴσω δὲ τὰς πρύμνας, καὶ τὰ τε λεπτὰ πλοῖα ἅ  
ξυνέπλει ἐντὸς ποιοῦνται καὶ πέντε ναῦς τὰς ἄριστα  
πλεούσας, ὅπως ἐκπλέοιεν διὰ βραχείος παραγιγνόμενοι, εἴ  
πη προσπίπτοιεν οἱ ἐναντίοι. LXXXIV. οἱ δ' Ἀθηναῖοι  
10 and completely de- κατὰ μίαν ναῦν τεταγμένοι περιέπλεον αὐτοὺς  
feated. κύκλῳ καὶ ξυνῆγον ἐς ὀλίγον, ἐν χρῶ αἰεὶ  
παραπλέοντες καὶ δόκησιν παρέχοντες αὐτίκα ἐμβαλεῖν·  
προεῖρητο δ' αὐτοῖς ὑπὸ Φορμίωνος μὴ ἐπιχειρεῖν πρὶν ἂν  
αὐτὸς σημήνη. ἤλπιζε γὰρ αὐτῶν οὐ μενεῖν τὴν τάξιν ὥσπερ 2

2. καὶ] om. L.O.P. πόλιν ἐκάστην N.V. 3. μαχάων A.B.C.E.F.G.I.K.  
L.N.O.P.g. Gottlieb. Haack. Poppo. Goell. Bekk. ceteri μάχων. 4. Post νεῶν  
legebatur ποιήσαντες. id post μέγιστον ponit f. om. A.B.C.E.F.H.K.N.V.c.g.h.  
Haack. Poppo. Goell. Bekk. 5. καθὼς οἰοί f. 6. τε] om. f. qui mox  
ποιησάμενοι. 8. βραχείος B.C.i. παραγιγνόμενοι G.I.K.P.d.e.i. εἴποι Q.  
9. προσπίπτοιεν A.B.E.F.H.K.N.V.d.f.g.h.i. et γρ. G. Haack. Poppo. 11. χροῦ  
d.i. 14. αὐτὸν C.G. μένειν E.

other along the opposite shores of the Corinthian gulf. But even when they had sailed out of the strait at Rhium, the opposite shores were still so near, that the Peloponnesians hoped to cross over without opposition, if they could so far deceive the Athenians as to the spot where they brought to for the night, as to induce them either to stop too soon, or to advance too far, that they might not be exactly opposite to them to intercept their passage. If they could lead the Athenians to think that they meant to advance in the night beyond Patræ, the Athenian fleet was likely to continue its own course along the northern shore, to be ready to intercept them when they should endeavour to run across to Acarnania. But the Athenians, aware that they had stopped at Patræ, stopped themselves at Chalcis, instead of proceeding further to the westward: and thus were so

nearly opposite to them, that the Peloponnesians had not time to get more than half way across before they found themselves encountered by their watchful enemy. Ὑφορμεῖν in the sense of ὑφορμίζεσθαι occurs in Polybius, III. 19, 8. λέμβους ἐν τισι τόποις ἐρήμοις ὑφορμοῦντας.

11. ἐν χρῶ] Eustath. citat ἐν χρῶ παραπλεῦσαι τὰς ναῦς, et exponit πλοῦς ἐν χρῶ ὁ γῆς ἐγγύς. p. 1450. εἴρηται δέ, inquit Suidas v. ἐν χρῶ, ἀπὸ τῆς κουράς τῆς ἄχρι τοῦ χρωτὸς γινόμενης. Idem sonat ἐγκυλί apud Callimach. et Agathiam post Herodotum. Hoc tonsuræ genus σκάφιον alicubi vocat Schol. Aristoph. Figuræ usus Sophocles Ajace, 801. et Anthol. ἐν ΧΡΟΙ ΚΕΙ-  
PAMENA Ἑλλάς. Synes. Epist. IV. Οὐ πρὶν, ἢ ἐν ΧΡΩὶ γενέσθαι τοῦ κινδύνου. Plaut. ad cutim tonderi, Virg. Altius ad vitium persedit. et Radit iter, huc spectantes dixerunt. WASS.

ἐν γῇ πεζῇν, ἀλλὰ ξυμπεσεῖσθαι πρὸς ἀλλήλας τὰς ναῦς καὶ τὰ πλοῖα παραχῇν παρέξιν, εἴ τ' ἐκπνεύσαι ἐκ τοῦ κόλπου τὸ πνεῦμα, ὅπερ ἀναμένων τε περιέπλει καὶ εἰώθει γίγνεσθαι ἐπὶ τὴν ἔω, οὐδένα χρόνον ἡσυχάσειν αὐτούς· καὶ τὴν ἐπιχειρήσιν ἐφ' ἑαυτῷ τε ἐνόμιζεν εἶναι ὅποταν βούληται, τῶν 5 3 νεῶν ἅμεινον πλεουσῶν, καὶ τότε καλλίστην γίγνεσθαι. ὥς δὲ τό τε πνεῦμα κατῇει καὶ αἱ νῆες ἐν ὀλίγῃ ἤδη οὔσαι ὑπ' ἀμφοτέρων, τοῦ τε ἀνέμου τῶν τε πλοίων ἅμα προσκειμένων, ἐταράσσοντο, καὶ ναῦς τε νηὶ προσέπιπτε καὶ τοῖς κοντοῖς διωθοῦντο, βοῇ τε χρώμενοι καὶ πρὸς ἀλλήλους ἀντιφυλακῇ 10 τε καὶ λοιδορίᾳ οὐδὲν κατήκουον οὔτε τῶν παραγγελλομένων οὔτε τῶν κελευστῶν, καὶ τὰς κώπας ἀδύνατοι ὄντες ἐν κλυδωνίᾳ ἀναφέρειν ἄνθρωποι ἄπειροι τοῖς κυβερνήταις ἀπειθεστέρας τὰς ναῦς παρείχον, τότε δὲ κατὰ τὸν καιρὸν τοῦτον σημαίνει, καὶ οἱ Ἀθηναῖοι προσπεσόντες πρῶτον μὲν κατα- 15

2. τὰ] om. g. παρέχειν A.B.E.F.H.b.g.h. εἴ' F. ἐκπνεύσειν L.O.P.Q.  
ἐκπνεύσαι F. ἐκπλεύσαι E. 3. τε om. V. 4. ἐπὶ] περὶ L.N.O.P.Q.V.g.  
οὐδένα τε χρόνον L.O. ἡσυχάζειν I.K.O. 5. αὐτῷ C.G.K.e.f. 7. τὸ  
πνεῦμα L.O. ὑπ' ἐπ' d. 8. πλοίων] λεπτῶν d. προσκειμένων ἅμα c.f.  
ἅμα προσκειμένων d. 9. κοντοῖς C. 10. ἀλλήλους E. 12. ὄντες] om. K.  
13. ἀναφέρειν ἐν κλυδωνίᾳ f. ἐν κλυδωνι ἀναφέρειν Suidas v. κλυδώνιον. ἀπει-  
θεστέρους I. 14. δι c. τοῦτον] om. d. 15. μὲν om. E.

7. τὸ πνεῦμα κατῇει] "When the wind came down upon them and caught them." Compare the note on c. 25, 5. ἀνέμου κατιόντος. The word very well expresses the effect of a sudden wind upon a calm sea, when it reaches vessels that were before almost becalmed. The instantaneous change from stillness to uproar, from the absence of all motion to the pitching and tossing of a rough sea, may well be called, "the wind coming down upon them, and catching or surprising them."

10. διωθοῦντο] "Kept pushing one another off." This is the reciprocal use of the middle voice: where the action is mutual, "and A does to B what B does to A, as in the verbs of con- tract, quarrel, war, reconciliation, or the like." Mr. Tate, on the middle verb, inserted in the "Theatre of the

"Greeks," p. 335.

12. τῶν κελευστῶν] De κελευσταῖς eorumque munere in navibus Scheffer. de Milit. Nav. IV. 7. et Interpretes Polluc. I. 96. DUKER. It was the business of the κελευστής to make the rowers keep time, by singing to them a tune or boat-song; and also to cheer them to their work, and encourage them by speaking to them. See VII. 70, 6, 7. Xenophon, Oeconom. 21. 3. Hellenic. V. 1, 8. Polybius, I. 21. and the Scholiast on the Acharnians of Aristophanes, 554. who tells us that it was also the business of the κελευστής to see that the men baked their bread, and contributed their fair share to the mess, that none of the rations issued to each man might be disposed of improperly.

GULF OF CORINTH. A. C. 429. Olymp. 87. 4.

δύουσι τῶν στρατηγίδων νεῶν μίαν, ἔπειτα δὲ καὶ πάσας ἢ  
χωρήσειαν διέφθειρον, καὶ κατέστησαν ἐς ἀλκὴν μὲν μηδένα  
τρέπεσθαι αὐτῶν ὑπὸ τῆς ταραχῆς, φεύγειν δ' ἐς Πάτρας καὶ  
Δύμην τῆς Ἀχαΐας. οἱ δὲ Ἀθηναῖοι καταδιώξαντες καὶ ναῦς 4  
5 δώδεκα λαβόντες, τοὺς τε ἄνδρας ἐξ αὐτῶν τοὺς πλείστους  
ἀνελόμενοι, ἐς Μολύκρειον ἀπέπλεον, καὶ τροπαῖον στή-  
σαντες ἐπὶ τῷ Ῥίῳ καὶ ναῦν ἀναθέντες τῷ Ποσειδῶνι ἀνε-  
χώρησαν ἐς Ναύπακτον. παρέπλευσαν δὲ καὶ οἱ Πελοπον- 5  
νήσιοι εὐθὺς ταῖς περιλοίποις τῶν νεῶν ἐκ τῆς Δύμης καὶ  
10 Πατρῶν ἐς Κυλλήνην τὸ Ἠλείων ἐπίνειον· καὶ ἀπὸ Λευ-  
κάδος Κυνῆμος καὶ αἱ ἐκείθεν νῆες, ἃς ἔδει ταύταις ξυμμίξαι,  
ἀφικνουῦνται μετὰ τὴν ἐν Στράτῳ μάχην ἐς τὴν Κυλλήνην.

LXXXV. Πέμπουσι δὲ καὶ οἱ Λακεδαιμόνιοι τῷ Κυνήμῳ  
ξυμβούλους ἐπὶ τὰς ναῦς Τιμοκράτην καὶ Βρασίδαν καὶ  
15 The Lacedaemonians, annoyed at this defeat, send two commis-  
sioners to assist their ad-  
Λυκόφρονα, κελεύοντες ἄλλην ναυμαχίαν βελ-  
τίω κατασκευάζεσθαι καὶ μὴ ὑπ' ὀλίγων νεῶν  
εἵργεσθαι τῆς θαλάσσης. ἐδόκει γὰρ αὐτοῖς 2

1. δὲ om. F. πάσας A.B.E.F.H.K.N.V.c.d.f.g.h.i. Haack. Poppo. Goell. Bekk.  
C.G. et ceteri τὰς ἄλλας. 2. διχωρήσειαν K. διέφθειραν d. μηδὲν C. μηδεμίαν c.  
3. τροπίσθαι K.L.O.P.c.d. πάτραν Q.c.g. 5. πλείους c. 6. ἐπέπλεον  
L.O.P.Q. 10. κυλήνην C. κυλλήνην G. ἡλείων L. 11. αἱ om. G. κείθεν  
L.O.P. ἐκείνων C.e. κείνων G. συμμίξαι V. ξυμμίξαι Bekk. 12. τῇ om. Q.  
14. ξυμβούλους] ξυμμάχους L.O.P. ξυμβούλους corr. G. tanquam habuerit ξυ-  
μάχους. BEKK. βρασίδα d.e.i. βασίλιδην N.V. 15. βελτίω] om. i.  
16. παρασκευάζεσθαι G.I.K.L.O.P.Q.e. νεῶν ὀλίγων c.f. 17. ἐδόκει γὰρ  
αὐτοῖς] om. c.f.

6. ἀνελόμενοι] "Having picked up  
"and taken on board their own ships."  
Göller rightly observes that if the  
meaning were, "having killed," it  
would have been ἀνελόντες.

10. ἀπὸ Λευκάδος] To which place he  
had gone, when the land-army broke  
up from Ceniadæ to their respective  
homes, in order to join the Leucadian,  
Ambraciot, and Anactorian contingents  
of ships, which were already at Leucas,  
waiting for the arrival of the fleet from  
Peloponnesus. Compare c. 80, 4. 82.

16. κατασκευάζεσθαι] Compare VIII.  
5, 1. ἐν τῇ κατασκευῇ τοῦ πολέμου, and  
κατασκευάζοντες τὸν πόλεμον. Isocrates,

Archidam. p. 134. (Bekker. p. 180.) In  
all these cases we should rather expect  
παρασκευάζεσθαι and παρασκευῇ, which  
are generally used to express prepara-  
tions for a temporary object. Thus  
Pausanias ordered the slaves of Mar-  
donius after the battle of Plataea παρα-  
σκευάζειν δέσπον, but the establishment  
of the royal tent is described as κατα-  
σκευῇ, and χρυσὸν τε καὶ ἀργύρῳ κατα-  
σκευασμένην. Herodot. IX. 82, 1. 2. See  
also the note on Thuc. I. 10, 2. Göller,  
without any remark, reads παρασκευά-  
ζεσθαι, unless it be an error of the  
press.

GULF OF CORINTH. A. C. 429. Olymp. 87. 4.

naval as a council, and prepare to reinforce their fleet. Phormion, the Athenian admiral, also sends to Athens for reinforcements; which are detained on their voyage by being sent first on an expedition to Crete.

3 δι' ὀλίγου μελέτης. ὀργῇ οὖν ἀπέστελλον. οἱ  
 4 δὲ ἀφικόμενοι μετὰ Κνήμου ναῦς τε περιήγγελλον κατὰ πόλεις καὶ τὰς προὔπαρχούσας ἐξηρτύνοντο ὡς ἐπὶ ναυμαχίαν.  
 5 πέμπει δὲ καὶ ὁ Φορμίων ἐς τὰς Ἀθήνας τὴν τε παρασκευὴν αὐτῶν ἀγγελοῦντας καὶ περὶ τῆς ναυμαχίας ἣν ἐνίκησαν  
 10 φράσσοντας, καὶ κελεύων αὐτῷ ναῦς ὅτι πλείστας διὰ τάχους ἀποστείλαι, ὡς καθ' ἡμέραν ἐκάστην ἐλπίδος οὔσης αἰὲ  
 6 ναυμαχῆσιν. οἱ δὲ ἀποπέμπουσιν εἴκοσι ναῦς αὐτῷ, τῷ δὲ κομίζοντι αὐτὰς προσεπέστειλαν ἐς Κρήτην πρῶτον ἀφικέσθαι. Νικίας γὰρ Κρῆς Γορτύνιος πρόξενος ὧν πείθει  
 15 αὐτοὺς ἐπὶ Κυδωνίαν πλεῦσαι, φάσκων προσποιήσιν αὐτὴν οὔσαν πολεμίαν· ἐπῆγε δὲ Πολιχνίταις χαριζόμενος ὁμόροις  
 8 τῶν Κυδωνιατῶν. καὶ ὁ μὲν λαβὼν τὰς ναῦς ᾤχετο ἐς Κρήτην, καὶ μετὰ τῶν Πολιχνιτῶν ἐδήου τὴν γῆν τῶν Κυδωνιατῶν, καὶ ὑπὸ ἀνέμων καὶ ὑπὸ ἀπλοίας ἐνδιέτριψεν  
 20

1. ναυμαχίαν V. πειρασαμένους c. 2. τοσοῦτον g. τοσοῦτον c. 4. ἀντιθέτες V. τὴν Ἀθηναίων—μελέτης] τὴν μελέτην I. 7. μετὰ τοῦ κνήμου C.G.L.O. προσπεριήγγελλον C.G.I.L.O.e. 8. ἐξηρτύνον C.e. ὡς] om. g. 11. αὐτῶν E.F.K.c.g. αὐτῷ Bekk. διὰ τάχος C. om. g. 12. ἐκάστην ἡμέραν O. 14. προσεπέστειλαν g. προσαπέστειλαν i. 18. οὔσι τῶν G. 19. ἐδήουν G. 20. καὶ ἀπλοίας C.G.L.O.P.c.e.f. ἐνδιέτριψαν e. ἐνδιέτριβον c.

4. οὐκ ἀντιθέτες—τῆς μελέτης] Goller well compares for this construction with the genitive III. 56, 6. τῆς νῦν ἀμαρτίας ἀντιθεῖναι τὴν τότε προθυμίαν.  
 15. πρόξενος ὧν] See note on ch. 29, 1.  
 17. οὔσαν πολεμίαν] "Hostile," that is, "to Athens." So Nicias represented it; not meaning that it had actually joined the Peloponnesian confederacy, but as disposed to favour it, and having perhaps offered some annoyance to the traders of Athens who visited Crete.

The resemblance of the Cretans to the Dorians in laws and religion, and, as was believed, in race, would dispose them generally to the Peloponnesian cause; and Cydonia especially would hate and be hated by the Athenians, as a considerable portion of its citizens were Æginetan colonists, who had settled there, Olymp. 65. 2. See Herodot. III. 59, 1—3. and Müller, Æginetic. p. 112, 113. and Dörrie, vol. I. p. 30.



GULF OF CORINTH. A. C. 429. Olymp. 87. 4.

οὐκ ὀλίγον χρόνον. LXXXVI. οἱ δ' ἐν τῇ Κυλλήνῃ

Meantime the Peloponnesians with seventy-five ships wish to bring on an action within the Corinthian gulf, and before the Athenians are reinforced.

Πελοποννήσιοι, ἐν τούτῳ ἐν ᾧ οἱ Ἀθηναῖοι

περὶ Κρήτην κατείχοντο, παρεσκευασμένοι ὥς

ἐπὶ ναυμαχίαν παρέπλευσαν ἐς Πάνορμον τὸν

'Αχαϊκὸν, οὐπὲρ αὐτοῖς ὁ κατὰ γῆν στρατὸς

τῶν Πελοποννησίων προσβεβηθήκει. παρέ-<sup>2</sup>

πλευσε δὲ καὶ ὁ Φορμίων ἐπὶ τὸ 'Ρίον τὸ Μολυκρικὸν, καὶ

ὥρμίσατο ἔξω αὐτοῦ ναυσὶν εἴκοσιν αἵσπερ καὶ ἐναυμάχησεν.

ἦν δὲ τοῦτο μὲν τὸ 'Ρίον φίλιον τοῖς Ἀθηναίοις, τὸ δ' ἕτερον<sup>3</sup><sup>10</sup> 'Ρίον ἐστὶν ἀντιπέρας, τὸ ἐν τῇ Πελοποννήσῳ· διέχετον δὲ

ἀπ' ἀλλήλων σταδίους μάλιστα ἑπτὰ τῆς θαλάσσης, τοῦ δὲ

Κρισαίου κόλπου στόμα τοῦτό ἐστιν. ἐπὶ οὖν τῷ 'Ρίῳ τῷ<sup>4</sup>

'Αχαϊκῷ οἱ Πελοποννήσιοι, ἀπέχοντι οὐ πολὺ τοῦ Πανόρμου

ἐν ᾧ αὐτοῖς ὁ πεζὸς ἦν, ὥρμisanτο καὶ αὐτοὶ ναυσὶν ἑπτὰ

<sup>15</sup> καὶ ἑβδομήκοντα, ἐπειδὴ καὶ τοὺς Ἀθηναίους εἶδον. καὶ ἐπὶ<sup>5</sup>

μὲν ἕξ ἢ ἑπτὰ ἡμέρας ἀνθώρμουν ἀλλήλοις μελετῶντές τε

καὶ παρασκευαζόμενοι τὴν ναυμαχίαν, γνῶμην ἔχοντες οἱ μὲν

μὴ ἐκπλεῖν ἔξω τῶν 'Ρίων ἐς τὴν εὐρυχωρίαν, φοβούμενοι τὸ

3. περὶ τὴν κρήτην P.Q. κατείχον B. παρεσκευασμένοι L.N.O.P.Q.V.  
 6. προσβεβηθήκει E. 7. τὸ 'Ρίον] om. K. πολυκρικὸν A.B.H. "et pr.  
 opinor F." BEKK. 8. ὥρμίσατο C. ὥρμίσατο e. εἴκοσιν] om. P.  
 9. φίλον g. 10. τοῦ C. διέχετον A.B.C. et plerique omnes, nisi quod f.g.  
 διέχετην habere videntur. Vide Buttmannum (Sprachlehre, I. p. 349.) διέχετον  
 Haack. Poppo. Goeller. Bekk. 11. τῆς] om. e. 12. κρισαίου O. κρησσαιῶν e.  
 14. ὥρμisanτο C. 15. πενήκοντα C.I. et corr. G. 16. τε] om. K.i. 17. οἱ  
 μὲν] om. P. 18. 'Ρίων] ὀρίων G.I.e.

4. ἐς Πάνορμον] De Panormo vid. Pausan. Achaic. cap. XXI. De Rhio Molycrio, quod et Antirrion, Holsten. ad Steph. 'Ρίον. et Palmer. Græc. Ant. IV. 20. DUCKER. Add Cramer's Description of Anc. Greece, vol. III. p. 66.

10. διέχετον κ. τ. λ.] Almost every MS. agrees in the corrupt reading διέχετον, which would be equally wrong in form and in meaning; for, as Benedict well observes, the situation of these promontories could not have varied between the time of which Thucydides

was speaking, and that at which he wrote. There is a similar mistake in VII. 34. 8. where several MSS. have ἀπέχον instead of ἀνέχον. As to the distance across the strait, Strabo represents it as five stadia; Pliny as nearly a Roman mile; but Mr. Dodwell, who sailed through it, says that to judge by the eye it cannot be less than a mile and a half. Classical Tour, vol. I. p. 126.; and Col. Leake agrees with this estimate. Trav. in Morea, vol. II. p. 148.

πρότερον πάθος, οἱ δὲ μὴ ἐσπλεῖν ἐς τὰ στενὰ, νομίζοντες  
6 πρὸς ἐκείνων εἶναι τὴν ἐν ὀλίγῳ ναυμαχίαν. ἔπειτα ὁ Κνήμος  
καὶ ὁ Βρασίδας καὶ οἱ ἄλλοι τῶν Πελοποννησίων στρατηγοί,  
βουλόμενοι ἐν τάχει τὴν ναυμαχίαν ποιῆσαι πρὶν τι καὶ ἀπὸ  
τῶν Ἀθηναίων ἐπιβοηθῆσαι, ξυνεκάλεσαν τοὺς στρατιώτας 5  
πρῶτον, καὶ ὁρῶντες αὐτῶν τοὺς πολλοὺς διὰ τὴν προτέραν  
ἦσαν φοβουμένους καὶ οὐ προθύμους ὄντας παρεκελεύσαντο  
καὶ ἔλεξαν τοιαύδε.

LXXXVII. "H MEN γενομένη ναυμαχία, ὦ ἄνδρες  
" Πελοποννήσιοι εἴ τις ἄρα δι' αὐτὴν ὑμῶν φοβεῖται τὴν 10  
Their commanders address them, dwelling  
2 upon their superior national courage, which  
ought more than to counterbalance the superior naval skill of  
the enemy. "μέλλουσιν, οὐχὶ δικαίαν ἔχει τέκμαρσιν τὸ  
" ἐκφοβῆσαι. τῇ τε γὰρ παρασκευῇ ἐνδεής  
" ἐγένετο, ὥσπερ ἴστε, καὶ οὐχὶ ἐς ναυμαχίαν  
" μᾶλλον ἢ ἐπὶ στρατείαν ἐπλέομεν. ξυνέβη  
" δὲ καὶ τὰ ἀπὸ τῆς τύχης οὐκ ὀλίγα ἐναντιω- 15

1. ἐσπλεῖν B.G.I.e.h.  
11. οὐ K.

5. "an 'Athenōn?" BEKK.  
12. ἐκφοβεῖσθαι I.

9. ἄνδρες] om. c.

9. ἡ μὲν γενομένη κ. τ. λ.] "The late  
" battle contains no just grounds for  
" alarming you;" or, "does not con-  
" tain any just matter of reasoning, so  
" as to alarm you." The expression  
ἔχει τέκμαρσιν is like ἔχει ἀγανάκτησιν,  
II. 41, 3. προσβολὴν ἔχον, IV. 1, 2. ἔχει  
αἰσθήσιν, II. 61, 2. and is excellently  
explained by Göller, as quoted in the  
note on τὴν ἐπὶ ναυμαχίᾳ, I. 9, 2. The  
infinitive τὸ ἐκφοβῆσαι is added as an  
explanation of τέκμαρσιν, to show what  
that reasoning was for which there was  
no just cause. Compare III. 1, 2. εἰργον  
—τὸ μὴ κακουργεῖν. Sophocl. Antigone.  
263. 535. and Matth. Gr. Gr. §. 542.  
obs. 4. Jelf. 670.

14. ξυνέβη δὲ κ. τ. λ.] "It happened  
" too that the chances of war were  
" mostly against us; and partly perhaps  
" our inexperience, as it was our first  
" battle, led to our defeat. It was not  
" then owing to our cowardice that we  
" were beaten; nor ought our spirits,  
" which so far from having been fairly  
" beaten have that within them which

" still bids defiance to the enemy, to  
" lose their edge from the result of  
" chance. We should rather think,  
" that fortune may indeed disappoint  
" and overthrow us, but that in spirit  
" the brave ought never to be other-  
" wise than brave, nor can they, whilst  
" they retain their courage, ever plead  
" their inexperience as a plausible ex-  
" cuse for misbehaviour." The expres-  
sion τὰ ἀπὸ τῆς τύχης, "the chances,"  
or, "all that depends on chance," oc-  
curs again, IV. 55, 2. with the omission  
of a single word, τὰ τῆς τύχης. The  
construction of the words τῆς γνώμης  
τὸ μὴ—νικηθῆν, has been much dis-  
puted. It seems to me clear that they  
answer to τῆς συμφορᾶς τῷ ἀποβάντι, as  
if it were to be translated, "nor should  
" our spirits' unvanquishedness and con-  
" fidence be dulled by the issue of the  
" event." τὸ μὴ νικηθῆν τῆς γνώμης  
may be compared with τὸ διδίδω and  
τὸ θαρσοῦν in I. 36, 1. It seems to mean,  
"our spirits so far as they have not  
" been beaten but are rather confident,"

GULF OF CORINTH. A. C. 429. Olymp. 87. 4.

- “ θῆναι, καὶ πού τι καὶ ἡ ἀπειρία πρῶτον ναυμαχοῦντας  
 “ ἔσφηλεν. ὥστε οὐ κατὰ τὴν ἡμετέραν κακίαν τὸ ἡσῆσθαι<sup>3</sup>  
 “ προσεγένετο, οὐδὲ δίκαιον τῆς γνώμης τὸ μὴ κατὰ κράτος  
 “ νικηθὲν, ἔχον δέ τινα ἐν αὐτῷ ἀντιλογίαν, τῆς γε ξυμφορᾶς  
 5 “ τῷ ἀποβάντι ἀμβλύνεσθαι, νομίσαι δὲ ταῖς μὲν τύχαις  
 “ ἐνδέχεσθαι σφάλλεσθαι τοὺς ἀνθρώπους, ταῖς δὲ γνώμαις  
 “ τοὺς αὐτοὺς αἰεὶ ἀνδρείους ὀρθῶς εἶναι, καὶ μὴ ἀπειρίαν τοῦ  
 “ ἀνδρείου παρόντος προβαλλομένους εἰκότως ἂν ἔν τινι  
 “ κακοὺς γενέσθαι. ὑμῶν δὲ οὐδ’ ἡ ἀπειρία τοσοῦτον λεί-  
 10 “ πεται ὅσον τόλμη προέχετε· τῶνδε δὲ ἡ ἐπιστήμη, ἣν  
 “ μάλιστα φοβεῖσθε, ἀνδρίαν μὲν ἔχουσα καὶ μνήμην ἔξει ἐν  
 “ τῷ δεινῷ ἐπιτελεῖν ἃ ἔμαθεν, ἄνευ δὲ εὐψυχίας οὐδεμία  
 “ τέχνη πρὸς τοὺς κινδύνους ἰσχύει. φόβος γὰρ μνήμην<sup>5</sup>  
 “ ἐκπλήσσει, τέχνη δὲ ἄνευ ἀλκῆς οὐδὲν ὠφελεῖ. πρὸς μὲν<sup>6</sup>  
 15 “ οὖν τὸ ἐμπειρότερον αὐτῶν τὸ τολμηρότερον ἀντιτάξασθε,  
 “ πρὸς δὲ τὸ διὰ τὴν ἡσσαν δεδιέναι τὸ ἀπαράσκειναι τότε  
 “ τυχεῖν. περιγίγνεται δὲ ὑμῖν πλῆθος τε νεῶν καὶ πρὸς τῇ<sup>7</sup>

1. τι] τοι c.f. ἡ] om. K. ναυμαχοῦντα V. 2. ὥστε] om. b. ἡσ-  
 σῆσθαι C.c.e.f. ἡσσηθῆναι L.O.P. 3. μὴ] om. B. 4. τῆς γε ξυμφορᾶς  
 C.G.Q.e. Bekk. ed. 1832. τε A.B.E.F.H.V.c.d.f.g.h.i. ceteri τῆς ξυμφορᾶς.  
 5. ἀλγύνεσθαι c. 7. αἰεὶ] om. d.i. ὀρθῶς ἀνδρείους C.G.I.L.O.P. ὀρθῶς  
 εἶναι ἀνδρείους c.e. 8. παρόντος] om. F. ante ἀνδρείου ponunt Q.V. ἂν]  
 ἄρα Q. 9. κακῇ V. οὐχ ἡ ἀπειρία P. οὐ δὲ ἀπειρία c.d.g. 10. προσέ-  
 χετε A.C.E.F.e. δέ] om. C.G.e. 11. φοβεῖσθαι E. ἀνδρείας d.i.  
 ἔξειν I. 14. ἐπιπλήσσει d.i. 15. τὸ ante τολμηρότερον om. H.L.O.P.  
 17. ἡμῖν P.

which is called “the spirit’s unvan-  
 quished and confident state.” I have  
 rendered ἀντιλογίαν “defiance:” it is  
 opposed to “the acknowledgment of  
 “our own defeat,” and signifies liter-  
 ally, “making answer; maintaining  
 “the quarrel.”

17. περιγίγνεται δὲ ὑμῖν πλῆθος κ. τ. λ.]  
 This seems an expression borrowed  
 from arithmetical reckonings: “There  
 “is a balance in your favour of a su-  
 “periority of numbers and of position.”  
 Literally, “You have more than they.”  
 “Our courage may be set against their  
 “skill; our recollection that we fought

“the last time unprepared may balance  
 “our feelings of apprehension from  
 “our late defeat; there then remains  
 “in our favour a clear balance of su-  
 “perior numbers and position, to  
 “which there is nothing to oppose on  
 “their part.” Πλῆθος is “a superior  
 “number.” Compare c. 89, 2. τὸ πλῆθος  
 τῶν νεῶν καὶ οὐκ ἀπὸ τοῦ ἴσου παρεσκευ-  
 ἄσαντο. Ναυμαχίῳ is an instance of an  
 infinitive mood used as a substantive,  
 although without the article. Compare  
 III. 38, 1. ἀμύνασθαι δὲ—τὴν τιμωρίαν  
 ἀναλαμβάνει, and Matthiæ, Gr. Gr.  
 §. 541. obs. 1.

- “ γῇ οἰκείᾳ οὔτῃ ὀπλιτῶν παρόντων ναυμαχεῖν· τὰ δὲ πολλὰ  
 “ τῶν πλειόνων καὶ ἄμεινον παρεσκευασμένων τὸ κράτος  
 8 “ ἐστίν. ὥστε οὐδὲ καθ’ ἐν εὐρίσκομεν εἰκότως ἂν ἡμᾶς  
 9 “ σφαλλομένους. καὶ ὅσα ἡμάρτομεν πρότερον, νῦν αὐτὰ  
 10 “ ταῦτα προσγενόμενα διδασκαλίαν παρέξει. θαρσύνετε οὖν  
 “ καὶ κυβερνῆται καὶ ναῦται τὸ καθ’ αὐτὸν ἕκαστος ἔπεισθε,  
 11 “ χώραν μὴ προλείποντες ἢ ἂν τις προσταχθῇ. τῶν δὲ  
 “ πρότερον ἡγεμόνων οὐ χεῖρον τὴν ἐπιχείρησιν ἡμεῖς  
 “ παρασκευάσομεν, καὶ οὐκ ἐνδώσομεν πρόφασιν οὐδενὶ  
 “ κακῷ γενέσθαι· ἦν δέ τις ἄρα καὶ βουληθῇ, κολασθήσεται  
 “ τῇ πρεπούσῃ ζημίᾳ, οἱ δὲ ἀγαθοὶ τιμῶνται τοῖς προσή-  
 “ κουσιν ἀθλοῖς τῆς ἀρετῆς.”

2. πλεόνων C.G.L.O. 3. ἐστίν] ἐν F. 4. πρώτων G.L.O.P. 6. αὐτοὺς G.L.O. αὐτῶν e. ἔπεισθαι F. 7. προλείποντες A.B.E.F.H.N.Q.V.c.g.h.i. Haack. Poppo. Goell. Bekk. C.G. et ceteri λείποντες. 8. ἡμεῖς τὴν ἐπιχείρησιν e. 11. τιμῆσονται L.O.

4. ὅσα ἡμάρτομεν πρότερον κ. τ. λ.] According to the proverb, τὰ παθήματα, μαθήματα. And Æschylus, Ζῆνα—τὸν πάθῃ μάθος θεῖντα κυρίως ἔχειν. Agam. 185. Schütz.

6. τὸ καθ’ αὐτὸν—ἔπεισθε] “ Each do your duty in your several stations.” Ἐπεισθε signifies, “ be prompt to follow your orders.”

10. ἦν δέ τις ἄρα καὶ βουληθῇ] The force of the καὶ here, and in other similar passages, is given in English by an emphasis on the auxiliary verb: “ But “ if any one *should* choose to behave “ so,” &c. “ Compare I. 97, 2. ὅπερ καὶ ἤφατο—Ἑλλάνικος: “ Hellenicus, who “ *did* touch upon it;” IV. 92, 2. εἴ τῃ καὶ ἀσφαλέςτερον ἔδοξεν: “ If any one “ *has* thought it the safer plan.”

[“ Nostrates,” says Poppo, “ et *auch* “ et *ja* possunt dicere:” which is very true, and the sense of these words can be expressed in English by laying a strong emphasis on the auxiliary verb, which emphasis expresses what the conjunctions “ also” or “ even” would not always express. Poppo need not be ashamed at his imperfect knowledge of our language, but he should hesitate to think that he knows better than an

Englishman how the force of a Greek conjunction can be best expressed in English.]

11. τιμῆσονται] Kühner in his Greek Grammar, §. 399, contends that this future is never, strictly speaking, passive, but retains the well known sense of the middle verb, “ to get or have a “ thing done,” so that τιμῆσονται according to this would signify “ shall “ get themselves honoured,” so that there would always be a difference between τιμήσομαι and τιμηθήσομαι. But can any one persuade himself that there is really a difference intended to be expressed between κολασθήσεται and τιμῆσονται? Is it not nearer the truth to say that the reflective and passive voices being so nearly connected, and some languages using the reflective form habitually to express the passive, we can never be surprised to find the distinction between them occasionally forgotten. Generally, it is very true, the Greek writers distinguish between the passive and middle forms of the future, but in the earliest state of the language τιμήσομαι like τιμῶμαι must have performed the double functions of a passive and middle verb, and it can-

GULF OF CORINTH.. A. C. 429. Olymp. 87. 4.

LXXXVIII. Τοιαῦτα μὲν τοῖς Πελοποννησίοις οἱ ἄρ-  
χοντες παρεκελεύσαντο. ὁ δὲ Φορμίων δεδιὼς καὶ αὐτὸς τὴν 2

On the other side, τῶν στρατιωτῶν ὀρρωδίαν, καὶ αἰσθόμενος ὅτι  
Phormion, seeing that τὸ πλῆθος τῶν νεῶν κατὰ σφᾶς αὐτοὺς ξυ-  
the Athenians are dis- στάμενοι ἐφοβοῦντο, ἐβούλετο ξυγκαλέσας  
5 mayed at the great σταμάμενοι ἐφοβοῦντο, ἐβούλετο ξυγκαλέσας  
superiority of the ene- θαρσύναι τε καὶ παραίνεσιν ἐν τῷ παρόντι  
my's numbers, ποιήσασθαι. πρότερον μὲν γὰρ αἰὲς αὐτοῖς ἔλεγε καὶ προ- 3

παρεσκεύαζε τὰς γνώμας ὥς οὐδὲν αὐτοῖς πλῆθος νεῶν  
τοσοῦτον, ἣν ἐπιπλήη, ὅ τι οὐχ ὑπομενετέον αὐτοῖς ἐστί· καὶ  
οἱ στρατιῶται ἐκ πολλοῦ ἐν σφίσιν αὐτοῖς τὴν ἀξίωσιν  
ταύτην εἰλήφεσαν, μηδένα ὄχλον Ἀθηναῖοι ὄντες Πελοπον-  
νησίων νεῶν ὑποχωρεῖν. τότε δὲ πρὸς τὴν παροῦσαν ὄψιν 4  
ὁρῶν αὐτοὺς ἀθυμοῦντας ἐβούλετο ὑπόμνησιν ποιήσασθαι  
τοῦ θαρσεῖν, καὶ ξυγκαλέσας τοὺς Ἀθηναίους ἔλεξε τοιάδε.

15 LXXXIX. “ ὍΡΩΝ ὑμᾶς, ὧ ἄνδρες στρατιῶται, πεφο-  
βημένους τὸ πλῆθος τῶν ἐναντίων ξυνεκάλεσα, οὐκ ἀξιῶν  
makes an address to “ τὰ μὴ δεινὰ ἐν ὀρρωδίᾳ ἔχειν. οὗτοι γὰρ 2  
them; urging them to “ πρῶτον μὲν διὰ τὸ προνενικῆσθαι καὶ μηδὲ  
rely on their own skill, “ αὐτοὶ οἶεσθαι ὁμοῖοι ἡμῖν εἶναι τὸ πλῆθος  
and on the confidence “  
inspired by their habi-

4. τὸ] om. g. 5. ξυγκαλέσαι i. om. d. 7. μὲν] om. g. αὐτοὺς A.B.  
C.E.F.K.c.g. ἔλεγε] om. F. παρεσκεύαζε c. 9. τοσοῦτων A.B.E.F.K.g.  
αὐτοῖς] om. e. 12. δὴ c. 13. ὁρῶν τε αὐτοὺς e. 14. θαρρεῖν V. ἔλεγε  
G.L.O.c.e. 15. ὧ ἄνδρες] om. g. ἄνδρες om. c.f. στρατιῶται] ἀθηναῖοι d.i.  
18. νενικῆσθαι G. 19. ἡμῖν] om. K.Q.

not be wondered at that it should occasionally do so even if another form existed which was especially appropriated to the passive voice. See Jelf, 364. 4. a.

11. μηδένα ὄχλον—ὑποχωρεῖν] This is a construction suited to the sense rather than the words. “To withdraw or “retire” being equivalent to “avoiding or shunning,” Thucydides writes ὑποχωρεῖν ὄχλον. In the same way we find ὑπεξελθόντες τούτους, III. 34, 2. See Poppo, Prolegomena, I. p. 132.

16. οὐκ ἀξιῶν] Vid. quæ de hoc lo-

quendi genere adnotat Steph. in Append. ad Script. de Dialect. pag. 127. DUKER.

19. τὸ πλῆθος τῶν νεῶν—παρεσκευάσαντο] “Provided their superior number of ships, and did not provide a “fleet that should be on equal terms “with us.” The sense is the same as if it had been written πλῆθει προεχούσας τὰς ναῦς καὶ οὐκ ἀπὸ τοῦ ἴσου παρεσκευάσαντο. The article is to be expressed in English by the possessive pronoun, “their superior number,” i. e. “the superior number which we “see that they have provided.”

GULF OF CORINTH. A.C. 429. Olym. 57. 4.

tual naval superiority,  
which will daunt the  
enemy in spite of  
themselves.

- “ τῶν νεῶν καὶ οὐκ ἀπὸ τοῦ ἴσου παρεσκευά-  
σαντο· ἔπειτα ᾧ μάλιστα πιστεύοντες προσ-  
έρχονται, ὥς προσῆκον σφίσιν ἀνδρείους  
εἶναι, οὐ δι’ ἄλλο τι θαρσύνουσιν ἢ διὰ τὴν ἐν τῷ πεζῷ  
ἐμπειρίαν τὰ πλείω κατορθοῦντες, καὶ οἴονται σφίσι καὶ ἐν 5  
τῷ ναυτικῷ ποιήσιν τὸ αὐτό. τὸ δ’ ἐκ τοῦ δικαίου ἡμῖν  
μᾶλλον νῦν περιέσται, εἴπερ καὶ τούτοις ἐν ἐκείνῳ, ἐπεὶ  
εὐψυχία γε οὐδὲν προφέρουσι, τῷ δὲ ἐκάτεροί τι ἐμπειρό-  
τεροι εἶναι θρασύτεροί ἐσμεν. Λακεδαιμόνιοι τε ἡγούμενοι  
τῶν ξυμμάχων διὰ τὴν σφετέραν δόξαν ἄκοντας προσά- 10  
γουσι τοὺς πολλοὺς ἐς τὸν κίνδυνον, ἐπεὶ οὐκ ἂν ποτε  
ἐπεχείρησαν ἡσσηθέντες παρὰ πολὺ αὐθις ναυμαχεῖν. μὴ  
δὴ αὐτῶν τὴν τόλμαν δείσῃτε. πολὺ δὲ ὑμεῖς ἐκείνοις πλέω  
φόβον παρέχετε καὶ πιστότερον κατὰ τε τὸ προνομικὴ κέναι

1. καὶ] om. L.O.P.

8. τι] om. A.B.F.H.N.V.

L.V.

10. τῶν] αὐτῶν M. et, omisso ξυμμάχων, C.G.I.e.

12. ἐπεχείρησαν A.B.E.F.H.K.N.V.c.f.

om. G.I.e.f.g. φόβον πλέω L.O.P.

5. τὰ πλέω C.G.

εἶναι ἐμπειρότεροι C.G.L.O.e.

οἴονται] οἴον τε A.B.g.h.

9. θαρσύτεροι

προάγουσι K.c.

cum Stobæo. Haack. Poppo. Goeller.

13. δῆ] δὲ C.

τόλμην i.

πλείω C.

4. οὐ δι’ ἄλλο τι θαρσύνουσιν—τὸ αὐτό  
This passage also affords an instance  
of a confusion between two different  
modes of expression; for the verb οἴ-  
ονται is not to be coupled with θαρσύν-  
ουσιν, but with κατορθοῦντες, as it is a  
part of the reason why the Lacedæmo-  
nians felt confidence. So in VII. 26, 2.  
the participle and the verb are united  
in the same sentence, ὥς ἐξετείχισε, καὶ  
καταλιπών. Thucydides might have  
written either, ἢ ὅτι κατορθοῦντες καὶ  
οἴονται, or ἢ κατορθοῦντες καὶ οἰόμενοι  
but he has blended the two expres-  
sions, and written κατορθοῦντες καὶ οἴ-  
ονται. The construction of the dative  
σφίσι is doubtful. Göller makes it de-  
pend on ποιήσιν, the subject of which  
he rightly says in his second edition is  
to be looked for in the words ᾧ μάλιστα  
πιστεύοντες προσέρχονται, that is, “they  
“ think that their boasted courage will  
“ ensure them the same success by sea.”  
In the next clause Göller seems to be  
right in referring the words τὸ δ’ ἡμῖν

περίσται το πιστεύοντες προσέρχονται,  
“ we have now a better right to be  
“ confident of victory than they have,  
“ for confidence is but the result of  
“ superior experience.”

9. Λακεδαιμόνιοι τε κ. τ. λ.] The sense  
and connexion are as follows: “ And  
“ so far from their courage and spirit  
“ being greater than ours, the most  
“ part of them are but dragged to bat-  
“ tle to maintain the glory of Lacedæ-  
“ mon, and have no direct interest of  
“ their own in the quarrel; so that you  
“ should not be afraid of their display-  
“ ing any extraordinary valour.” For  
the sentiment compare Æschylus, Aga-  
mem. 812. Schütz.

θράσος ἀκούσιον  
ἀνδράσι θνήσκουσι κομίζων.

And Marmion, Canto V.

Let nobles fight for fame;  
Let vassals follow where they lead;

\*

\*

\*

But war's the borderer's game.

GULF OF CORINTH. A. C. 429. Olymp. 87. 4.

“ καὶ ὅτι οὐκ ἂν ἡγοῦνται μὴ μέλλοντάς τι ἄξιον τοῦ παρὰ  
 “ πολὺ πράξειν ἀνθίστασθαι ἡμᾶς. ἀντίπαλοι μὲν γὰρ οἱ 7  
 “ πλείους, ὥσπερ οὔτοι, τῇ δυνάμει τὸ πλεόν πίσυννοι ἢ τῇ  
 “ γνώμῃ ἐπέρχονται· οἱ δ’ ἐκ πολλῶ ὑποδεεστέρων, καὶ ἅμα  
 5 “ οὐκ ἀναγκαζόμενοι, μέγα τι τῆς διανοίας τὸ βέβαιον ἔχοντες  
 “ ἀντιτολμῶσιν. ἃ λογιζόμενοι οὔτοι τῶ οὐκ εἰκότι πλεόν 8

1. ἡγῶνται g. 2. ἡμᾶς plerique omnes. Haack. Poppo. Goell. vulgo, et Bekk. ὑμᾶς. 3. τῇ δυνάμει οὔτοι G. 4. πολλῶ] πολλῶν C.F.G.H.I.K.M. N.V.b.d.g.i. 5. μέγα τι] μέγιστα C.e. τῆς] om. g. 6. οὐκ] γε f.

1. οὐκ ἂν ἡγοῦνται — ἀνθίστασθαι ἡμᾶς] The order is, καὶ ὅτι ἡγοῦνται οὐκ ἂν ἀνθίστασθαι ἡμᾶς. Compare III. 42, 2. οὐκ ἂν ἡγείται—δύνασθαι, and Xenophon, Magist. Equit. I. 11. οὕτως ἂν δοκεῖ τις καθιστάναι, i. e. δοκεῖ οὕτως ἂν καθιστάναι. Plato, Phædrus, p. 268. τί ἂν οἶει ἀκούσαντας εἰπεῖν. Plato, Theætetus, p. 52. ἐγὼ μὲν οὐτ’ ἂν φόβον γενέσθαι. A more remarkable inversion of the order of the words is to be met with in the expression, οὐκ οἶδ’ ἂν εἰ πείσαιμι, Euripid. Medea, 911. Alcestis, 48. and οὐκ ἂν οἶδα εἰ δυναίμην, Plato, Timæus, p. 26. where the order is, οὐκ οἶδα εἰ πείσαιμι ἂν,—εἰ δυναίμην ἂν. Compare Schneider’s note on Xenoph. Anab. I. 5. 9. “The position of ἂν with “verbs of thinking, followed by an infinitive mood to which it refers, is “very common in Attic Greek; and “Dawes abundantly shews it from “Xenophon.” Greek Tragic Theatre, p. 337. That is to say, that the word which shews that the subject of the sentence is contingent or conditional, is placed as forward as possible, to caution the reader, that he may not even for an instant mistake a conditional and qualified assertion for a direct and positive one. The same purpose is answered by the German idiom of separating the auxiliary verb from the principal verb in long sentences, and putting the former at the very beginning of the sentence, while the latter is postponed to the very end of it. In the words ἄξιον τοῦ παρὰ πολὺ there is very great difficulty. Göller repeats προνευικηκέναι, “worthy of the “signal victory you have lately gained;”

and compares VIII. 41, 1. ἀφείς τὸ ἐς τὴν Χίον, i. e. τὸ πλεῖν ἐς τὴν Χίον. Poppo supposes that the true reading may be ἄξιόν του, comparing VIII. 106, 2. ἀπηλάγησαν τοῦ—τοὺς πολεμίους ἔτι ἀξίους του νομίζειν, so that the sense would be, “Going in good earnest to do “something distinguished.” Another interpretation would take τοῦ παρὰ πολὺ as if it were a substantive, like τῶ παρ’ ἐλπίδα, IV. 62, 2. τὸ παραντίκα, IV. 121, 2. and render ἄξιον τοῦ παρὰ πολὺ, “Something thoroughly great; something equivalent to that which is very “great and signal.” Compare Herodot. I. 32, 1. ἰδιωτέων ἀνδρῶν ἀξίους, “On a “level with, as good as, private men.” Göller’s interpretation seems confirmed by the expression I. 29, 3. ἐνίκησαν οἱ Κερκυραῖοι παρὰ πολὺ.

2. ἀντίπαλοι μὲν γὰρ οἱ πλείους κ. τ. λ.] The position of the particle μὲν seems to determine the sense of this passage to be such as Haack and Göller explain it to be. “For when fairly matched “with their enemy, most men, like “the Lacedæmonians now, go into “action relying on their physical resources rather than on their moral: “but they who with greatly inferior “forces, yet without compulsion, meet “their enemy, these must have a sure “pledge of victory in their own spirits, “to prompt them to encounter the “danger.”

6. τῶ οὐκ εἰκότι—παρασκευῇ] Compare VI. 34, 8. τῶ ἀδοκῆτῳ μᾶλλον ἂν καταπλαγείεν ἢ τῇ ἀπὸ τοῦ ἀληθοῦς δυνάμει. Τῶ οὐκ εἰκότι is nearly the same thing as τῶ ἀδοκῆτῳ. “They fear us “more because we are doing what they



GULF OF CORINTH. A. C. 429. Olymp. 87. 4.

- 9 "πεφóβηνται ἡμᾶς ἢ τῇ κατὰ λόγον παρασκευῇ. πολλὰ δὲ  
 "καὶ στρατόπεδα ἤδη ἔπесεν ὑπ' ἐλασσόνων τῇ ἀπειρίᾳ,  
 "ἔστι δὲ ἂ καὶ τῇ ἀτολμίᾳ· ὧν οὐδετέρου ἡμεῖς νῦν μετέχο-  
 10 "μεν. τὸν δὲ ἀγῶνα οὐκ ἐν τῷ κόλπῳ ἐκὼν εἶναι ποιήσομαι,  
 11 "οὐδὲ ἐσπλεύσομαι ἐς αὐτόν. ὁρῶ γὰρ ὅτι πρὸς πολλὰς  
 "ναῦς ἀνεπιστήμονας ὀλίγαις ναυσὶν ἐμπείροις καὶ ἄμεινον  
 2 "πλεούσαις ἢ στενοχωρία οὐ ξυμφέροι. οὔτε γὰρ ἂν ἐπι-  
 "πλεύσειέ τις ὥς χρὴ ἐς ἐμβολὴν μὴ ἔχων τὴν πρόσσψιν  
 "τῶν πολεμίων ἐκ πολλοῦ, οὔτε ἂν ἀποχωρήσειεν ἐν δέοντι  
 "πιεζόμενος· διέκπλοι τε οὐκ εἰσὶν οὐδὲ ἀναστροφαί, ἄπερι 10

2. καὶ] om. L. ἐλαττόνων L.O.P. 5. πλεύσομαι C.I.b. ἐσπλεύσομεν d.i.  
 6. ἐμπείροις A.B.E.F.H.K.N.V.c.f.g.h.i. Haack. Poppo. Goell. Bekk. ἀπείροις  
 F. C.G. et vulgo ἐμπείρους. 8. ἐς] ὡς g. ἐκβολὴν c. πρόσσψιν codices.  
 πρόσψιν Bekk. 9. πολεμίων ἐναντίον ἐκ L.O.P.

"could not suppose that we should  
 "have done, than if our force had been  
 "in just proportion to theirs." He  
 then adds, "And far from numbers  
 "always ensuring victory, many armies  
 "have been overthrown ere now by an  
 "inferior force, sometimes from want  
 "of skill, and sometimes from want of  
 "daring; two causes of defeat with  
 "which certainly we on this present  
 "occasion have no concern:" in-  
 sinuating that the Peloponnesians have  
 somewhat to do with them both.

4. ἐκὼν εἶναι] "If I can help it; as  
 "far as my inclination is concerned."  
 Compare τὸ ἐπὶ σφᾶς εἶναι, IV. 28, 1. τὸ  
 ἐπ' ἐκείνους εἶναι, VIII. 48, 5. τὸ κατὰ  
 τοῦτον εἶναι, Xenoph. Anab. I. 6, 9. τὸ  
 νῦν εἶναι, III. 2, 37. τὸ γ' ἐπὶ τοῦτον  
 εἶναι μέρος, Dionys. Hal. Ant. Rom.  
 VII. 45. To these may perhaps be  
 added, τὴν πρώτην εἶναι, Herodot. I. 153,  
 6. In all these expressions the εἶναι is far  
 from being unmeaning, but gives them  
 the sense of the English, "as far as my  
 "inclination is concerned; as far as  
 "they themselves were concerned," &c.  
 Ἐκὼν εἶναι then, as Hermann rightly  
 observes, (Appendix to Viger, III. De  
 Pleonasmō) has a different meaning  
 from ἐκὼν, and is used generally in  
 negative sentences, where the speaker  
 wishes to qualify his denial or refusal,

by saying that he will not do it if he  
 can help it, ἐκὼν εἶναι, but that very  
 possibly he may not be able to help it.  
 In the expression ἐκὼν ἀδικεῖ, which  
 occurs so often in Aristotle, or in the  
 exclamation of Prometheus, ἐκὼν, ἐκὼν  
 ἡμαρτον, οὐκ ἀρνήσομαι, 266, to put  
 ἐκὼν εἶναι instead of the simple ἐκὼν  
 would change the passages into non-  
 sense, an instance of the infinitive  
 mood used with an adjective so as to  
 form one term, and having nothing to  
 do as to its government with the rest  
 of the sentence, occurs in the common  
 English phrase, "To be sure." "You  
 "cannot, to be sure, mean to do so  
 "and so."

10. ἀναστροφαί] This word seems to  
 comprehend the two manœuvres which  
 are called in another place, (VII. 36, 4,  
 5.) περίπλους and ἀνάκρουσις. Compare  
 also VII. 70, 4. τὰς ἀνακρούσεις καὶ διέκ-  
 πλους. If a ship had charged its an-  
 tagonist ineffectually with its beak, its  
 object was to retire as quickly as  
 possible, in order to gain space enough  
 to give the proper impetus to a second  
 charge; and this was generally effected  
 by backing water, that the stern of the  
 vessel, its defenceless part, might not  
 be presented to the enemy. This was  
 properly ἀνάκρουσις, and was practised  
 when the engagement took place in a



GULF OF CORINTH. A. C. 429. Olymp. 87. 4.

“ νεῶν ἄμεινον πλεουσῶν ἔργα ἐστὶν, ἀλλ’ ἀνάγκη ἂν εἴη  
 “ τὴν ναυμαχίαν πεζομαχίαν καθίστασθαι, καὶ ἐν τούτῳ αἱ  
 “ πλείους νῆες κρείσσους γίνονται. τούτων μὲν οὖν ἐγὼ 13  
 “ ἔξω τὴν πρόνοιαν κατὰ τὸ δυνατόν· ὑμεῖς δὲ εὐτακτοὶ  
 5 “ παρὰ ταῖς ναυσὶ μένοντες τὰ τε παραγγελλόμενα ὀξέως  
 “ δέχεσθε, ἄλλως τε καὶ δι’ ὀλίγου τῆς ἐφορμήσεως οὔσης,  
 “ καὶ ἐν τῷ ἔργῳ κόσμον καὶ σιγὴν περὶ πλείστου ἡγείσθε,  
 “ ὃ ἔς τε τὰ πολλὰ τῶν πολεμικῶν συμφέρεται καὶ ναυμαχίᾳ  
 “ οὐχ ἥκιστα, ἀμύνασθε δὲ τούσδε ἀξίως τῶν προειργα-  
 10 “ σμένων. ὁ δὲ ἄγων μέγας ὑμῖν, ἢ καταλῦσαι Πελοπον- 14  
 “ νησίῳ τὴν ἐλπίδα τοῦ ναυτικοῦ, ἢ ἐγγυτέρῳ καταστήσῃ  
 “ Ἀθηναίοις τὸν φόβον περὶ τῆς θαλάσσης. ἀναμιμνήσκω 15  
 “ ὃ αὖ ὑμᾶς ὅτι νενικήκατε αὐτῶν τοὺς πολλούς. ἡσση- 16  
 “ μένων δὲ ἀνδρῶν οὐκ ἐθέλουσιν αἱ γνῶμαι πρὸς τοὺς  
 15 “ αὐτοὺς κινδύνους ὁμοῖαι εἶναι.”

3. γίνονται κρείσσους Q. οὖν ἐγὼ] om. K. 4. ἄτακτοι I. 5. παρὰ τε  
 ταῖς K. παρὰ ταῖς τε A.B.E.F.H. Bekk. ed. 1832. παρὰ ταῖς ν. C.G. περὶ ταῖς g.  
 τὰ, omisso τε, e. 6. τῆς ἐφορμίσεως B. τῆς τῶν πολεμίων ἐφορμίσεως g.  
 7. ἡγείσθε] ποιείσθε G.I.L.O.P.V.e. 8. ὥσπερ N. ceteri ὥστε: quod reposui ὃ  
 ἔς τε, e conjectura est Stephani. BEKK. ὃ ἔς τε Haack. Poppo. ὥς τε divisim,  
 Goell. ὅπερ ἔς τε Dobræus. πολεμίων C.M. καὶ συμφέρεται A.B.E.F.  
 H.V.g.h.i. Poppo. 9. ἀμύνασθε A.B.E.F.H.N.b.c.d.f.g.h.i. Haack. Poppo.  
 Goell. Bekk. ἀμύνασθαι V. ceteri ἀμύνεσθε. δὲ A.B.C.E.F.G.H.c.d.g.h.i.  
 Poppo. Goell. Bekk. οὖν f. om. K. C.G. et ceteri τε. τούσδε] τὰδε f.  
 10. τῶν πελοπ. g. 12. τῆς] om. L.P. 13. αὖ] ἂν B.d.h.i. 14. τοὺς  
 om. L.

very confined space: if there was more sea room, the retiring vessel, instead of retreating in a straight line, with its head towards the enemy, would gain the necessary distance by a circuit, περίπλους, and would thus acquire additional impetus by having continued in motion for a longer period in the same direction. Ἀναστροφὰι appears to be a general term, embracing both these movements, and properly expresses the return of the vessel to make its second attack, after it has gained the requisite distance, whether by ἀνάκρουσις or by περίπλους. For the διέκπλους, see the note on I. 49, 3.

6. ἄλλως τε καὶ δι’ ὀλίγου—οὔσης]  
 “ Especially as we are watching one  
 “ another’s movements within so short

“ a distance.” Ἐφόρμησις, like the verb ἐφορμέω, denotes the taking up a station with a hostile purpose: thus it is used to signify blockading an enemy; as III. 33, 5. VII. 4, 4. 12, 5. VIII. 15; and ἐφορμέω in the same meaning occurs, IV. 24, 4. and in Appian, VIII. 113. 120. or, as in the present passage, being on the look-out, and observing the movements of an enemy, with a view to attack him at the first opportunity. So VI. 48. The same object being effected in modern times by ships afloat, and in motion, the term “cruise” only so far expresses the Greek ἐφορμεῖν, as it implies, at least in war, the act of looking out for an enemy with a hostile purpose.

- 2 XC. Τοιαῦτα δὲ καὶ ὁ Φορμίων παρεκελεύετο. οἱ δὲ Πελοποννήσιοι, ἐπειδὴ αὐτοῖς οἱ Ἀθηναῖοι οὐκ ἐπέπλεον ἐς τὸν κόλπον καὶ τὰ στενὰ, βουλόμενοι ἄκοντας ἔσω προαγαγεῖν αὐτοὺς, ἀναγόμενοι ἅμα ἔω ἔπλεον, ἐπὶ τετσάρων ταξάμενοι τὰς ναῦς, ἐπὶ 5 τὴν ἑαυτῶν γῆν ἔσω ἐπὶ τοῦ κόλπου, δεξιῶν κέρα ἡγουμένῳ, ὥσπερ καὶ ὥρμουν· ἐπὶ δ' αὐτῷ εἴκοσι ἔταξαν τὰς ἄριστα πλεούσας, ὅπως εἰ ἄρα νομίσας ἐπὶ τὴν Ναύπακτον αὐτοὺς πλεῖν ὁ Φορμίων καὶ αὐτὸς ἐπιβοηθῶν ταύτῃ 10 παραπλέοι, μὴ διαφύγοιεν πλέοντα τὸν ἐπίπλουν σφῶν οἱ Ἀθηναῖοι ἔξω τοῦ ἑαυτῶν κέρως, ἀλλ' αὐται αἱ νῆες 3 περικλήσειαν. ὁ δὲ, ὅπερ ἐκείνοι προσεδέχοντο, φοβηθεὶς περὶ τῷ χωρίῳ ἐρήμῳ ὄντι, ὡς ἑώρα ἀναγομένους αὐτοὺς, ἄκων καὶ κατὰ σπουδὴν ἐμβιβάσας ἔπλει παρὰ τὴν γῆν· καὶ 15

1. τοιαῦτα μὲν τοιαῦτα δὲ e. et, teste Gailio, g. qui liber, si aliorum collationem sequamur, τοιαῦτα δὲ exhibet. τοιαῦτα δὲ C.E. Poppo. Goell. Bekk. vulgo τοιαῦτα μὲν. καὶ] om. d. παρεκελεύετο A.B.F.H.N.V.d.h. Poppo. Goell. Bekk. παρεσκευάσατο O. C.E.G. et vulgo παρεκελεύσατο. 2. οἱ] om. b. ἐπλεον L.N.O.V. ἐ] om. b. 4. ἔσω C. om. G. ἀναγόμενοι C.G.e. ἔως P. 5. ἐπὶ] παρὰ C.G.I.b.e. 6. ἑαυτῶν om. G.I.e. 7. ἡγουμένῳ A.B.E.F.G.H. N.V.b.c.g.h. Poppo. Goell. Bekk. C. et vulgo ἡγούμενοι. καὶ] om. h. 8. εἴκοσι A.B.E.F.H.N.V.g.h. Poppo. Goell. Bekk. C.G. et ceteri εἴκοσι ναῦς. (Haackius ναῦς uncis inclusit.) 10. αὐτῇ C.G.e. 12. αὐται K.L.O. Haack. Poppo. Goell. Bekk. vulgo αὐταί. 13. περικλήσειαν c. περικλείσειαν, priore diphthongo correcta, C. 14. αὐτοὺς om. E.

5. ἐπὶ τὴν ἑαυτῶν γῆν] The Scholiast says that ἐπὶ is here used for παρὰ. It would be better to say that it has a mixed signification of motion towards a place, and neighbourhood to it; expressing that the Peloponnesians sailed towards their own land, (i. e. towards Corinth, Sicyon, and Pellene, to which places the greater number of the ships belonged; compare chapp. 9, 3. and 85.) instead of standing over to the opposite coast, which belonged to their enemies; and at the same time kept close upon their own land, in the sense of ἐπὶ with a dative case. Thus in Herodot. I. 185, 3. καταπλέοντες ἐς τὸν Εὐφρότην has the mixed meaning, "Arriving at the Eu-

"phrates, and sailing down upon it."

10. ἐπιβοηθῶν ταύτῃ παραπλέοι] "Himself also should coast along in that direction to relieve the place." Compare VII. 80, 5. ταύτῃ γὰρ οἱ ἡγεμόνες ἐκέλευον. Ταύτῃ refers to ἐπὶ τὴν Ναύπακτον.

15. ἄκων καὶ κατὰ σπουδὴν] Mr. Bloomfield suspects that the καὶ should be cancelled, because the ἄκων and κατὰ σπουδὴν seem to him to be placed in opposition to one another: "Embarked, though unwillingly, with all speed." But the text of Thucydides must not be tampered with so lightly; the meaning is, "unwillingly and in haste;" i. e. the case was so urgent as not only to

ὁ πεζὸς ἅμα τῶν Μεσσηνίων παρεβόηθει. ἰδόντες δὲ οἱ 4  
 Πελοποννήσιοι κατὰ μίαν ἐπὶ κέρως παραπλέοντας καὶ ἤδη  
 ὄντας ἐντὸς τοῦ κόλπου τε καὶ πρὸς τῇ γῇ, ὅπερ ἐβούλοντο  
 μάλιστα, ἀπὸ σημείου ἐνὸς ἄφνω ἐπιστρέψαντες τὰς ναῦς  
 5 μετωπηδὸν ἔπλεον, ὡς εἶχε τάχους ἕκαστος, ἐπὶ τοὺς Ἀθη-  
 ναίους, καὶ ἡλπιζον πάσας τὰς ναῦς ἀπολήψεσθαι. τῶν δὲ 5  
 ἑνδεκα μὲν [τινες] αἵπερ ἡγούντο ὑπεκφεύγουσι τὸ κέρας  
 τῶν Πελοποννησίων καὶ τὴν ἐπιστροφὴν ἐς τὴν εὐρυχωρίαν·  
 τὰς δὲ ἄλλας ἐπικαταλαβόντες ἐξέωσάν τε πρὸς τὴν γῆν  
 10 ὑποφευγούσας καὶ διέφθειραν, ἄνδρας τε τῶν Ἀθηναίων  
 ἀπέκτειναν ὅσοι μὴ ἐξένευσαν αὐτῶν. καὶ τῶν νεῶν τινὰς 6  
 ἀναδούμενοι εἰλκον κενὰς, μίαν δὲ αὐτοῖς ἀνδράσιν εἶλον· τὰς  
 δὲ τινὰς οἱ Μεσσήνιοι παραβοηθήσαντες καὶ ἐπεσβαίνοντες  
 ξὺν τοῖς ὅπλοις ἐς τὴν θάλασσαν καὶ ἐπιβάντες, ἀπὸ  
 15 τῶν καταστρωμάτων μαχόμενοι ἀφείλοντο ἐλκομένας ἤδη.  
 XCI. ταύτῃ μὲν οὖν οἱ Πελοποννήσιοι ἐκράτουν τε καὶ  
 ἔφθειραν τὰς Ἀττικὰς ναῦς· αἱ δὲ εἴκοσι νῆες αὐτῶν αἱ ἀπὸ

1. ὁ] om. P. 2. παραπλέοντας] om. g. 4. ἐπιστρέψαντες C.I. 7. μὲν  
 A.B.E.F.G.H.N.P.V.c.g.h. Goell. Bekk. C. et ceteri μὲν τινες. τινες uncis in-  
 clusit Poppo. 12. εἶλον C.G.e. εἶλον A.B.C.F. (Bekk. in ed. 1832.) L.P.  
 εἶχον ἤδη G. E. et vulgo εἶλον ἤδη. 13. παραβοηθήσαντες g. 14. ἐς τὴν]  
 ἐπὶ c. 16. οὖν] om. c. 17. ἔφθειρον A.E.F.H.K. Haack. διέφθειρον L.O.  
 P.V.c.e.f.g. διέφθειραν C.G.

force him to do what he did not like, but to do it without an instant's delay. The movements and objects of the two parties are so clearly described by Mitford, chap. XV. sect. 2, that no further explanation is necessary; and the reader may safely be referred to a book so universally accessible.

2. ἐπὶ κέρως] This term generally, I think, denotes a long thin *column* of men or ships; sometimes, however, a long thin *line*. The notion of extension and thinness is equally preserved in a single rank and in a single file; but usage has generally applied the term ἐπὶ κέρως to the latter, because movement in column is more natural and more common than movement in line. As denoting a *column* of ships moving in single file, it occurs VI. 32, 3. 50. 4.

VIII. 104. 1. Herodot. VI. 12, 1. (see Schweighæuser's note;) Xenophon. Hellenic. VI. 2, 30. I. 7, 31. and possibly Appian, Mithridat. c. 24. although it may there express a *line* of ships one deep. In Athenæus, XIII. 24. ed. Schweigh. it expresses a row of persons standing side by side, i. e. in line, and not in column.

8. ἐς τὴν εὐρυχωρίαν] Mr. Bloomfield rightly observes that this does not mean the open sea, but simply the mid channel of the Corinthian gulf, where there was sea room to fight and manœuvre, as opposed to the narrow space between the shore and the enemy, in which the other nine ships of the Athenians were compelled to fight at a disadvantage.

GULF OF CORINTH. A. C. 429. Olymp. 87. 4.

τοῦ δεξιῦ κέρως ἐδίωκον τὰς ἑνδεκα ναῦς τῶν Ἀθηναίων  
 2 αἵπερ ὑπεξέφυγον τὴν ἐπιστροφὴν ἐς τὴν εὐρυχωρίαν. καὶ  
 φθάνουσιν αὐτοὺς πλὴν μιᾶς νεὼς προκαταφυγοῦσαι ἐς τὴν  
 Ναύπακτον, καὶ ἴσχουσai ἀντίπρωροι κατὰ τὸ Ἀπολλώνιον  
 παρεσκευάζοντο ἀμυνόμενοι, ἣν ἐς τὴν γῆν ἐπὶ σφᾶς πλέω-  
 3 σιν, οἱ δὲ παραγενόμενοι ὕστερον ἐπαιώνιζόν τε ἅμα πλέ-  
 οντες ὡς νενικηκότες, καὶ τὴν μίαν ναῦν τῶν Ἀθηναίων τὴν  
 ὑπόλοιπον ἐδίωκε Λευκαδία ναῦς μία πολὺ πρὸ τῶν ἄλλων.  
 4 ἔτυχε δὲ ὀλκὰς ὁρμούσα μετέωρος, περὶ ἣν ἡ Ἀττικὴ ναῦς  
 φθάσασα καὶ περιπλεύσασα τῇ Λευκαδίᾳ διωκούσῃ ἐμβάλλει 10  
 5 μέση καὶ καταδύει. τοῖς μὲν οὖν Πελοποννησίοις γενομένου  
 τούτου ἀπροσδοκῆτου τε καὶ παρὰ λόγον φόβος ἐμπίπτει·  
 καὶ ἅμα ἀτάκτως διώκοντες διὰ τὸ κρατεῖν αἱ μὲν τινες τῶν

2. ὑποστροφὴν A.B.E.F.H.K.N.V.c.g.h. 3. αὐτὰς K.g. νηὸς I. κατα-  
 προφυγοῦσαι e. ἐς] πρὸς C.e. 4. σχοῦσαι H.Q. et corr. F. τὸ] C.G.  
 om. A.B.E.F.H.V. Bekker in ed. 1832. ἀπολλώνιον E. ἀπολώνιον F.  
 5. κατεσκευάζοντο g. ἀμυνόμενοι A.F.V. ἀμυνάμενοι L. πλέωσιν A.B.C.E.  
 F.G.H.I.K.L.N.O.P.V.c.d.e.h. Haack. Poppo. Goell. Bekk. vulgo ἐπιπλέωσιν.  
 6. παραγενόμενοι A.B.C.I.V.g.h.i. et libri pæne omnes. Poppo. Goell. Bekk.  
 παραγιγνόμενοι O. Wassius. Haack. ἐπαιώνιζόν G.I.L.O.c.e. et corr. F.  
 7. τὴν ὑπόλοιπον om. G. 8. μία ναῦς c. 10. φθάσασα τῇ A.B.h.i. Bekk.  
 Goell. φθάσασα καὶ περιπλεύσασα τῇ C.E.F.G. φθάσασα καὶ διαπλεύσασα τῇ f.  
 λευκαδία διωκούσῃ A.B.C.E.F.G.H.K.L.O.P.V.c.e.f.g.h.i. Haack. Poppo. Goeller.  
 Bekk. vulgo διωκούσῃ λευκαδία. 11. μέσον N.V. οὖν] om. g. 12. τού-  
 του] om. L.O. ἀπροσδοκῆτου B.C.E.G.I.L.e.g.h. Poppo. Goell. Bekk. A.F.  
 et vulgo τοῦ ἀπροσδοκῆτου. τε] om. A. παρὰ λόγον B.E.F.G.H.I.L.N.O.  
 P.g.h. Poppo. Goell. Bekk. A. γρ. G. et ceteri παραλόγου. Sed C. quid habeat,  
 non liquet.

9. ὀλκὰς] Agnoscit Suidas h. v. WASS.

10. [καὶ περιπλεύσασα]] These words have been omitted by Bekker and Göl-  
 ler, as an apparent pleonasm. On the  
 same principle they might have omitted  
 either the words κατὰ μίαν, or ἐπὶ κέρως,  
 in the preceding chapter, the latter  
 expression only stating a little more  
 definitely what was contained in the  
 former. Besides, the words καὶ περι-  
 πλεύσασα are by no means superfluous,  
 for the περίπλους was a particular ma-  
 nœuvre (see note on c. 89, 12. ἀναστρο-  
 φαί) which was here performed by the  
 Athenian ship; so that they may be  
 translated, "and having performed the  
 "manœuvre of the periplus."

13. καὶ ἅμα ἀτάκτως διώκοντες—αἱ μὲν  
 ἐπέστησαν—δρῶντες—αἱ δὲ ὤκειλαν.]  
 The construction by which the whole  
 subject is first put in the nominative  
 case, and is afterwards divided, and its  
 several parts also follow in the same  
 case with their respective verbs, is suf-  
 ficiently common in English as well as  
 in Greek. Compare I. 124, 1. and the  
 note. What is more remarkable is the  
 insertion of the participles δρῶντες and  
 βουλόμενοι, although the substantive  
 immediately preceding is in the femi-  
 nine gender. But as the actions  
 ascribed to ships are in reality the ac-  
 tions of the men who manage them, so  
 the gender of the participle is suited to  
 the meaning of its substantive rather

νεῶν καθίσειαι τὰς κώπας ἐπέστησαν τοῦ πλοῦ, ἀξύνφορον  
 δρῶντες πρὸς τὴν ἐξ ὀλίγου ἀντεξόρμησιν, βουλόμενοι τὰς  
 πλείους περιμεῖναι, αἱ δὲ καὶ ἐς βράχεια ἀπειρία χωρίων  
 ὤκειλαν. XCII. τοὺς δ' Ἀθηναίους ἰδόντας ταῦτα γιγνώ-  
 5 μενα θάρσος τε ἔλαβε, καὶ ἀπὸ ἐνὸς κελεύσματος ἐμβοή-  
 σαντες ἐπ' αὐτοὺς ὤρμησαν. οἱ δὲ διὰ τὰ ὑπάρχοντα ἁμαρ-  
 2 τήματα καὶ τὴν παρούσαν ἀταξίαν ὀλίγον μὲν χρόνον  
 ὑπέμειναν, ἔπειτα δὲ ἐτράποντο ἐς τὸν Πάνορμον, ὅθεν περ  
 ἀνηγάγοντο. ἐπιδιώκοντες δὲ οἱ Ἀθηναῖοι τὰς τε ἐγγυὺς 3  
 10 οὔσας μάλιστα ναῦς ἔλαβον ἐξ καὶ τὰς ἑαυτῶν ἀφείλοντο,  
 ἃς ἐκείνοι πρὸς τῇ γῇ διαφθείραντες τὸ πρῶτον ἀνεδήσαντο·  
 ἄνδρας τε τοὺς μὲν ἀπέκτειναν, τινὰς δὲ καὶ ἐξώγρησαν. ἐπὶ 4  
 δὲ τῆς Λευκαδίας νεῶς, ἥ περὶ τὴν ὀλκάδα κατέδυν, Τιμο-  
 κράτης ὁ Λακεδαιμόνιος πλέων, ὥς ἡ ναῦς διεφθείρετο,  
 15 ἔσφαξεν ἑαυτὸν, καὶ ἐξέπεσεν ἐς τὸν Ναυπακτίων λιμένα.  
 ἀναχωρήσαντες δὲ οἱ Ἀθηναῖοι τροπαῖον ἔστησαν, ὅθεν 5  
 ἀναγόμενοι ἐκράτησαν· καὶ τοὺς νεκροὺς καὶ τὰ ναυάγια ὅσα  
 πρὸς τῇ ἑαυτῶν ἦν ἀνείλοντο, καὶ τοῖς ἐναντίοις τὰ ἐκείνων  
 ὑπόσπονδα ἀπέδωκαν. ἔστησαν δὲ καὶ οἱ Πελοποννήσιοι 6  
 20 τροπαῖον ὡς νενικηκότες, τῆς τροπῆς, ἃς πρὸς τῇ γῇ ναῦς  
 διέφθειραν· καὶ ἤνπερ ἔλαβον ναῦν, ἀνέθεσαν ἐπὶ τὸ Ῥίον τὸ

1. ἔστησαν G.I.L.N.O.P.V.ε. ἀπέστησαν Q. cum Prisciano 17. pag. 1100.

2. ἀντεφόρμησιν C.ε. ἀντεξεφόρμησιν L.O.P.Q. ἀντεφόρμησιν G. τοὺς V.  
 3. καί] om. K. βράχεια E.F.H.L.O.V. Porpo. Bekk. βράχεια K. βράχεια  
 A.B.g. Conf. Lobeck. ad Phrynich. p. 537. C. vulgo, Haack. Goell. βραχεία.  
 ἀπειρία χωρίων A.C.E.F.G.H.P.V.d.e.g. Porpo. Goell. Bekk. ἀπειρία χωρίων B.h.i.  
 ἀπορία χωρίων L.O. vulgo χωρίων ἀπορία. 5. κελεύσματος A.B.E.F.G. κελεύ-  
 ματος C.I. Bekker ed. 1832. 6. ἐπ'] ἐς G.I.L.O.P. ὡς ε. 8. τὸ G.I.L.O.  
 περ] om. L. 9. ἀνέγοντο C.G.I.O.P.Q.b.e. 12. καί] om. K.d.i. 13. περὶ]  
 πρὶν A.E.g. πρὶν περὶ K. 15. αὐτὸν B.E.F.H.K.N.c.g.h.i. Porpo. ναυ-  
 πάκτιον C.G.I.L.O.f. 17. ἀναγαγόμενοι C.O. 19. καί] om. f. οἱ] om. C.  
 20. διέφθειραν ναῦς C.G.L.O.P.

than to its grammatical form; add to which, that the masculine forms, δρῶν-  
 τες, βουλόμενοι, are but a return to the  
 gender used in the beginning of the  
 sentence, ἀτάκτως διώκοντες.

1. καθίσειαι τὰς κώπας] Vide Gronov.  
 Observ. 4. 26. DUKER.

21. ἀνέθεσαν] Huc spectare videtur  
 Aristophan. Equit. 559. WASS.

BARONIC GULF. COAST OF ATTICA. A. C. 429. Olymp. 67. 4.

7 The Peloponnesian *Ἀχαιῶν παρὰ τὸ τροπαῖον. μετὰ δὲ ταῦτα,*  
 fleet retire to Corinth. *φοβούμενοι τὴν ἀπὸ τῶν Ἀθηναίων βοήθειαν*  
*ὑπὸ νύκτα ἐσέπλευσαν ἐς κόλπον τὸν Κρισαῖον καὶ Κόρινθον*  
 8 πάντες πλὴν Λευκαδίων. καὶ οἱ ἐκ τῆς Κρήτης Ἀθηναῖοι  
*ταῖς εἴκοσι ναυσὶν, αἷς ἔδει πρὸ τῆς ναυμαχίας τῷ Φορμίωνι 5*  
*παραγενέσθαι, οὐ πολλῶ ὕστερον τῆς ἀναχωρήσεως τῶν*  
 9 νεῶν ἀφικνουῦνται ἐς τὴν Ναύπακτον. καὶ τὸ θέρος ἐτε-  
 λεύτα.

XCIII. Πρὶν δὲ διαλυῖσαι τὸ ἐς Κόρινθον τε καὶ τὸν  
 Κρισαῖον κόλπον ἀναχωρήσαν ναυτικόν, ὁ Κνήμιος καὶ ὁ 10

The commanders con- Βρασιδᾶς καὶ οἱ ἄλλοι ἄρχοντες τῶν Πελο-  
 concert a sudden attack ποννησιῶν ἀρχομένου τοῦ χειμῶνος ἐβούλοντο  
 on Piræus: they march their seamen over land to Megara, embark them on board the Megarian ships, which they found laid up at Nisæ; and their courage then failing them, instead of attacking Piræus, they merely plunder the island of Salamis. *Βρασιδᾶς καὶ οἱ ἄλλοι ἄρχοντες τῶν Πελο-  
 ποννησιῶν ἀρχομένου τοῦ χειμῶνος ἐβούλοντο  
 διδασκάντων Μεγαρέων ἀποπειρᾶσαι τοῦ Πει-  
 ραιῶς τοῦ λιμένος τῶν Ἀθηναίων· ἦν δὲ ἀφύ-  
 λακτος καὶ ἄκληστος εἰκότως διὰ τὸ ἐπικρατεῖν 15  
 πολὺ τῷ ναυτικῷ. ἐδόκει δὲ λαβόντα τῶν ναυ-  
 τῶν ἕκαστον τὴν κώπην καὶ τὸ ὑπηρέσιον καὶ  
 τὸν τροπωτήρα πεζῇ ἰέναι ἐκ Κορίνθου ἐπὶ τὴν  
 πρὸς Ἀθήνας θάλασσαν, καὶ ἀφικομένους κατὰ  
 τάχος ἐς Μέγαρα, καθελκύσαντας ἐκ Νισαίας τοῦ νεωρίου 20*

2. "Ἀθηνῶν præstiterit." Bekk. ed. 1832. 3. ἐς κόλπον A.B.E.K.N.V.c.d. g.h.i. Poppo. Bekk. eis κόλπον F.H. C.G. et vulgo ἐς τὰν κόλπον. κρισαῖον L.O.P.g. κρησαῖον e. κορίνθιον C.b.e. κορίνθιοι G.L.O.P.Q. 4. πάντες C.G.I.L.O.P.Q.e. 5. ἀς f. πρὸς P. eis d. 11. οἱ] om. G.O.e. 13. διδασκάντων μεγαρέων B.C.E.F.H.K.N.V.c.g.h.i. Poppo. Goell. Bekk. A.G. et ceteri διδ. τῶν μεγαρέων. ὑποπειρᾶσαι E. 14. δὲ καὶ ἀφύλακτος καὶ e. 15. ἀκληστος A.B.E. ἀκληστος K.h.i. C.F.G. et ceteri ἀκληστος. 16. τῷ ναυτικῷ πολὺ. V. τὸ ναυτικόν e. ναυτῶν] αὐτῶν I. 17. ἕκαστος vel ἕκαστοι pr. F. 18. ἰέναι F. 19. ἀθηναῖους C.G.L.O.P.e. ἐς μέγαρα κατὰ τάχος e. 20. μέγαρά τε καθελκ. g.h. νισσαίας G.L.O.P. passim.

16. ἐδόκει δὲ—τροπωτήρα] This passage deserves notice, as proving that in the ancient Greek triremes there was only one man to an oar; whereas some writers, from an exaggerated notion of the size of the ancient ships, have imagined that each oar was worked by several men. The construction too, ἕκα-

στον λαβόντα τὴν κώπην, "each man "taking his oar," confirms the common reading, II. 22, 5. ἀπὸ τῆς στάσεως ἑκάτερος. See the note on that passage. For what regards the ὑπηρέσιον and the τροπωτήρ, the reader is referred to the late Dr. Bishop's valuable paper in the Appendix.

αὐτῶν τεσσαράκοντα ναῦς αἱ ἔτυχον αὐτόθι οὔσαι, πλεῦσαι  
 εὐθύς ἐπὶ τὸν Πειραιᾶ· οὔτε γὰρ ναυτικὸν ἦν προφυλάσσειν  
 ἐν αὐτῷ οὐδὲν οὔτε προσδοκία οὐδεμία μὴ ἂν ποτε οἱ πολέ-  
 μοι ἐξαπιναιῶς οὕτως ἐπιπλεύσειαν, ἐπεὶ οὗτ' ἀπὸ τοῦ προ-  
 5 φανοῦς τολμῆσαι ἂν καθ' ἡσυχίαν, οὔτε εἰ διενοοῦντο, μὴ  
 οὐκ ἂν προαισθῆσθαι. ὥς δὲ ἔδοξεν αὐτοῖς, καὶ ἐχώρουν<sup>3</sup>  
 εὐθύς· καὶ ἀφικόμενοι νυκτὸς καὶ καθελεύσαντες ἐκ τῆς  
 Νισαίας τὰς ναῦς ἔπλεον ἐπὶ μὲν τὸν Πειραιᾶ οὐκέτι, ὥσπερ  
 διενοοῦντο, καταδείσαντες τὸν κίνδυνον (καὶ τις καὶ ἄνεμος  
 10 λέγεται αὐτοὺς κωλύσαι,) ἐπὶ δὲ τῆς Σαλαμῖνος τὸ ἀκρω-  
 τήριον τὸ πρὸς Μέγαρον ὁρῶν καὶ φρουρίον ἐπ' αὐτοῦ ἦν  
 καὶ νεῶν τριῶν φυλακὴ τοῦ μὴ ἐσπλεῖν Μεγαρεῦσι μηδ'  
 ἐκπλεῖν μηδέν. τῷ τε φρουρίῳ προσέβαλον καὶ τὰς τριήρεις<sup>4</sup>  
 ἀφείλκυσαν κενὰς, τὴν τε ἄλλην Σαλαμῖνα ἀπροσδοκῆτοίς  
 15 ἐπιπεσόντες ἐπόρθουν. XCIV. ἐς δὲ τὰς Ἀθήνας φρυκτοί

Athens is at first  
 thrown into great  
 alarm: then a fleet is  
 hastily sent out in  
 search of the enemy,  
 τε ἤρουντο πολέμοι καὶ ἔκπληξις ἐγένετο οὐδε-  
 μιᾶς τῶν κατὰ τὸν πόλεμον ἐλάσσω. οἱ μὲν<sup>2</sup>  
 γὰρ ἐν τῷ ἄστει ἐς τὸν Πειραιᾶ ᾤοντο τοὺς

1. εὐθύς πλεῦσαι g.h.

οὐδ'—οὐδέ. τοῦ] om. b.

σθεσθαι A.B.E.F. Bekk. ed. 1832.

ἐπὶ L.O.P.

12. ἐπιπλεῖν C.e.

ἀπροσδοκῆτως e.

πολεμίου G.

4. οὗτ'—οὔτε. BEKK. quod recepit Poppo. Codd.

5. εἰ] om. c.

προΐσθαι pr. E.

13. προσέβαλλον C.K.

17. τὸν] om. G.L.O.P.

18. ἐσπελευκέναι τοὺς

6. προαίσθαι C.G.

προήσθαι corr.

10. λέγεται αὐτοὺς A.B.E.F.H.Q.V.g.h.

11. αὐτῷ L.O.Q.

14. ἀφείλκυσαν g.

18. ἐσπελευκέναι τοὺς

4. ἐπεὶ οὗτ' ἀπὸ τοῦ προφανοῦς κ. τ. λ.]

"Nobody had thought of the enemy's

"attempting to surprise Piræus: for

"as to the other conceivable case, that

"of a deliberate and open attack upon

"it, no one had supposed that they

"would either venture such a thing,

"or if they should venture it, that it

"could fail to be discovered in time."

Thus Bekker's correction οὔτε—οὔτε,

instead of the old reading οὐδέ—οὐδέ,

appears to be necessary.

6. προαίσθαι] Bekker reads προ-

αίσθαι, as from προαίσθαι, a form

which Buttman acknowledges as legi-

timate. Gr. Gr. §. 114. in αἰσθάνομαι.

But surely the aorist tense and not the

present is here required, as in III. 83, 3.

where Bekker himself reads καταφρο-

νοῦντες κἂν προαίσθαι.

9. καὶ ἄνεμος] Kai post τίς sæpe abun-

dare ex hoc et pluribus Thucydidis ali-

orumque locis docet Stephanus ad

Script. de Dialect. p. 34. De φρυκτοῖς,

de quibus in princ. cap. seq. Lips. V.

de Milit. Rom. 9. German. et Cerd.

ad Virgil. II. Æneid. 256. DUKEN.

12. τοῦ μὴ ἐσπλεῖν Μεγαρεῦσι κ. τ. λ.]

Compare III. 51, 1, 2. IV. 67.



who retreat with all speed to Megara, from whence they came.

πολεμίους ἐσπεπλευκέναι ἤδη, οἱ δ' ἐν τῷ Πειραιεὶ τὴν τε Σαλαμίνα ἡρῆσθαι ἐνόμιζον καὶ παρὰ σφᾶς ὅσον οὐκ ἐσπλεῖν αὐτοὺς· ὅπερ ἂν, εἰ ἐβουλήθησαν μὴ κατοκνήσαι, ῥαδίως ἂν ἐγένετο καὶ οὐκ ἂν 3 ἄνεμος ἐκώλυσε. βοηθήσαντες δὲ ἅμ' ἡμέρα πανδημεὶ οἱ 5 Ἀθηναῖοι ἐς τὸν Πειραιᾶ ναὺς τε καθεῖλκον, καὶ ἐσβάντες κατὰ σπουδὴν καὶ πολλῷ θορύβῳ ταῖς μὲν ναυσὶν ἐπὶ τὴν Σαλαμίνα ἔπλεον, τῷ πεζῷ δὲ φυλακὰς τοῦ Πειραιῶς 4 καθίσταντο. οἱ δὲ Πελοποννήσιοι ὥς ᾔσθοντο τὴν βοήθειαν, καταδραμόντες τῆς Σαλαμῖνος τὰ πολλὰ καὶ ἀνθρώπους καὶ 10 λείαν λαβόντες καὶ τὰς τρεῖς ναὺς ἐκ τοῦ Βουδόρου τοῦ φρουρίου κατὰ τάχος ἐπὶ τῆς Νισαίας ἔπλεον· ἔστι γὰρ †ὅ τι† καὶ αἱ νῆες αὐτοὺς διὰ χρόνου καθελκυσθεῖσαι καὶ 5 οὐδὲν στέγουσαι ἐφόβουν. ἀφικόμενοι δὲ ἐς τὰ Μέγαρα 6 πάλιν ἐπὶ τῆς Κορίνθου ἀπεχώρησαν πεζοί. οἱ δ' Ἀθηναῖοι 15 οὐκέτι καταλαβόντες πρὸς τῇ Σαλαμῖνι ἀπέπλευσαν καὶ αὐτοί· καὶ μετὰ τοῦτο φυλακὴν ἅμα τοῦ Πειραιῶς μᾶλλον τὸ λοιπὸν ἐποιοῦντο λιμένων τε κλήσει καὶ τῇ ἄλλῃ ἐπιμελείᾳ.

XCV. Ὑπὸ δὲ τοὺς αὐτοὺς χρόνους, τοῦ χειμῶνος τούτου 20 ἀρχομένου, Σιτάλκης ὁ Τήρεω Ὀδρύσης Θρακῶν βασιλεὺς

2. τὴν τε σαλαμίνα ἡρῆσθαι ἐνόμιζον A.B.E.F.V. Poppo. Goell. Bekk. τὴν τε τῶν σαλαμινίων πόλιν ἐαλωκέναι καὶ παρὰ C.G.I.L.O.P.b.e. Vulgo τῶν σαλ. π. ἡρῆσθαι. 3. ὅπερ εἰ ἂν μὴ ἐβουλήθησαν K. 4. alterum ἂν om. C.G.L.O.P.e. 9. καθίσταντο L. ᾗσθάνοντο C.e. 11. βουδόρου C.I. βουδοῦρου V. 12. ἀπέπλεον C.G.K.L.O.P.d.e.i. ἐπέπλεον Q. 13. ὅ τι Abreschius. Sic etiam Poppo Goell. et Bekk. vulgo ὅτε. αἰ] om. K. 14. τὰ] om. C.G.L.O.P.e. 15. ἀπὸ C.G.I.c.e. πεζῇ C.G.I.L.O.P.e. Bekk. ed. 1832. πεζοί A.B.E.F. 17. ἅμα A.B.E.F.H.K.N.V.c.f.g.h.i. Haack. Poppo. Goeller. Bekk. C.G. et ceteri ᾗδη. 18. κλήσει A.B.C. κλήσει F.H.K.N.h. Poppo. Goeller. Bekk. vulgo κλείσει. κλίσει V. ἐπιμελείᾳ] ἀσφαλείᾳ V.f. 21. τήρεως E.K. τύρεω d.i. θράκης d.i.

15. πεζοί.] πεζῇ, which Bekker has preferred, is more common; but we have in VII. 75, 7. πεζοὺς τε ἀπὲρ ναυαγίων πορευομένους, which justifies, I think, the common reading.

18. λιμένων κλήσει.] See the note on VIII. 90, 4.

21. Σιτάλκης ὁ Τήρεω.] Compare Herodot. IV. 80. and for the whole expedition of Sitalkes, Diodorus, XII. p. 104. ed. Rhodom. whose account is, however, merely an abridgment of the text of Thucydides.



THRACE. A. C. 429. Olymp. 87. 4.

NORTH OF  
GREECE.Thracian expedition  
against Macedonia  
partly undertaken as  
a diversion in favour  
of Athens.5 SITALKES king of  
the Odrysian Thra-  
cians.

ἐστράτευσεν ἐπὶ Περδίκκαν τὸν Ἀλεξάνδρου  
Μακεδονίας βασιλέα καὶ ἐπὶ Χαλκιδέας τοὺς  
ἐπὶ Θράκης, δύο ὑποσχέσεις τὴν μὲν βουλό-  
μενος ἀναπράξαι τὴν δὲ αὐτὸς ἀποδοῦναι. ὃ τε <sup>2</sup>  
γὰρ Περδίκκας αὐτῷ ὑποσχόμενος, εἰ Ἀθη-  
ναίοις τε διαλλάξειεν ἑαυτὸν κατ' ἀρχὰς τῷ  
πολέμῳ πιεζόμενον καὶ Φίλιππον τὸν ἀδελφὸν αὐτοῦ πολέ-  
μιον ὄντα μὴ καταγάγοι ἐπὶ βασιλείᾳ, ἃ ὑπεδέξατο οὐκ  
ἐπετέλει· τοῖς τε Ἀθηναίοις αὐτὸς ὡμολογῇκει, ὅτε τὴν  
<sup>10</sup> ξυμμαχίαν ἐποιεῖτο, τὸν ἐπὶ Θράκης Χαλκιδικὸν πόλεμον  
καταλύσειν. ἀμφοτέρων οὖν ἔνεκα τὴν ἔφοδον ἐποιεῖτο, καὶ <sup>3</sup>  
τόν τε Φιλίππου υἱὸν Ἀμύνταν ὥς ἐπὶ βασιλείᾳ τῶν Μακε-  
δόνων ἦγε καὶ τῶν Ἀθηναίων πρέσβεις, οἱ ἔτυχον παρόντες  
τούτων ἔνεκα, καὶ ἡγεμόνα Ἄγωνα· ἔδει γὰρ καὶ τοὺς  
<sup>15</sup> Ἀθηναίους ναυσί τε καὶ στρατιᾷ ὥς πλείστη ἐπὶ τοὺς  
Χαλκιδέας παραγενέσθαι. XCVI. ἀνίστησιν οὖν ἐκ τῶν  
Ἐνυπείων ὀρμώμενος πρῶτον μὲν τοὺς ἐντὸς  
τοῦ Αἴμου τε ὄρους καὶ τῆς Ῥοδόπης Θράκας,  
ὅσων ἦρχε μέχρι θαλάσσης ἐς τὸν Εὐξεινὸν τε  
<sup>20</sup> πόντον καὶ τὸν Ἑλλήσποντον, ἔπειτα τοὺς ὑπερβάντι Αἶμον  
Γέτας, καὶ ὅσα ἄλλα μέρη ἐντὸς τοῦ Ἰστρου ποταμοῦ πρὸς  
θάλασσαν μᾶλλον τὴν τοῦ Εὐξείνου πόντου κατῴκητο· εἰσὶ

3. θράκης δύο A.B.F.G.H.K.N.V.c. Poppo. Goeller. Bekk. θράκης διὰ δύο C.E. et vulgo. τῆς θράκης V. 4. ἐπιδοῦναι g. ἀποδοῦναι τοῖς ἀθηναίοις E. 7. πιεζόμενος d. 9. ὁμολογῇκει V. 13. πρέσβεις] om. F.H.N. et corr. F. 14. ἀγῶνα B. 17. ὀδρυσσῶν f. 18. αἴμου A.B.C.G.K.L.N.g. Haack. Poppo. Goeller. Bekk. et ita passim. E.F. et vulgo αἴμου. τε] om. d. 19. θαλάσσης ἐς A.B.C.E. F.G.H.K.N.V.c.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. vulgo θαλάσσης τῆς ἐς. 20. ὑπερβάντας Q.h.e. αἰμογιγέτας V. 21. τοῦ] om. K.

20. τοὺς ὑπερβάντι Αἶμον Γέτας] The modern Bulgaria, or the country between the Balkan and the Danube. Herodotus' account of the Getæ and their god Zalmoxis is well known. IV. 93—96. The Getæ were about sixty years afterwards conquered and mostly

driven out of their old country across the Danube by the Triballians, who had themselves fled from their own former country in Servia and Lower Hungary to escape the dominion of the invading Gauls. See Niebuhr, Kleine Schriften. p. 374, &c.

δ' οἱ Γέται καὶ οἱ ταύτη ὁμοροί τε τοῖς Σκύθαις καὶ ὁμό-  
 σκευοι, πάντες ἵπποτοξόται. παρεκάλει δὲ καὶ τῶν ὀρεινῶν  
 Θρακῶν πολλοὺς τῶν αὐτονόμων καὶ μαχαιοφόρων, οἱ Δίοι  
 καλοῦνται, τὴν Ῥοδόπην οἱ πλείστοι οἰκοῦντες· καὶ τοὺς μὲν  
 3 μισθῶ ἔπειθεν, οἱ δ' ἐθέλονταὶ ξυνηκολούθουν. ἀνίστη δὲ 5  
 καὶ Ἀγριαῖνας καὶ Λαιαίους καὶ ἄλλα ὅσα ἔθνη Παιονικὰ ὦν  
 ἦρχε· καὶ ἔσχατοι τῆς ἀρχῆς οὗτοι ἦσαν, μέχρι τῆς γὰρ  
 Γρααίων καὶ Λαίαίων Παιόνων καὶ τοῦ Στρυμόνος ποταμοῦ,

1. καὶ ὁμόσκευοι τοῖς σκύθαις V. 3. τῶν] om. K. Δίοι H.K.V. 6. καὶ ante  
 Ἀγ. om. V. ἀκίανας K. λαιαίους A.B.C.E.F.G.H.K.L.N.O.P. alii λαιαίους.  
 ὅσα ἄλλα L.O. παιονικὰ g. πολεμικὰ d. 7. ἀρχῆς] γῆς g. μέχρι γὰρ  
 γρααίων καὶ λαιαίων παιόνων K.e. et, qui γὰρ om., B.E.G. μέχρι γὰρ λαιαίων παι-  
 ὶων C.c.d.f.i. et γρ. A.F. μέχρι λαιαίων παιδίων I. μέχρι γρααίων καὶ λαιαίων  
 παιδίων P. μέχρι γρααίων παιδίων. Bekk. Poppo. Goell. vulgo μέχρι γρααίων καὶ  
 λαιαίων παιδίων et sic, nisi quod παιδίων om., F. 8. καὶ παιδίων καὶ Q. στρυμ-  
 μόνος G.

3. μαχαιοφόρων] Idem de Sarmatis  
 et Getis, vicinis Tomitanæ regioni, scri-  
 bit Ovid. V. Tr. 7. 19. *Dextera non  
 segnis fixo dare vulnera cultro, Quem  
 vinctum lateri barbarus omnis habet.*  
 DUKER.

4. τὴν Ῥοδόπην οἱ πλείστοι οἰκοῦντες]  
 The main skeleton of the country be-  
 tween the Danube and the Ægean  
 consists of four lines of mountains  
 meeting one another in the centre, and  
 forming nearly a St. George's cross.  
 Of these four the northern line comes  
 down upon the Danube between Bel-  
 grade and Widdin, and forms the mag-  
 nificent scenery of the Iron Gate. This  
 line divides Bulgaria from Servia. The  
 southern line, which is Rhodope, runs  
 down to the Ægean, and in ancient  
 geography divided Thrace from Mace-  
 donia. The western line, called an-  
 ciently Scardus and Orbelus, reaches  
 to the eastern coast of the Adriatic  
 near Ragusa; while the eastern line,  
 the Hæmus of the Greeks and Romans,  
 and the modern Balkan, dividing Rou-  
 melia from Bulgaria, extends as far as  
 the western shore of the Euxine.

7. μέχρι τῆς γὰρ Γρααίων καὶ Λαίαίων  
 Παιόνων] This is one of the few pas-  
 sages in Thucydides, in which, I think,  
 there is room for a correction of the  
 text on conjecture; and it may be ob-

served, that the authority of MSS. is  
 nowhere entitled to so little deference  
 as in those places which relate to the  
 geography of countries imperfectly  
 known, and to names with which the  
 transcribers of the lower empire had  
 no acquaintance. In the present in-  
 stance I have restored the conjunction  
 γὰρ after μέχρι on the authority of the  
 MSS. C.G.K.c.d.e.f.i. and marg. A.  
 I have retained the words καὶ Λαίαίων,  
 which the later editors have rejected,  
 and I have enclosed the word οὐδ' in  
 brackets, because I believe it was in-  
 serted to complete the sentence, after  
 the true construction had been lost by  
 the omission of the conjunction γὰρ in  
 the earlier part of it. The interpreta-  
 tion then of the whole passage would  
 be as follows: "He called out also the  
 "Agrianians and Lææans, and all the  
 "other Pæonian tribes within his do-  
 "minion. And these were the last  
 "people to which it extended; for at  
 "the Graæans and Lææans, both Pæ-  
 "onian tribes, and at the river Stry-  
 "mon, which flows through their coun-  
 "try, the empire of Sitalkes terminated  
 "towards Pæonia, the Pæonians from  
 "this point being independent." Ὅρι-  
 ζεσθαι μέχρι Γρααίων, "To reach as far  
 "as the Graæans and there stop," is  
 an expression resembling that in I. 71, 5.

THRACE. A. C. 429. Olymp. 87. 4.

ὃς ἐκ τοῦ Σκομίου ὄρους διὰ Γρααίων καὶ Λαιαίων ρεῖ, [οὔ]  
 ὠρίζετο ἢ ἀρχὴ τὰ πρὸς Παίονας αὐτονόμους ἤδη. τὰ δὲ 4  
 πρὸς Τριβαλλοὺς, καὶ τούτους αὐτονόμους, Τρῆρες ὠρίζον  
 καὶ Τιλαταῖοι· οἰκοῦσι δ' οὗτοι πρὸς βορέαν τοῦ Σκόμβρου  
 5 ὄρους καὶ παρήκουσι πρὸς ἡλίου δύσιν μέχρι τοῦ Ὀσκίου  
 ποταμοῦ. ρεῖ δ' οὗτος ἐκ τοῦ ὄρους ὅθενπερ καὶ ὁ Νέστος 5  
 καὶ ὁ Ἑβρος· ἔστι δὲ ἔρημον τὸ ὄρος καὶ μέγα, ἐχόμενον τῆς  
 Ῥοδόπης. XCVII. ἐγένετο δὲ ἡ ἀρχὴ ἢ Ὀδρυσῶν μέγεθος  
 ἐπὶ μὲν θάλασσαν καθήκουσα ἀπὸ Ἀβδήρων  
 10 πόλεως ἐς τὸν Εὐξείνιον πόντον τὸν μέχρι  
 Ἰστρου ποταμοῦ· αὕτη περίπλους ἐστὶν ἡ γῆ

Extent of his dominion.

10 Nature of his revenues.

Power of his empire.

1. σκόμβρου H.O. corr. F. et marg. G. Porpo. σκόβρου L.P. κοσμίου d.e.i.  
 διὰ τῶν γρααίων d.e.i. 2. ὠρίζεται B. ὀρίζεται g.h. ἡ ἀρχὴ τὰ] om. h.  
 τὰ πρὸς Παίονας] om. g. παίονας F. 3. τριβαλλοὺς G. 4. τιλαταῖοι L.N.O.Q.  
 τριλαταῖοι V. τοῦ ὄρους d.e. Σκομίου Bekk. et vulgo. 7. ὁ om. e. ἔμβρος  
 B.F.g.h. ἐρήμον Bekk. καὶ] om. L. ἀρχόμενον g. 8. ἡ ὀδρυσῶν] τῶν  
 ὀδρυσῶν O. ὀδρυσῶν L. 9. ἀπὸ] ὑπ' K. 10. πόντον] ποταμὸν d.  
 τὸν] om. C. 11. ἔσται e. τῇ γῇ e.f.

μέχρι μὲν οὖν τοῦδε ὠρίσθω ὑμῶν ἡ βρα-  
 δυτής. Compare also the note on I. 51, 3.

[The Pæonians, according to Herodotus, were of the same race as the Teucrians of Troy, that is, they belonged to that stock which overspread western Asia, Greece, and Italy, in the earliest times, and which is commonly called the Pelasgian. Now it is curious to find among the Pæonians the name of the Graæans, which is evidently the same word as the Latin Graii, the name by which the Romans, and doubtless the Italians generally, designated the Hellenians. They applied it to the Hellenians, because they had been used to apply it to the Pelasgian inhabitants of Greece, before the Hellenians rose to eminence; and because, according to Aristotle, the Hellenians when they lived in Epirus went by the name of Græci. Niebuhr supposes that the same name may also have been borne by the Pelasgians of Italy.]

1. Σκομίου] Al. Σκόμβρου. hinc Σκόμβροι Θράκιον ἔθνος Hesych. Scopioides Plinio. Cedrenus, p. 705. Σκοπίων πόλις. WASS.

Σκομίου] Niebuhr retains this form of the word, (Kleine Schriften, p. 374.) and his geographical exactness com-

bined with Bekker's critical tact are decisive I think in favour of it.

5. μέχρι τοῦ Ὀσκίου ποταμοῦ] This is perhaps the same river which in the MSS. of Herodotus is called Σκίος, or Κίος, or Κίος, and which is there described as rising in Pæonia, and penetrating through the chain of Hæmus to run northward into the Danube. Herodot IV. 49, 2. The valley or defile of this river, the modern Isker, is the most westerly of the five passes of the Balkan, leading from Tâtar Bazardjik to Sophia. It is probably a gorge similar to that through which the Buyûk Kametchi flows, between Haidhos and Shumla; for that river also winds its way through a chasm in the chain of Hæmus, or the Balkan, although the common maps represent both it and the Isker as rising on the north side of the chain. See the account of this latter gorge of the Buyûk Kametchi in Dr. Walsh's Journey from Constantinople to England, p. 148, 154.

9. ἐπὶ μὲν θάλασσαν καθήκουσα] "Taking the line of its sea-coast, where it comes down to the sea." Τὸ μὲν παρὰ θάλασσαν. Herod. II. 6, 1, 4, 9, 2. Ἀβδήρων] Urbs hæc a Timesio Clazomenio A. M. 3349. condita est, et

τὰ ξυνομώτατα, ἣν αἰεὶ κατὰ πρύμναν ἰσθῆται τὸ πνεῦμα, νηὶ στρογγύλῃ τεσσάρων ἡμερῶν καὶ ἴσων νυκτῶν· ὁδῶ δὲ τὰ ξυνομώτατα ἐξ Ἀβδήρων ἐς Ἴστρον ἀνὴρ εὐζωνος

I. τὸ πνεῦμα ἰσθῆται V.

a Teiis et Clazomeniis instaurata A.M. 3464. inde Plinio et Solino Clazomene; sed hoc nomen parum obtinuit. Olymp. XCIII. πόλιν ἐν τοῖς δυνατάτοις ἀπellaτ Diodorus; qui, et Abderitanos magno praelio a Triballis fufos narrat, et postea periculo liberatos a Chabria Olymp. CI. Cantacuzeni tempore πολίχνιον erat, deinde a semet in urbis modum reffectum ait: nunc addit Πολύστουλον vocant, quomodo diserte nominat Curopalata. Hodie Niger Asperosam, Astrizzam alii nuncupant. Est et Abdera in Africa. v. Steph. et Notitias Episc. Concilio Chalcedonensi A. Chr. 451. subscripfit Ioannes Abderæ Ep. WASS.

2. νηὶ στρογγύλῃ] Cur Interpres Latinus, Vallam sequutus, ναὺν στρογγύλην voluerit vetere navem rotundam, non scio. Græci quidem multis navibus nomen imposuerunt a forma, de quo Salmas. Observat. ad Jus. Attic. et Rom. pag. 658. Sed non credo, Scriptores Latinos eas, quas Græci στρογγύλας vocant, rotundas dicere. Est autem in ea re sequendus usus Veterum, qui has onerarias appellare maluerunt. Ἐμπορικὴν hic recte exponit Schol. et Schol. Aristoph. Equit. 1363. φορτηγόν. Vide Scheff. IV. de Re Nav. I. Dux. "A sailing vessel:" one whose hull was not so flat and shallow as that of a ship of war, but deep like those of our ships, as being fitted to carry freight. These ships were always worked by sails, and continued their voyage by night as well as by day; whereas the ships of war, which were worked by oars, generally put to shore every night, not only because the men required rest, but because there was no accommodation for sleeping or eating on board. Herodotus IV. 86, 1. computes the distance of a day's voyage at about 700 stadia, and of a night's voyage at 600; where, by speaking of a night's voyage, he must be understood to mean one performed by sailing, and not by rowing. This estimate would make the length of the voyage from Abdera to

the mouth of the Danube about 5200 stadia. Now from the old mouth of the Danube to that of the Bosphorus there are in a straight line more than three degrees of latitude, or above 210 miles: the length of the Bosphorus itself is sixteen miles, of the Propontis 120, and of the Hellespont sixty; making in all 196: and from the mouth of the Hellespont to Abdera in a straight line there are above ninety miles more. Thus from Abdera to the mouth of the Danube would be about 496 English miles: an approximation to the estimate of Thucydides as near as we can expect from the rudeness of his method of calculation; for 5200 stadia are 566 English miles, and a little more; reckoning 575 feet to the stadium; (see Col. Leake's Topography of Athens, p. 369.) and the distance from Abdera to the mouth of the Hellespont must be considerably more than 100 miles, if we suppose a vessel to follow in any degree the line of the coast, even without going into the gulf of Cardia. In the same way there would be many more than 210 miles from the Bosphorus to the Danube.

3. ἀνὴρ εὐζωνος ἑνδεκαταῖος τελεῖ] The day's journey of an individual should probably be set at 200 stadia, or about twenty-one miles and three quarters, according to the computation of Herodotus, IV. 101, 3. The shorter distance of 150 stadia, given in another passage of Herodotus, V. 53, 2. seems to apply to the march of an army. The distance then across from Abdera to the mouth of the Danube, for that is the line intended, would be about 239 miles; it is, however, really above 280, reckoning even to the old mouth of the Danube, which was above fifty miles to the south of the actual one. However the difference is not greater than may be accounted for by the addition of the epithet εὐζωνος, which seems to imply that more than an ordinary day's journey is intended.

εὐζωνος] Sic locutus Herodotus, I.

THRACE. A. C. 429. Olymp. 87. 4.

ένδεκαταίος τελεί. τὰ μὲν πρὸς θάλασσαν τοσαύτη ἦν· ἐς 2  
ἤπειρον δὲ ἀπὸ Βυζαντίου ἐς Λαιαίους καὶ ἐπὶ τὸν Στρυμόνα  
(ταύτη γὰρ διὰ πλείστου ἀπὸ θαλάσσης ἄνω ἐγίγνετο)  
ἡμερῶν ἀνδρὶ εὐζώνῳ τριῶν καὶ δέκα ἀνύσαι. φόρος τε ἐκ 3  
5 πάσης τῆς βαρβαρίου καὶ τῶν Ἑλληνίδων πόλεων, ὅσον  
προσῆξαν ἐπὶ Σεύθου, ὃς ὕστερον Σιτάλκου βασιλεύσας  
πλείστον δὴ ἐποίησε, τετρακοσίων ταλάντων ἀργυρίου μά-  
λιστα δύναμις, ἃ χρυσὸς καὶ ἄργυρος εἶη· καὶ δῶρα οὐκ

1. τοσαῦτα C.G.K.L.O.i. ἦν] om. i.  
καὶ] om. g. ὅσον A.B.C.F.G.I.Q.V.h.  
μάλιστα] om. Q. 8. ἦει C.E.F.H.c.e.

3. πλείστους P. 5. τῆς] γῆς K.  
7. δὲ f. ἀργυρίου post δύναμις V.  
καὶ δῶρα καὶ οὐκ K.

72, 3. 104, 1. et alibi. Sic πλοῦς ἡμέρας, et τεσσάρων ἡμ. καὶ νυκτῶν, et στάδια ρη'. πεζῇ, et πλοῦς προαριστίδιος apud Scylacem, quæ formulæ Scriptoris istius novitatem facile demonstrant; semper fere *stadia*, *Thucydideo* more numquam locutus est. Post Olymp. 114. Per. Jul. 4396. stadia adhibet Dicæarchus, et locorum intervalla per dierum et noctium iter designat. Hinc ad Oropum ὁδὸν *Διευθέριον* βαδίζοντι σχεδὸν ἡμέρας. Haud ita Scymnus Chius circa A.M. 3938. Verum, qui antiquos, maxime Homerum, imitatur, Dionysium excipiamus, *Perieg.* V. 985. Τόσον ἀνευθεν ἴων, ὅσον ἔβδον ἡμᾶρ ὀδεύσας Ἰφθίμος καὶ κρασιῶς ἀνὴρ ἀνύσειεν ὁδίτης. Exiguum temporis intervallum ita effert Hippocrates, §. IV. p. 5. ἐπισχέτω ὅσον δέκα στάδια διελθεῖν. WASS. De Scylacis ratione dimetiendi intervalla navigationum, quam hic tangit Wass. add. Dodwell. in *Dissertat. de Peripli Scylacis ætate*, §. 13. Quod ibid. §. 17. observat Dodwellus, πλοῦν Scylaci esse spatium navigationis inter urbes in ora maritima sitas, ὁδὸν autem spatium inter easdem terra euntibus, in eo potuit Scylax sequutus esse auctorem Thucydidem b. l. DUKER.

1. ἐς ἤπειρον ἀπὸ Βυζαντίου] According to our common maps, the distance from Byzantium to the very source of the Strymon scarcely exceeds by twenty miles the distance from Abdera to the old mouth of the Danube at Tomi. But possibly the greater difficulties of the country in the direction of the Strymon may have rendered the day's

journey shorter than ordinary; and we know besides how necessarily vague and inaccurate those computations are which proceed on an estimate of the time required to accomplish a journey, rather than on an actual measurement of the distance.

5. ὅσον προσῆξαν ἐπὶ Σεύθου] *Diodorus* (XII. p. 105. *Rhodom.*) states the whole amount of the revenue at 1000 talents; but carelessly makes it the revenue of Sitalkes instead of Seuthes; a natural mistake in a heedless compiler undertaking so vast a work as an universal history. Of the first aorist of the verb ἄγω *Lobeck* truly observes, "Hujus temporis apud veteres tam rara sunt exempla, ut Attici illud "neque funditus ignorasse, neque admodum probasse videantur." Ad *Phrynich.* p. 287. *Lobeck* also quotes a similar use of the word προσάγειν, as applied to the paying in taxes, from *Polybius*, V. 30, 5. αὶ πόλεις δυσχερῶς προσήγον τὰς εἰσφοράς.

8. ἃ χρυσὸς καὶ ἄργυρος εἶη] "In gold and silver," "in what was gold and silver." The optative mood is used because the writer is speaking not of the income of one particular year, but of that which came in generally, that is year after year. And this repetition or recurrence of the action is expressed by the optative mood, as in II. 52, 5. ἀνωθεν ἐπιβαλόντες ὃν φέροιεν, "whom they "carried," not in some one particular case, but the thing occurred often, and is described as what was in the habit of taking place.



THRACE. A. C. 429. Olymp. 87. 4.

ἐλάσσω τούτων χρυσοῦ τε καὶ ἀργύρου προσεφέρετο, χωρὶς  
 δὲ ὅσα ὑφαντά τε καὶ λεία, καὶ ἡ ἄλλη κατασκευὴ, καὶ οὐ  
 μόνον αὐτῷ ἀλλὰ καὶ τοῖς παραδυναστεύουσιν τε καὶ γεν-  
 4 ναίοις Ὀδρυσῶν. κατεστήσαντο γὰρ τοῦναντίον τῆς Περσῶν  
 βασιλείας τὸν νόμον, ὄντα μὲν καὶ τοῖς ἄλλοις Θραξί, λαμ- 5  
 βάνειν μᾶλλον ἢ διδόναι, καὶ αἴσχιον ἦν αἰτηθέντα μὴ δοῦναι  
 ἢ αἰτήσαντα μὴ τυχεῖν· ὅμως δὲ κατὰ τὸ δύνασθαι ἐπὶ πλέον  
 αὐτῷ ἐχρήσαντο· οὐ γὰρ ἦν πρᾶξαι οὐδὲν μὴ διδόντα δῶρα.  
 5 ὥστε ἐπὶ μέγα ἦλθεν ἡ βασιλεία ἰσχύος. τῶν γὰρ ἐν τῇ  
 6 Εὐρώπῃ ὅσαι μεταξὺ τοῦ Ἰονίου κόλπου καὶ τοῦ Εὐξείνου 10  
 πόντου μεγίστη ἐγένετο χρημάτων προσόδω καὶ τῇ ἄλλῃ  
 εὐδαιμονίᾳ, ἰσχυῖ δὲ μάχης καὶ στρατοῦ πλήθει πολὺ δευτέρα  
 7 μετὰ τὴν Σκυθῶν. ταύτῃ δὲ ἀδύνατα ἐξισοῦσθαι οὐχ ὅτι τὰ  
 ἐν τῇ Εὐρώπῃ, ἀλλ' οὐδ' ἐν τῇ Ἀσίᾳ ἔθνος ἐν πρὸς ἐν οὐκ

1. τε] om. C.L.O.e. 3. τε] om. C.L.O.e. 4. κατέστησαν. τὸ Α. τῆς  
 περσῶν A.B.C.E.F.G.H.K.N.V.c.e.f.g.h.i. Haack. Poppe. Goell. Bekk. ceteri  
 τῆς τῶν περσῶν. 5. μὲν] om. L.O.P. 6. μὴ δοῦναι] om. g. 8. ἐχρήσατο  
 C.d.e. 9. ἦλθεν ἡ βασιλεία A.B.F.V.g.h. Bekk. Goell. C.E.G. et vulgo ἡ  
 βασιλεία ἦλθεν. τῶν μὲν γὰρ N.V. 11. προσόδω χρημάτων Q. 12. ἰσχύει  
 K.Q.g. μάχη g. δεύτερον P. 13. τὴν] τῶν A.B.F.K.Q.e.h. τὴν τῶν  
 H.V.g. om. L. ταύτην C. 14. ἐν πρὸς ἐν ἔθνος f.

2. λεία] Suidas h. v. hinc sua mu-  
 tuatus est. vid. Pollucem, VII. 51.  
 WASS.

3. τοῖς παραδυναστεύουσιν] "Mihi,"  
 says Göller, "vocabulum significare  
 "videtur minores dominos, et quasi  
 "quosdam regulos, infra regem positos.  
 "Velut Seuthes est παραδυναστεύων  
 "Sitalcæ c. 101, 5." This is quite right,  
 and the other translation, "qui apud  
 "regem auctoritate pollebant," seems  
 to confound the different meanings of  
 δυναστεύειν and δύνασθαι. Titus during  
 his father's lifetime was παραδυναστεύων  
 αὐτῷ, and so Dion Cassius says of the  
 supposed change in his character when  
 he became emperor, οὐχ ὁμοίως ἄλλοις  
 τέ τινες παραδυναστεύουσιν καὶ αὐτοὶ  
 αὐταρχοῦσιν. LXVI. 18.

4. τοῦναντίον τῆς Περσῶν βασιλείας]  
 Does this allude to its being the fre-  
 quent practice of the kings of Persia to  
 send gifts as a reward to any meritorious

service; or is it a tribute to the up-  
 rightness or at least to the honourable  
 pride of the Persian satraps, that they  
 scorned to receive presents from those  
 who applied to them for justice: whereas  
 amongst the Thracian chiefs nothing  
 was to be done without a bribe.

7. ὅμως δὲ—ἐχρήσαντο] "Although  
 "the other Thracians practised the  
 "same thing on a small scale, yet still  
 "the Odrysians, owing to their greater  
 "power, practised it so much more  
 "extensively that it may be called a  
 "custom of their establishing."

12. πολὺ δευτέρα] "Easily or de-  
 "cidedly second:" i. e. although in-  
 ferior to the Scythians, yet far superior  
 to all others. Compare Sophocles,  
 Œdip. Colon. 1228.

14. ἔθνος ἐν πρὸς ἐν] He says this,  
 because the empire or ἀρχὴ of the Per-  
 sians was far greater than that of the  
 Scythians, although the single nation

THRACE. A. C. 429. Olymp. 67. 4.

ἔστιν ὃ τι δυνατόν Σκύθαις ὁμογενωμονούσι πᾶσιν ἀντιστήναι. οὐ μὴν οὐδ' ἐς τὴν ἄλλην εὐβουλίαν καὶ ξύνεσιν 8 περὶ τῶν παρόντων ἐς τὸν βίον ἄλλοις ὁμοιοῦνται.

XCVIII. Σιτάλκης μὲν οὖν βασιλεύων χώρας τοσαύτης 5 παρεσκευάζετο τὸν στρατόν. καὶ ἐπειδὴ αὐτῷ ἐτοῖμα ἦν, 2 ἄρας ἐπορεύετο ἐπὶ τὴν Μακεδονίαν πρῶτον μὲν διὰ τῆς αὐτοῦ ἀρχῆς, ἔπειτα διὰ Κερκίνης ἐρήμου ὄρους, ὃ ἐστὶ μεθόριον Σίντων καὶ Παιόνων· ἐπορεύετο δὲ δι' αὐτοῦ τῇ ὁδῷ ἣν

Sitalces begins his march, his army swelling as he advances, till it amounts to 150,000 men.

4. βασιλεύων χώρας τοσαύτης A.B.E.F.H.V.g.h. Poppo. Goell. Bekk. C.G. et ceteri χώρ. τοσ. βασιλεύων. 6. τὴν] om. d.i. 7. αὐτῆς H. ἔπειτα δὲ διὰ d. 8. συντῶν C.F.G.H.K.L.O.V. Poppo. σιτῶν P.

of the Persians, if stripped of its subject people, was inferior to the nation of the Scythians.

2. οὐ μὴν οὐδ' ἐς τὴν ἄλλην κ. τ. λ.] "But yet it cannot be said that in "general good management and understanding in the things of common life they are on a level with other men." This is the undoubted sense of the passage, and so Niebuhr understood it, although he justly calls the expression obscure. "It is an explanation," to use Niebuhr's words, "why the Scythians were not a great and united people, and thus able to conquer the neighbouring nations." Kleine Schriften, p. 369, 70. Οὐ μὴν οὐδὲ, "nor yet however." Compare Thucyd. I. 82, 1. οὐ μὴν οὐδὲ ἀναισθήτως κ. τ. λ. and the passages from Xenophon and Theocritus, quoted by Schneider in οὐ μὴν. See also Viger, cap. VII. sect. 8. not. Mr. Bloomfield says that it always signifies, "no, nor;" but in the two passages to which he refers in Thucydides, I. 3, 4. VI. 55, 3. there is a negative in the preceding clause, and then the expression οὐ μὴν οὐδὲ is certainly only a continuance of the negation, and is rightly translated in English, "no, nor yet." The exact translation in colloquial language would be, I think, "Yet I do not say either, that in other points they are on a level," &c. or in vulgar language still more closely, "Yet I do not say *neither*." Compare

οὐ μέντοι γ' οὐδὲ τοῦτου γ' ἔφασκαν καταμαρτυρῆσαι ἂν γάληθῃ. Demosthen. against Timotheus, p. 1195. Reiske.

5. ἐτοῖμα ἦν] See the note on I. 7, 1. πλοῖματέρων ὄντων.

7. Κερκίνης] v. ad Suid. v. Ἀκουσίλαος. WASS. not. MS. Our knowledge of these countries is far from being full enough to allow of our tracing the course of the several mountain chains which intersect them; for those laid down in our largest maps are not given from actual surveys, but from the general accounts of geographers, historians, and travellers. Apparently, Cercine must have been a chain branching off in a south-easterly direction from the main ridge now called Egrissou, and anciently Scardus, and dividing the streams that feed the Axios from those which run into the Strymon. Pæonia then would lie on the west, Sintica and Mædica on the east and south-east of this chain; and Doberus would be in one of the first high valleys on the Pæonian side, from which the way to lower Macedonia would be a continued descent, first down the valley of one of the tributary streams of the Axios, and then by the valley of the Axios itself. Sintica was the district lying between the ridge of Cercine and the right or western bank of the Strymon, in the upper part of the course of that river. (Livy, XLV. 29. a very clear and valuable notice of the geography of Mace-

THRACE. MACEDONIA. A. C. 429. Olymp. 87. 4.

πρότερον αὐτὸς ἐποιήσατο τεμῶν τὴν ὕλην, ὅτε ἐπὶ Παίονας  
 3 ἐστράτευσε. τὸ δὲ ὄρος ἐξ Ὀδρυσῶν διούντες ἐν δεξιᾷ μὲν  
 4 εἶχον Παίονας, ἐν ἀριστερᾷ δὲ Σίντους καὶ Μαίδους. διελ-  
 5 θόντες δὲ αὐτὸ ἀφίκοντο ἐς Δόβηρον τὴν Παιονικὴν. πορευο-  
 μένω δὲ αὐτῷ ἀπεγίγνετο μὲν οὐδὲν τοῦ στρατοῦ εἰ μὴ τι 5  
 νόσφ, προσεγίγνετο δὲ πολλοὶ γὰρ τῶν αὐτονόμων Θρακῶν  
 ἀπαράκλητοι ἐφ' ἀρπαγὴν ἠκολούθουν, ὥστε τὸ πᾶν πλήθος  
 λέγεται οὐκ ἔλασσον πεντεκαίδεκα μυριάδων γενέσθαι· καὶ  
 τούτου τὸ μὲν πλεόν πεζῶν ἦν, τριτημόριον δὲ μάλιστα  
 6 ἵππικόν. τοῦ δ' ἵππικοῦ τὸ πλεῖστον αὐτοὶ Ὀδρῦσαι παρεί- 10  
 7 χοντο καὶ μετ' αὐτοὺς Γέται. τοῦ δὲ πεζοῦ οἱ μαχαιοφόροι  
 μαχιμώτατοι μὲν ἦσαν οἱ ἐκ τῆς Ῥοδόπης αὐτόνομοι κατα-  
 βάντες, ὁ δὲ ἄλλος ὄμιλος ξύμμικτος πλήθει φοβερώτατος  
 ἠκολούθει. XCIX. ξυνηθροίζοντο οὖν ἐν τῇ Δοβήρῳ καὶ  
 MACEDONIA. παρεσκευάζοντο, ὅπως κατὰ κορυφὴν ἐσβα- 15  
 Ho invades Macedo-  
 nia. [Origin and gra-  
 dual aggrandisement  
 2 λούσιν ἐς τὴν κάτω Μακεδονίαν, ἧς ὁ Περ-  
 δίκκας ἦρχε. τῶν γὰρ Μακεδόνων εἰσὶ καὶ

1. 3. παίονας E.F. 3. σιντοὺς C.F.G.V. μήδους i. 4. ἐς] om. g. 5. τιαι e.  
 6. παρτεγίγνετο g. ἐπεγίγνετο i. 8. οὐκ ἔλασσον] om. d. 12. τῆς] om. O.  
 13. φοβερώτερος K.d.i. 14. συνεθροίζοντο d.e.i. 15. ἐσβάλωσιν d. 16. περ-  
 δίκας H.

donia, and to be depended upon, as it is the official formula of the division of Macedonia, by order of the Roman government, after the defeat of Perseus.) As to the Mædi, I agree with Gatterer, that their country must have been also on the western side of the Strymon, and above Bisaltia; and I am inclined to think a little to the little or north eastward of Sintica; as they are spoken of as a tribe immediately hanging on the frontiers of Macedonia, at a time when Sintica was a part of Macedonia. See Polybius X. 41. Livy, XXVIII. 5. XL. 21, 22. That the Doberus here spoken of has nothing to do with the Doberes mentioned by Herodotus, VII. 113, 1, who lived on the east or left bank of the Strymon, the epithet τὴν Παιονικὴν would alone be sufficient to indicate. [Müller in the map which accom-  
 panies his little work on the Mace-

donians agrees in the main with the account of the Thracian and Macedonian geography given in the above note. I think he brings both Cercine and Doberus too much to the southward; for he places Eidomene north of Doberus, as if Sitakes in his first operations turned to the right from Doberus, and afterwards turned to the left to descend the valley. It seems more natural to suppose that his whole march was in one direction, from north to south: and that Doberus was higher up in the valley, either of the Axios or of one of its tributary streams, than K. O. Müller represents it.]

9. τριτημόριον] Pollux, IX. 66. τρι-  
 τημόριον ὅταν μείντοι Θουκυδίδης εἴποι,  
 τριτημόριον δὲ μάλιστα ἵππικόν, τὴν τρι-  
 τὴν μοῖραν εἴρηκε. DUKER.

15. κατὰ κορυφὴν] Compare the ex-  
 pression κατ' ἀκρῆς in Herodotus, VI.



of the kingdom of  
MACEDONIA under  
the kings of the race  
of Temenus of Argos.]

Λυγκησταὶ καὶ Ἐλιμειῶται καὶ ἄλλα ἔθνη  
ἐπάνωθεν, ἃ ξύμμαχα μὲν ἐστί τούτοις καὶ  
ἰπήκοα, βασιλείας δ' ἔχει καθ' αὐτά. τὴν δὲ  
παρὰ θάλασσαν νῦν Μακεδονίαν Ἀλέξανδρος ὁ Περδίκκου  
5 πατὴρ καὶ οἱ πρόγονοι αὐτοῦ, Τημενίδαι τὸ ἀρχαῖον ὄντες ἐξ

1. λυγκισταὶ F.H.Q. ελυγκισταὶ G. ελυγκησταὶ I.L.O.P.e. Ἐλιμειῶται]  
Ita Steph. Byz. populum vocat, et Ἐλίμεια exarat etiam Aristot. Politic. V. 8. p.  
180. [V. 10, 17. ed. Oxon. 1837.] sicut Livius [XLII. 53. XLIII. 20.] *Elimeæ*.  
Conf. nos Pr. 2. p. 416. seq. vulgo, Haack. Bekk. Goell. Ἐλιμειῶται. PORPO.  
Ἐλιμειῶται F.H. 4. παρὰ C.E.F.G.H.I.K.L.N.O.P.Q.V.c.d.e.g.h.i. Haack.  
Porpo. Goell. Bekk. A.B. et vulgo περί. 5. τημενίδαι Q. τημαινίδαι V. ὄντες]  
om. L.O.P.Q.

18. 82, 3. which properly signifies the attacking a town from the citadel, and consequently attacking it from vantage ground: "venturaque desuper urbi." So κατὰ κορυφὴν implies that the mountain Cercine being once past, the march into Macedonia would be henceforward all down hill: the invaders had turned the head of the country.

3. τὴν δὲ παρὰ θάλασσαν κ. τ. λ.] This sketch of the formation of the Macedonian dominion agrees with the account of Herodotus, VIII. 138, 4. in placing the original set of the Temenidæ chiefs to the south-west of what was afterwards called Macedonia, that is, in the mountains which form the western boundary of the valley of the Haliacmon. Whether or no the Macedonian tribe of which the Argive chiefs here became the sovereigns, had any particular connection with the Dorians, who at one time, according to Herodotus, were called Macedonians, (Herodot. I. 56, 3, 4.) may be doubtful; but from the similarity of their language with that of the Greeks, in those common words which, as Müller truly observes, no nation borrows from a foreign conqueror, it may be inferred that the Macedonians and Hellenians were both tribes belonging to the same common race. The Macedonian conquests then extended eastward, first as far as the Axios, and afterwards to the Strymon. Eordæa and Almopia appear to have been situated to the north of the original country of the Macedonians; and Eordæa was the lower valley into which the Egnatian road descended, after

leaving the upper valley of Lyncestis, and from which it descended again along the course of the Æstræus to Edessa and Pella. See Polybius, XXXIV. 12. Cramer's Greece, vol. I. p. 202. But I think that Dr. Cramer has been misled by the authority of Ptolemy in placing Almopia to the northward of Pelagonia, on the upper part of the course of the Erigonus; for lower Macedonia can hardly be supposed to reach so far into the interior; and Pliny. IV. 10. names the Almopii next to the Eordenses, and between them and the Pelagonians; a situation which appears to me to agree better with the description of Thucydides. See also, for the origin of the Macedonian tribe, Müller's Dorians, vol. I. p. 2. [See especially Müller's "Make-doner," p. 20. et seqq. Müller places the Almopians at the very southern extremity of Macedonia, under the northern side of Olympus. But this goes on the assumption that the Almopia of Thucydides is the same with the Almon or Almonia of other writers, which I think rests on no good foundation.]

4. Ἀλέξανδρος] De serie et successionē regum Macedoniæ, deque divisione Macedoniæ in maritimam et mediterraneam, legi debent, quæ scripsit Spanhemius, Dissert. VII. p. 371. et seqq. ed. ult. de Præst. et usu Numism. quibus egregie illustrantur, quæ de regno Macedonum variis locis scribit Thucydides. DUKER.

5. πρόγονοι αὐτοῦ Τημενίδαι] Macedoniæ reges Herodoto (VIII. 137, 2.) dicuntur ἀπόγονοι Τημενοῦ, qui sub



MACEDONIA. A. C. 429. Olymp. 87. 4.

C. Καὶ οἱ μὲν Μακεδόνες οὗτοι ἐπιόντος πολλοῦ στρατοῦ ἀδύνατοι ὄντες ἀμύνεσθαι ἔς τε τὰ καρτερὰ καὶ τὰ τεῖχη, ὅσα ἦν ἐν τῇ χώρᾳ, ἐσεκομίσθησαν. ἦν δὲ οὐκ ὅλα, ἀλλὰ ὕστερον Ἀρχέλαος ὁ Περδικκού υἱὸς βασιλεὺς γενόμενος τὰ νῦν ὄντα ἐν τῇ χώρᾳ ὠκοδόμησε καὶ ὁδοὺς εὐθείας ἔτεμε καὶ τὰλλα διεκόσμησε τὰ τε κατὰ τὸν πόλεμον ἵπποις καὶ ὄπλοις καὶ τῇ ἄλλῃ παρασκευῇ κρείσσονι ἢ ξύμπαντες οἱ ἄλλοι βασιλεῖς ὅκτῳ οἱ πρὸ αὐτοῦ γενόμενοι. ὁ δὲ στρατὸς τῶν Θρακῶν ἐκ 3 τῆς Δοβήρου ἐσέβαλε πρῶτον μὲν ἐς τὴν Φιλίππου πρότερον οὔσαν ἀρχήν, καὶ εἶπεν Εἰδομένην μὲν κατὰ κράτος, Γορτυ-

1. καὶ] om. b. 2. ἀμυνασθαι N.Q.V. et marg. G. καρτερικὰ c. 6. ἔτεμεν K. 7. τὸν] om. L.O.P. 8. κρείσσον N.Q.V. οἱ ante ἄλλοι om. A.B.E.F.H. Q.V.g.h. 11. εἶπον L.O.P. εἰλομένην Q. ὁδομένην c. et rec. V.

6. ὁδοὺς ἔτεμε] Ita loquitur Herodot. IV. 136, 3. WASS.

καὶ τὰλλα διεκόσμησε κ. τ. λ.] Διεκόσμησε scil. τὴν χώραν, as in II. 15, 3. τὰ τε ἄλλα διεκόσμησε τὴν χώραν, καὶ—ξυψώκισε πάντας. Compare also VI. 41, 3. τὸ κοινὸν κοσμηθῆναι καὶ ἵπποις καὶ ὄπλοις. The conjunction τε in τὰ τε κατὰ τὸν πόλεμον is enclosed by Haack and Poppo in brackets, as confusing the sentence. But it appears to be a mere copula; “and furnished the count—try in other matters, and in what relates to war (he furnished it) with “horses,” &c. That τε is often used in this manner Poppo not only acknowledges, but complains of Benedict for altering a passage because he was not aware of this very thing. See Observatt. in Thueyd. p. 14.

7. ἵπποις καὶ ὄπλ.] Ex hoc loco rationem reddi posse existimat Begerus, cur Archelai numismata Equum in aversa exhibent. Huds.

8. ξύμπαντες οἱ ἄλλοι βασιλεῖς] Non Græcum esse puto ξύμπαντες οἱ βασιλεῖς ὅκτῳ, debuit enim esse οἱ ὅκτῳ βασιλεῖς, non οἱ βασιλεῖς ὅκτῳ, et articulum omitit MSS. pars. Sed alia sunt delenda: scripsisse suspicor Thucydidem, ἢ ξύμπαντες οἱ πρὸ αὐτοῦ γενόμενοι. DOBREE. But is it necessary to take ὅκτῳ with the words immediately preceding it?

Is it not rather, “than all the other “kings together, who were, that is, his “predecessors, eight in number?” If any thing is to be struck out, I would rather omit the article before πρὸ αὐτοῦ, “than all the other kings, of whom “there were eight before him.” But it is possible that the words οἱ πρὸ αὐτοῦ are merely put in to explain more clearly whom the writer meant by ξύμπαντες οἱ ἄλλοι βασιλεῖς.

Βασιλεῖς ὅκτῳ, etc.] Ab Herodoto (VIII. 139.) septem priores Macedoniæ reges recensentur. I. Perdiccas, conditor regni. II. Aræus (alias Argeus.) III. Philippos. IV. Aeropus. V. Alctas. VI. Amyntas. VII. Alexander. Huic successit Perdiccas pater Archelai. Huds.

11. Εἰδομένην—Γορτυνίαν—Ἀταλάντην] All these places are rightly laid down by Dr. Cramer in the upper part of the valley of the Axius, by which Sitalces was now descending. See his map, and his Descript. of Greece, vol. I. p. 230. It appears probable that Ἀταλάντην is an error for Ἀλλάντην, as a place of that last name is mentioned by Pliny and Steph. Byzantinus. By “the count—try to the left of Pella,” must be understood of course that to the eastward of it, as Sitalces was marching southwards.

νίαν δὲ καὶ Ἀταλάντην καὶ ἄλλα ἅττα χωρία ὁμολογία διὰ  
 τὴν Ἀμύντου φιλίαν προσχωροῦντα τοῦ Φιλίππου υἱὸς  
 παρόντος· Εὐρώπὸν δὲ ἐπολιόρησαν μὲν, ἐλεῖν δὲ οὐκ  
 4 ἐδύναντο. ἔπειτα δὲ καὶ ἐς τὴν ἄλλην Μακεδονίαν προὔχωρει  
 5 τὴν ἐν ἀριστερᾷ Πέλλης καὶ Κύρρου. ἔσω δὲ τούτων ἐς τὴν 5  
 Βοττιαίαν καὶ Πιερίαν οὐκ ἀφίκοντο, ἀλλὰ τὴν τε Μυγδονίαν  
 6 καὶ Γρηστωνίαν καὶ Ἀνθεμούντα ἐδήουν. οἱ δὲ Μακεδόνες  
 πεζῶ μὲν οὐδὲ διεννοοῦντο ἀμύνεσθαι, ἵππους δὲ προσμετα-  
 πεμψάμενοι ἀπὸ τῶν ἄνω ξυμμάχων, ὅπη δοκοῖ, ὀλίγοι πρὸς  
 7 πολλοὺς ἐσέβαλλον ἐς τὸ στράτευμα τῶν Θρακῶν. καὶ ἦ 10  
 μὲν προσπέσειεν, οὐδεὶς ὑπέμενεν ἄνδρας ἱππέας τε ἀγαθοὺς  
 καὶ τεθωρακισμένους, ὑπὸ δὲ πλῆθους περικληρόμενοι αὐτοὺς  
 πολλαπλασίῳ τῷ ὁμίλῳ ἐς κίνδυνον καθίστασαν· ὥστε  
 τέλος ἡσυχίαν ἦγον, οὐ νομίζοντες ἱκανοὶ εἶναι πρὸς τὸ πλεόν  
 κινδυνεύειν. CI. ὁ δὲ Σιτάλκης πρὸς τε τὸν Περδίκκαν 15  
 λόγους ἐποιεῖτο ὧν ἕνεκα ἐστράτευσεν, καὶ  
 ἐπειδὴ οἱ Ἀθηναῖοι οὐ παρήσαν ταῖς ναυσὶν,  
 ἀπιστοῦντες αὐτὸν μὴ ἤξειν, δῶρα δὲ καὶ

He is disappointed of  
 the promised coopera-  
 tion of an Athenian  
 fleet; and is persuaded

1. τὰλλα K. ἅλλ' ἅττα V. 2. τὴν τοῦ ἀμύντου b. υἱός] om. d.  
 4. ἐδύναντο A.B.C.E.F.G.H.Q.V.g. Poppo. Goell. Bekk. ἐδύνατο h. vulgo ἡδύ-  
 ναντο. προεχώρει L. προχῆ Bekk. 5. πέλης V. κύρου g.h. κύβου e.  
 δὲ τούτων ἐς] τοῦδε F. 6. τε] om. L.O.P. 7. γρηστωνίαν A.B.C.V.b.c.e.h.  
 et qui supra. στηγωνίαν d.i. 8. οὐ C.G.L.O.P.e. ἵπποις H. προσμεταπ.  
 οἱ ἀπὸ e. 9. ἄνω] om. K. ὅποι H.Q.c. δοκεῖ L.O.P.d.e.i. 10. ἐσέβα-  
 λον A.E.F.H.V.b.g. 11. ὑπέμεινεν P.Q.V. 12. περικληρόμενοι A.B.C. περι-  
 κληρόμενοι h. Poppo. Goell. Bekk. vulgo περικλειόμενοι. 18. δῶρα δὲ Poppo.  
 Haack. Vulgo et Bekk. δῶρά τε.

1. ἅττα] De particula post Gramma-  
 ticos veteres egerunt Budæus in Com-  
 mentar. Ling. Gr. p. 967. Steph. Ap-  
 pend. ad Script. de Dial. p. 82. Maus-  
 sac. ad Harpocrat. et Vales. ad Notas  
 Maussaci. DUKER. Add Hermann on  
 Viger, note 37.

18. ἀπιστοῦντες αὐτὸν μὴ ἤξειν] Sic I.  
 10, 1. ubi Schol. adnotat, μὴ post ἀπι-  
 στῆν Ἀττικῶς abundare. Lucian. Rhetor.  
 præcept. p. 321. ei duas negationes  
 adponit: οὐχ ἔξουσιν ὅπως ἀπιστήσουσι  
 μὴ οὐχὶ πάνδεινόν τινα ἐν τοῖς λόγοις  
 ἀγνοιστὴν εἶναι σε. Eundem pleonas-

mum post ἀπαγορεύω, κωλύω, ἀρνούμαι,  
 et εἶργω observat Stephanus ad Corinth.  
 artic. VIII. et XLIII. Simile est sup.  
 II. 49, 6. ἡ ἀπορία τοῦ μὴ ἡσυχάζειν.  
 Add. infr. ad III. 1, 2. DUKER.

δῶρα δὲ καὶ πρέσβεις ἐπεμψαν αὐτῷ]  
 So Haack and Poppo read, instead of  
 δῶρά τε, which cannot be sense unless  
 we insert ἀλλὰ before it, a more violent  
 alteration than Poppo's. Stephen pro-  
 posed to read ἐπεμψεν, but this surely  
 cannot be right, without adding ὁ δὲ  
 before δῶρά τε καὶ πρέσβεις ἐπεμψεν,  
 because ἐπεμψεν could only refer to

MACEDONIA. A. C. 429. Olymp. 87. 4.

by his nephew Seuthes to accept the overtures of Perdicas, and to return home with his army.

πρέσβεις ἔπεμψαν αὐτῷ, ἔς τε τοὺς Χαλκιδιάς  
καὶ Βοττιαίους μέρος τι τοῦ στρατοῦ πέμπει,  
καὶ τειχῆρεις ποιήσας ἐδῆου τὴν γῆν. καθη- 2  
μένου δ' αὐτοῦ περὶ τοὺς χώρους τούτους οἱ πρὸς νότον  
5 οἰκοῦντες Θεσσαλοὶ καὶ Μάγνητες καὶ οἱ ἄλλοι ὑπήκοοι  
Θεσσαλῶν καὶ οἱ μέχρι Θερμοπυλῶν Ἕλληνες ἐφοβήθησαν  
μὴ καὶ ἐπὶ σφᾶς ὁ στρατὸς χωρήσῃ, καὶ ἐν παρασκευῇ ἦσαν.  
ἐφοβήθησαν δὲ καὶ οἱ πέραν Στρυμόνος πρὸς βορείαν Θράκες, 3  
ὅσοι πεδιά εἶχον, Παναῖοι καὶ Ὀδόμαντοι καὶ Δρώοι καὶ  
10 Δερσαῖοι· αὐτόνομοι δ' εἰσὶ πάντες. παρέσχε δὲ λόγον καὶ 4  
ἐπὶ τοὺς τῶν Ἀθηναίων πολεμίους Ἕλληνας, μὴ ὑπ' αὐτῶν  
ἀγόμενοι κατὰ τὸ ξυμμαχικὸν καὶ ἐπὶ σφᾶς χωρήσωσιν. ὁ 5  
δὲ τὴν τε Χαλκιδικὴν καὶ Βοττικὴν καὶ Μακεδονίαν ᾧμα  
ἐπέχων ἔφθειρε· καὶ ἐπειδὴ αὐτῷ οὐδὲν ἐπράσσετο ὧν ἔνεκα

7. καὶ post μὴ om. g. ὁ στρατὸς] om. L. χωρήσει V. 8. βορείαν  
G.P. 9. καὶ ὅσοι Q. πάναιοι K. ὀδόμαντοι B. ὀδόμαντοι g. ὀδόμαντοι i.  
δρώοι F. 10. σερσαῖοι K. παρέχει h. 11. τῶν τοὺς F. deletis post  
ἐπὶ duabus vel tribus. τῶν] om. L.O. πολεμίους καὶ Ἕλληνας c.f. 12. χω-  
ρήσουσιν K. 13. τε] μὲν O. om. d. 14. ἐπράττετο c.f.

Perdicas. But Poppo's alteration is the simplest, and makes the whole passage intelligible.

5. Μάγνητες] Magnesia post Strabonis tempora Thessaliae adjecta est. vid. Plin. IV. 9. Ptolemaeus alius ascribit. Μαγνητικὴ Æschylus, Pers. 492. Μαγνησίαν Dioscorides memorat pag. 193. At civitatem intelligit ad Mæandrum sitam, de qua Tournefort. II. 370. WASS.

9. Ὀδόμαντοι] Vide Aristoph. Acharnenses, ejusque Scholiasten, p. 378. apud quem Ὀδομαντες appellantur.—Huds. Ὀδομαντοι MSS. hic et p. 294. uti et Steph. v. Herodot. V. 16, 1. Liv. XLV. 4. Confer Dissertat. Morini de Odomantis, et Suidam v. ἀποθεβρίακην, et quem ibi citat Aristoph. WASS.

καὶ Δρώοι] The name of this people is considered by Gatterer (Commentatt. de Thracia apud Poppon. Prolegom. vol. II. p. 380.) to be a mere corruption of Δερσαῖοι, the name given by Steph. Byzant. to the tribe which Herodotus

calls Δερσαῖοι, VII. 110, 1. He supposes that the words καὶ Δερσαῖοι were added by some one who wished to correct from Herodotus the orthography of the tribe's name. And Poppo and Göller have enclosed the words καὶ Δρώοι in brackets, on the authority of Gatterer, and yet retain the reading καὶ Δερσαῖοι; whereas Gatterer wishes to leave out these last words, and to alter Δρώοι into Δερσαῖοι. But it seems to me altogether idle to indulge in conjectures about a matter of which we know so little. Gatterer may be right; but our ignorance of any tribe called Droî is certainly no sufficient reason for suspecting the genuineness of the word; for in the very next chapter mention is made of a place in the heart of Greece, Coronta, near Stratus, of which we know nothing more than what Thucydides there says of it.

14. ἐπέχων] ἐπικείμενος Schol. Compare Herodot. VIII. 35, 1. ὅσα—ἐπίσχον τῆς Φωκίδος, πάντα σιναμώριον. and

MACEDONIA. A. C. 429. Olymp. 87. 4.

ἰσέβαλε, καὶ ἡ στρατιὰ σίτον τε οὐκ εἶχεν αὐτῷ καὶ ὑπὸ  
χειμῶνος ἑταλαιπώρει, ἀναπείθεται ὑπὸ Σεύθου τοῦ Σπαρ-  
δάκου, ἀδελφίδου ὄντος καὶ μέγιστον μεθ' αὐτὸν δυναμένου,  
ὥστ' ἐν τάχει ἀπελθεῖν. τὸν δὲ Σεύθην κρύφα Περδίκκας  
ὑποσχόμενος ἀδελφὴν ἑαυτοῦ δώσειν καὶ χρήματα ἐπ' αὐτῇ  
προσποιεῖται. καὶ ὁ μὲν πεισθεὶς, καὶ μείνας τριάκοντα τὰς  
πάσας ἡμέρας, τούτων δὲ ὀκτὼ ἐν Χαλκιδικεύσιν, ἀνεχώρησε  
τῷ στρατῷ κατὰ τάχος ἐπ' οἶκον. Περδίκκας δὲ ὕστερον  
Στρατονίκην τὴν ἑαυτοῦ ἀδελφὴν δίδωσι Σεύθῃ, ὥσπερ  
ὑπέσχετο. τὰ μὲν οὖν κατὰ τὴν Σιτάλκου στρατείαν οὕτως ἐ-  
γένετο.

CII. Οἱ δὲ ἐν Ναυπάκτῳ Ἀθηναῖοι τοῦδε τοῦ χειμῶνος,  
ἐπειδὴ τὸ τῶν Πελοποννησίων ναυτικὸν διελύθη, Φορμίωνος  
ἡγουμένου ἐστράτευσαν, παραπλεύσαντες ἐπ'  
Ἀστακοῦ καὶ ἀποβάντες, ἐς τὴν μεσόγειαν τῆς  
Ἀκαρνανίας τετρακοσίοις μὲν ὀπλίταις Ἀθη-

WESTERN  
GREECE.Operations of Phor-  
mion. He is hin-  
dered by the season

2. σπαρδάκου A.B.E.F.H.V.h. Poppo. Goell. Bekk. σπαρδόκου C.G.I.N.P.f.g.  
σπαρδοκοῦ K. vulgo σπαρδόκου. 3. μεθ' αὐτὸν A.B.E.G.K.N. Poppo.  
Goell. Bekk. μεθ' ἑαυτὸν C.F.H.L.O.P.V.g. μεθ' ἑαυτοῦ e. μεθ' ἑαυτῶν I.  
vulgo μετ' αὐτόν. 6. τὰς πάσας ἡμέρας τριάκοντα g. 8. ἐπ' οἴκου] om.  
L. O. P. 9. αὐτοῦ e. θέσις c. 10. τὸ P. οὖν A. om. B.C.E.F.G.K.  
c.d.e.g.h.i. Poppo, Bekk. ed. 1832. τὴν] om. i. στρατίαν V. 12. τοῦδε  
τοῦ A.B.E.F.H.N.V.g.h.i. Poppo. Goell. Bekk. C.G. et vulgo τοῦ αὐτοῦ.  
15. μεσόγειαν c.f. 16. ὀπλίταις τῶν ἀθηναίων K.

still more the expression which occurs  
several times in IX. 31, 2, 4. Πέρσαι  
ἐπείχον τοὺς Τεγεῆτας. Μῆδοι ἐπέσχον  
Κορινθίους, κ. τ. λ. that is to say, "Co-  
rinthiis imminere;" were drawn up  
opposite to them, so as to have them  
within their reach when the attack be-  
gan. And so Sitalkes is said to have  
commanded at once the three countries  
of Chalcidice, Bottica, and Macedonia,  
and to have carried his ravages into  
them all. The notion of "stopping"  
has nothing to do, I think, with the  
word ἐπείχων in this place.

1. ἡ στρατιὰ σίτον τε οὐκ εἶχεν αὐτῷ]  
For this dative case, compare the note  
on I. 6, 3. διὰ τὸ ἀβροδίατον. It may

perhaps be expressed, "When he found  
"that the army had no provisions;"  
for it belongs rather to the whole sen-  
tence than to any particular word in it.  
Compare Livy II. 29. "Pulset tum  
"mihi lictorem," &c. "I should like  
"then to see any one strike a lictor."

6. τριάκοντα τὰς πάσας ἡμέρας] "Thirty  
"days in all." Compare I. 100, 1. and  
the note there.

14. ἐστράτευσαν—ἐς τὴν μεσόγειαν τῆς  
Ἀκαρνανίας] Such appears to me to be  
the true stopping and construction of  
this passage, taking the words παρα-  
πλεύσαντες ἐπ' Ἀστακοῦ καὶ ἀποβάντες,  
"having sailed along the shore to As-  
"tacus, and having disembarked," as a

WESTERN GREECE. A. C. 429. Olymp. 87. 4.

of the year from attacking Cēniadæ. Situation of that town, and description of the alluvion deposited by the river Achelous, out of which the Echinades islands had gradually been formed.

ναίων τῶν ἀπὸ τῶν νεῶν, τετρακοσίοις δὲ Μεσσηνίων. καὶ ἔκ τε Στράτου καὶ Κορόντων, καὶ ἄλλων χωρίων ἄνδρας οὐ δοκοῦντας βεβαίους εἶναι ἐξήλασαν, καὶ Κύνητα τὸν Θεολύτου ἐς Κόροντα καταγαγόντες ἀνεχώρησαν πάλιν ἐπὶ τὰς ναῦς. ἐς γὰρ Οἰνιάδας αἰεὶ ποτε 3 πολεμίους ὄντας μόνους Ἀκαρνάνων οὐκ ἐδόκει δυνατόν εἶναι χεიმῶνος ὄντος στρατεῦειν· ὁ γὰρ Ἀχελῷος ποταμὸς ῥέων

2. καὶ ante ἐκ A.B.C.E.F. om. G.H.L.O.P.V. Bekk. κορώντων g. 4. εἶναι] om. Q. Vocis Θεολύτου τ corr. F. 5. κόροντα g. 8. ὄντος] om. K.

sort of parenthesis. For although ἀποβάντες ἐς τὴν μεσόγειαν may be a condensed expression for ἀποβάντες καὶ ἀναβάντες ἐς τὴν μεσόγειαν, yet the καὶ in the words καὶ ἔκ τε Στράτου is wholly unnecessary if καὶ ἀποβάντες be the beginning of the sentence; and Bekker accordingly has omitted it, but I think on insufficient authority. Besides, the object of the expedition was not Astacus, which is merely mentioned as the place where the troops landed, but the interior of Acarnania; and therefore ἐστράτευσαν ἐς τὴν μεσόγειαν is more correct than ἐστράτευσαν ἐπ' Ἀστακοῦ. For the sort of parenthesis formed by the participles παραπλεύσαντες καὶ ἀποβάντες, compare I. 61, 2. note, καὶ πειράσαντες πρῶτον τοῦ χωρίου καὶ οὐχ ἐλόντες.

5. Κόροντα] Et Steph. sic legit: de oppido altum apud veteres silentium. WASS.

8. ὁ γὰρ Ἀχελῷος ποταμὸς κ. τ. λ.] I have followed Bekker and Gœller in admitting Poppo's conjecture δ' ἐξείς instead of διείς, as otherwise there is nothing to answer to the μὲν after ἀνωθεν. Thucydides says that the Achelous passes by Stratus in the upper part of its course, and by Cēniadæ near its mouth. Ἀνωθεν is not "from above," but simply "above," or "high up the river." Compare III. 68, 4. οἰκήματα ἔχον κάτωθεν καὶ ἀνωθεν, and what is still more apposite, IV. 108, 1. ἀνωθεν μὲν ὁδοῦς λίμνης, τὰ δὲ πρὸς Ἠϊόνα τριήρεσι τηρουμένων. Compare

also the note on τὸ ἐκ τοῦ ἰσθμοῦ τεῖχος, I. 64, 1. As to the situation of Cēniadæ, it is still a matter of uncertainty; and not unnaturally, since the country about the mouths of great rivers is so changed in the course of years from the rivers altering their channels, and from the gradual increase of the alluvial soil formed by their depositions, that its ancient character can no longer be recognised in aftertimes. But I believe Dr. Cramer is right in placing Cēniadæ on the east of the ancient bed of the Achelous, and not at Trigardon, where Pouqueville, Kruse, and Mr. Dodwell fix it. It is true that Trigardon, as laid down by Arrowsmith in the Eton Atlas, as I think, on the authority of Captain Smyth's survey of this coast, is on the east of the present bed of the river; but it seems probable that the ancient river ran into what is now the lake of Anatolico or Messalonia; and I am inclined to agree with Sir W. Gell in placing Cēniadæ at Kuria Irene, about four miles to the north of Messalonia, on a rocky hill, where the ruins of an ancient city are still visible. The strongest objection to this opinion is the smallness of the existing remains, which, according to Mr. Dodwell, are not more than two miles in circuit. But is it not possible that what was in fact only the hill of the citadel may have been mistaken for the whole of the town? a mistake which Sir W. Gell assured me has happened in many instances, and particularly in describing

ἐκ Πίνδου ὄρους διὰ Δολοπίας καὶ Ἀγραίων καὶ Ἀμφιλόχων  
καὶ διὰ τοῦ Ἀκαρνανικοῦ πεδίου, ἄνωθεν μὲν παρὰ Στράτον  
πόλιν, ἐς θάλασσαν †δ' ἐξίεις† παρ' Οἰνιάδας καὶ τὴν πόλιν  
αὐτοῖς περιλιμνάζων, ἄπορον ποιεῖ ὑπὸ τοῦ ὕδατος ἐν χειμῶνι  
στρατεύειν. κεῖνται δὲ καὶ τῶν νήσων τῶν Ἐχινάδων αἱ 5  
πολλαὶ καταντικρὺ Οἰνιαδῶν, τοῦ Ἀχελφου τῶν ἐκβολῶν  
οὐδὲν ἀπέχουσαι, ὥστε μέγας ὢν ὁ ποταμὸς προσχοῖ ἀεὶ καὶ  
εἰσὶ τῶν νήσων αἱ ἡπείρωνται, ἐλπίς δὲ καὶ πάσας οὐκ ἐν  
πολλῷ τινὶ ἂν χρόνῳ τοῦτο παθεῖν. τό τε γὰρ ρεῦμά ἐστι  
μέγα καὶ πολὺ καὶ θολερὸν, αἶ τε νῆσοι πυκναὶ, καὶ ἀλλήλαις 10  
τῆς προσχώσεως †τῷ† μὴ σκεδάννυσθαι σύνδεσμοι γίγνον-  
ται, παραλλάξ καὶ οὐ κατὰ στοῖχον κείμεναι, οὐδ' ἔχουσαι  
εὐθείας διόδους τοῦ ὕδατος ἐς τὸ πέλαγος. ἔρημοι δ' εἰσὶ καὶ

1. ἀγράων E. ἀγραίων Poppo. Goell. vulgo et Bekk. ἀγραῶν. Sed. vid. Poppo. Prolegom. II. p. 148. 2. ἀκαρνανικοῦ C.K. cum Demetrio Phal. μὲν om. Demetrius. περὶ L.O.P. 3. δ' ἐξίεις] διεξίεις libri omnes. correxit Poppo. δ' ἐξίεις Goell. Bekk. 4. αὐτοῖς] αὐτοῖς τε g. αὐτοῖς τοι A.h. αὐτοῖς τοῖς E. Post αὐτοῖς deletas duas vel tres F. 5. alterum τῶν om. e. 6. καὶ ἀντικρὺ K. 7. προσχοῖ K.d.e.f.g.h.i. 8. δέ] om. P. 9. τινὶ ἂν] om. K. 10. μέγα] om. g. καὶ πολὺ θολερὸν L. 11. τὸ E.K.i. 12. παραλλάξ F. στοίχειον e. κείμενον P. 13. διόδους om. E. ἔρημοι Bekk.

the remains of Veii. Or have we any good reasons for supposing that Ἐνιάδæ, allowing for the narrowness of the ancient streets, must have been more than two miles in circuit? As to the Echinades, a great number of them have been, according to the expectation of Thucydides, united to the mainland, and now appear only as hills rising in the plain. In fact, according to Arrow-smith's map, they have all become part of the mainland, except a few which form a sort of reef at the mouth of the lake of Messalongia. The islands still, as in ancient times, called Oxizæ, were not part of the cluster of the Echinades, but lay further to the west; still less ought the name of Echinades to be given to the islands which lie to the north of Oxizæ, and which are many

miles distant from the ancient course of the Achelous.

11. †τῷ† μὴ σκεδάννυσθαι] This, I think, must be wrong. Poppo prefers τοῦ μὴ σκεδάννυσθαι, comparing II. 75, 5. ξύνδεσμος δ' ἦν τὰ ξύλα τοῦ μὴ—ἀσθενὲς εἶναι τὸ οἰκοδόμημα. Two or three MSS. read τὸ μὴ σκεδάννυσθαι, which would also give the same meaning. The sense is, "the islands serve to connect" "the depositions made by the river" "with one another, so that the soil" "should not be dispersed in the sea." ξύνδεσμος is used actively, II. 75, 5. ξύνδεσμος ἦν τὰ ξύλα. i. e. the timber served as a frame to hold the bricks together, just as the islands were a frame to hold the alluvium of the river together, and prevent it from being carried out to sea.



WESTERN GREECE. A. C. 422. Olymp. 87. 4.

οὐ μεγάλοι. λέγεται δὲ καὶ Ἀλκμαίωνι τῷ Ἀμφιάρεω, ὅτε 7  
δὴ ἀλᾶσθαι αὐτὸν μετὰ τὸν φόνον τῆς μητρὸς, τὸν Ἀπόλλω  
ταύτην τὴν γῆν χρῆσαι οἰκεῖν, ὑπειπόντα οὐκ εἶναι λύσιν  
τῶν δειμάτων πρὶν ἂν εὐρὼν ἐν ταύτῃ τῇ χώρᾳ κατοικήσῃται  
ἔῃ τις ὅτε ἔκτεινε τὴν μητέρα μήπω ὑπὸ ἡλίου ἑώρατο μηδὲ γῇ 8  
ἦν, ὡς τῆς γε ἄλλης αὐτῷ μεμασμένης. ὁ δ' ἀπορῶν, ὡς 8  
φασι, μόλις κατενόησε τὴν πρόσχωσιν ταύτην τοῦ Ἀχελφού,  
καὶ ἐδόκει αὐτῷ ἱκανὴ ἂν κεχῶσθαι διαίτα τῷ σώματι ἀφ'  
οὐπερ κτείνας τὴν μητέρα οὐκ ὀλίγον χρόνον ἐπλανάτο. καὶ 9  
κατοικισθεὶς ἐς τοὺς περὶ Οἰνιάδας τόπους ἐδυνάστευσέ τε  
καὶ ἀπὸ Ἀκαρνᾶνος παιδὸς ἑαυτοῦ τῆς χώρας τὴν ἐπωνυμίαν  
ἐγκατέλιπε. τὰ μὲν περὶ Ἀλκμαίωνα τοιαῦτα λεγόμενα 10  
παρελάβομεν.

1. ὅτε C. 2. μητρὸς συνίβη τὸν f. 3. χρῆσαι τ. τ. γ. οἰκεῖν V.  
εἰπόντα O. 4. κατοικήσῃται A.B.I.N.P.Q.V.c.e.f.g.h. 6. γε ἄλλης] γῆς  
δλης L.O.P.Q. γῆς ἄλλης e. 7. πρόσχωσιν C.d. τοῦ] om. c. 8. ἂν  
κεχῶσθαι] ἀνακεχῶσθαι Stephanus. 10. οἰνιάδας e. 11. τῇ χώρᾳ L.Q.g.  
12. κατέλιπε F.H. μὲν περὶ A.B.C.E.F.G.K.L.O.g.h. Poppo. Goell. Bekk.  
vulgo μὲν οὖν περὶ. λεγόμενα] λέγομεν d A.B.H.N.V.g.h. et corr. F. 13. παρα-  
λάβομεν d.

1. λέγεται δὲ καὶ Ἀλκ.] Vide Schol.  
ad Lucianum, tom. II. Philostratum  
l. 7. et Basilium in Epist. ad Gregorium  
Theol. et Hyginum, Fab. 73. HUDS.  
Confer Pausan. VIII. 24. p. 646. Schol.  
Luciani p. 52. Strabonem X. p. 710.  
WASS. Lucian. de Saltat. p. 804. inter  
argumenta saltationis, quæ Ætolia sup-  
peditare possit, memorat Ἐχινάδων ἀνά-  
δυσιν, καὶ μετὰ τὴν μανίαν Ἀλκμαίωνος  
οἰκισιν. Add. Apollodor. III. 7. 5.  
Sed in I. 9. 21. non recte easdem facit  
Echinadas et Strophadas. Quod autem  
Thucydides Echinadas ἐρήμους esse di-  
cit, id de plerisque et minoribus intel-  
ligendum esse, quia Dulichium quoque  
inter eas ponit Strabo, putat Cellar. II.  
Geogr. Ant. 14. Et εὐλμμένους fuisse ex  
hoc Callimachi Hymn. in Del. v. 155.  
λιπαρὸν νηέσσιν Ἐχινάδες ὄρμον ἔχου-  
σαι, observat ibi Spanhemius. DUCKER.  
ὅτε δὴ ἀλᾶσθαι αὐτὸν] Infinitivus  
legitur post ὅτε in oratione obliqua,  
more et Græcis et Latinis usitato. vid.

Bredov. ad I. 91, 5. Matth. Gr. Gr. p.  
773. [§. 537.] Herman. ad Viger. p. 823.  
[not. 156.] Conf. IV. 98, 4. εἰ μὲν ἐπὶ  
πλέον δυνήθηναι, sic enim e codicibus  
repetendum pro δυνήθην. I. 91, 5. ὅσα  
αὐτῷ μετ' ἐκείνων βουλευέσθαι, ubi vide  
V. 62. extr. ἄντι ἂν μὴ κύριον εἶναι, VI.  
64. extr. ἀφ' ἧν αὐτὸς ἦκειν, VII. 47, 3.  
ἄπερ διακινδυνεύσαι. Cicero in Verrem,  
I. 90. "Siculos sane in eo liberos fu-  
"isse, qui quamobrem arcescerentur  
"cum intelligerent, non venisse."—  
GÖLLER. Jelf. 889.

8. διαίτα τῷ σώματι.] "A place suffi-  
"cient to support life." Compare Ari-  
stot. Ethic. Nicomach. I. 6, 3. and Phi-  
lostratus Vit. Herodis, p. 562. φασὶν  
αὐτὸν καὶ πολεῖσαι τὸ Ὀρικόν, ὡς εἰς διαίτα  
τῷ σώματι ἐπιτηδεία.

11. τῆς χώρας τὴν ἐπωνυμίαν ἐγκατέ-  
λιπε] This might have been expressed  
otherwise, with the dative case, τῇ χώρᾳ  
τὴν ἐπωνυμίαν αὐτῆς ἐγκατέλιπε. "He  
"left the country its name."

WESTERN GREECE. A. C. 439. Olymp. 87. 4.

CIII. Οἱ δὲ Ἀθηναῖοι καὶ ὁ Φορμίων ἄραντες ἐκ τῆς Ἀκαρνανίας καὶ ἀφικόμενοι ἐς τὴν Ναύπακτον ἅμα ἦρι κατέπλευσαν ἐς τὰς Ἀθήνας, τοὺς τε ἐλευθέρους τῶν αἰχμαλώτων ἐκ τῶν ναυμαχιῶν ἄγοντες, οἱ ἀνὴρ ἀντ' ἀνδρὸς ἐλύθησαν, καὶ τὰς ναῦς ἅς εἶλον. καὶ ὁ χειμὼν ἐτελεύτα οὗτος, καὶ τρίτον ἔτος τῷ πολέμῳ ἐτελεύτα τῷδε ὃν Θουκυδίδης ξυνέγραψεν.

5. αἰ] om. P.  
ἔγραψεν g.

6. ἐτελεύτα] om. G.I.L.O.P.e.

8. τοῦδε C.e.

συν-

# ΘΟΥΚΥΔΙΔΟΥ ΞΥΓΓΡΑΦΗΣ

## Γ.

ΤΟΥ δ' ἐπιγιγνομένου θέρους Πελοποννήσιοι καὶ οἱ ξύμ-  
μαχοι ἅμα τῷ σίτῳ ἀκμάζοντι ἐστράτευσαν ἐς τὴν  
Ἀττικὴν ἡγεῖτο δὲ αὐτῶν Ἀρχίδαμος ὁ Ζευ-  
ξιδάμου Λακεδαιμονίων βασιλεύς. καὶ ἐγκα-  
θεζόμενοι ἐδῆρουν τὴν γῆν καὶ προσβολαί,  
ὥσπερ εἰώθεσαν, ἐγίγνοντο τῶν Ἀθηναίων  
ἱππέων ὅπῃ παρείκοι, καὶ τὸν πλείστον ὄμιλον τῶν ψιλῶν  
εἶργον τὸ μὴ προεξιόντας τῶν ὅπλων τὰ ἐγγὺς τῆς πόλεως  
κακουργεῖν. ἐμμέναντες δὲ χρόνον οὐ εἶχον τὰ σιτία ἀνεχώ-  
ρησαν καὶ διελύθησαν κατὰ πόλεις.

3. ἦγγο E. 7. ὅποι K.O. παρήκει d. 8. τῷ d. διὰ τὸ G.e.  
προσεξιόντας A.B.E.F.b.d.e. 9. ἀνεχώρησεν F.

7. ὅπῃ παρείκοι] "Wherever oppor-  
tunity offered; wherever there was a  
"way for them to do it." Compare  
Sophocles, Philoct. 1048. εἴ μοι παρεί-  
κοι, and Thucyd. IV. 36, 2. κατὰ τὸ αἰεὶ  
παρεῖκον τοῦ κρημνώδους.

καὶ τὸν πλείστον—κακουργεῖν] Cor-  
inthus de Dial. Att. in his statuit  
ellipsisin praepositionis διὰ, quasi sen-  
tentia esset, διὰ τὸ μὴ κακουργεῖν. Scho-  
liastes quoque ellipsin τοῦ διὰ esse dicit,  
sed aliter ac Corinthus: nam non con-  
jungit διὰ τὸ μὴ ἀδικεῖν, sed διὰ τὸ μὴ  
προεξιόντας. Refellit eos Stephanus ad  
Corinth. artic. VIII. et Append. ad  
Script. de Dial. p. 178. et ostendit, tam  
articulum, quam negationem, ante ver-  
ba ἀπαγορευτικά, et quae ἀπαγορεύσεως

significationem inclusam habent, abun-  
dare. Nam sic Thucyd. I. 62, 4. ὅπως  
εἶργωσι τοὺς ἐκείθεν ἐπιβοηθεῖν. Et  
apud alios quoque saepe huiusmodi  
verba cum solo Infinitivo ponuntur.  
Add. quae adnotantur ad II. 101, 1. et  
Schol. infra ad cap. 6, 2. Sententiam  
horum verborum aliter expressam habes  
supr. II. 22, 2. DUKER.

8. προεξιόντας τῶν ὅπλων] Properly  
τὰ ὅπλα signifies the open space in the  
camp where the spears and shields were  
piled the moment the day's march was  
over. Comp. note on II. 2, 5. Here,  
however, it means more generally the  
camp where the heavy-armed soldiers  
were quartered.

LESBOS. A. C. 423. Olymp. 87. 4.

II. Μετὰ δὲ τὴν ἐσβολὴν τῶν Πελοποννησίων εὐθὺς  
Λέσβος πλὴν Μηθύμνης ἀπέστη ἀπ' Ἀθηναίων, βουλη-

LESBOS.

Mytilene and all Lesbos, except Methymna, revolts from Athens. The revolt was hasten-

2 ed, in consequence of information of the design being conveyed to Athens.

θέντες μὲν καὶ πρὸ τοῦ πολέμου, ἀλλ' οἱ  
Λακεδαιμόνιοι οὐ προσεδέξαντο, ἀναγκασθέντες  
δὲ καὶ ταύτην τὴν ἀπόστασιν πρότερον ἢ διε- 5  
νοοῦντο ποιήσασθαι. τῶν τε γὰρ λιμένων τὴν  
χῶσιν καὶ τειχῶν οἰκοδόμησιν καὶ νεῶν ποίη-  
σιν ἐπέμενον τελεσθῆναι, καὶ ὅσα ἐκ τοῦ

Πόντου ἔδει ἀφικέσθαι, τοξότας τε καὶ σῖτον, καὶ ἅ μετα- 3  
πεμπόμενοι ἦσαν. Τενέδιοι γὰρ ὄντες αὐτοῖς διάφοροι καὶ 10  
Μηθυμναῖοι, καὶ αὐτῶν Μυτιληναίων ἰδία ἄνδρες κατὰ  
στάσιν, πρόξενοι Ἀθηναίων, μηνυταὶ γίνονται τοῖς Ἀθη-  
ναίοις ὅτι ξυνοικίζουσι τε τὴν Λέσβον ἐς τὴν Μυτιλήνην  
βία, καὶ τὴν παρασκευὴν ἅπασαν μετὰ Λακεδαιμονίων καὶ  
Βοιωτῶν ξυγγενῶν ὄντων ἐπὶ ἀποστάσει ἐπείγονται· καὶ εἰ 15

5. καὶ] om. K.  
10. γὰρ] δὲ L.O.P.

μυτιλήνην A.B.E. qui sic tantum non ubique. Sic Poppo. Bekk. et Goell. Rarius K. velut III. 27, 1. et 35, 1. B.G. et vulgo μυτιληναίων et μυτιλήνην.

μυτιληναίων F. sed F. infra μυτιλ—.

ἢ H.

7. χῶσιν] θέσιν I.e.

9. ἅ] ἅμα P.

11. μυθυμναίων οἱ καὶ H.g.

μυτιληναίων et mox

κατὰ] διὰ i.

11. καὶ αὐτῶν Μιτ.] De belli hujus origine vide Aristot. Politic. I. 5. c. 4, 6. HUDS. Causam ejus narrat Aristoteles Polit. E. IV. Confer Diodorum XII. 314. et Aristotelem Polit. V. 135.—WASS.

ἰδία ἄνδρες κατὰ στάσιν] Compare Aristotle, Politic. V. 4, 6. Τιμοφάνους γὰρ, τῶν εὐπόρων τινὸς, καταλιπόντος δύο θυγατέρας, ὁ περιωρισθείς καὶ οὐ λαβὼν τοῖς νείσις αὐτοῦ Δόξανδρος ἤρξε τῆς στάσεως. καὶ τοὺς Ἀθηναίους παρώξυνε, πρόξενος ὢν τῆς πόλεως.

13. ὅτι ξυνοικίζουσι—βίῃ] The Mytilenæans tried to effect what Theseus had accomplished in Attica, (II. 15, 2, 3.) and what the Thebans laboured for many years to force the Platæans and Thespians to submit to in Bæotia; namely, that the other towns of Lesbos should sink from the condition of πόλεις, or independent civil societies, to that of δήμοι or municipal towns, with only a local and subordinate instead of

a sovereign government of their own affairs. The Prytaneum, or home of the state, would then be in Mytilene, justice would be administered there, and the people of the rest of the island, instead of being Methymnæans or Antissæans, would lose their national existence, and become Mytilenæans.

15. Βοιωτῶν ξυγγενῶν ὄντων] Compare VII. 57, 5. VIII. 100, 3. The Lesbians derived their origin from a colony composed chiefly of Bæotians, and headed by Penthilus the son of Orestes, who, on the expulsion of his family from Argos and Mycenæ by the Heracidae, had probably found a temporary asylum in Bæotia, as the Ionians under similar circumstances did in Attica. Thus the sacred fire would probably be taken from the prytaneum of Thebes, and the colony would therefore be a Bæotian colony, although the leader of it was himself an Achaian. The Bæotians, like most of the people of the northern

LESBOS. A. C. 428. Olymp. 87. 4.

μή τις προκαταλήψεται ἤδη, στερήσεσθαι αὐτοὺς Λέσβου.

ΠΙ. οἱ δ' Ἀθηναῖοι (ἦσαν γὰρ τεταλαιπωρημένοι ὑπὸ τε τῆς νόσου καὶ τοῦ πολέμου ἄρτι καθισταμένου καὶ ἀκμάζοντος)

The Athenians, unwilling to believe the 5 information, did not immediately act with vigour. Afterwards a fleet is despatched in haste, and the Mytileneans, receiving timely intelligence of its coming, prepare to strengthen their city 10 against a siege. μέγα μὲν ἔργον ἡγοῦντο εἶναι Λέσβον προσπο-

λεμώσασθαι ναυτικὸν ἔχουσαν καὶ δύναμιν

ἀκέραιον, καὶ οὐκ ἀπεδέχοντο πρῶτον τὰς

κατηγορίας, μείζον μέρος νέμοντες τῷ μὴ

βούλεσθαι ἀληθῆ εἶναι ἐπειδὴ μέντοι καὶ

πέμψαντες πρέσβεις οὐκ ἔπειθον τοὺς Μυτι-

ληναίους τὴν τε ξυνοίκισιν καὶ τὴν παρασκευὴν

διαλύειν, δεισάντες προκαταλαβεῖν ἐβούλοντο. καὶ πέμ-

πουσιν ἐξαπιναιῶς τεσσαράκοντα ναῦς αἱ ἔτυχον περὶ Πελο-

πόννησον παρεσκευασμέναι πλεῖν. Κλεῖπιδης δὲ ὁ Δεινίου

τρίτος αὐτὸς ἐστρατήγει. ἐσηγγέλθη γὰρ αὐτοῖς ὥς εἶη 3

15 Ἀπόλλωνος Μαλόεντος ἔξω τῆς πόλεως ἑορτῇ, ἐν ᾗ παν-

δημὶ Μυτιληναῖοι ἑορτάζουσι, καὶ ἐλπίδα εἶναι ἐπειχθέντας

ἐπετεσεῖν ἄφρων· καὶ ἦν μὲν ξυμβῇ ἢ πείρα,—εἰ δὲ μὴ,

Μυτιληναίοις εἰπεῖν ναῦς τε παραδοῦναι καὶ τεῖχῃ καθελεῖν,

- |                                   |  |                                  |                   |
|-----------------------------------|--|----------------------------------|-------------------|
| 1. τις] om. K.                    | προκαταλείψεται C.                       | στέρεσθαι L.P.                   | 2. προτεταλαι-    |
| πωρημένοι L.O.P.                  | τε] om. O.                               | 4. εἶναι om. V.                  | 6. πρῶτον A.B.C.  |
| E.F.H.V.g.h. Poppo. Goell. Bekk.  | G. et ceteri τὸ πρῶτον.                  | τῆς B.                           | 7. νομίζον-       |
| τες e. μένοντες i.                | 8. βουλεύσασθαι i.                       | 10. ξυνοίκισιν E.c.e. C. ex alia |                   |
| manu. Bekk. Ed. 1832. Poppo.      | ξυνοίκισιν A.B.F.G. vulgo, Haack. Goell. |                                  |                   |
| τὴν] om. e.                       | 13. κλεῖπιδης V.                         | 14. ἐπηγγέλθη K.                 | αὐτοῖς] om. F.    |
| 15. ᾗ] τῇ K.                      | 16. ἐλπίδας K.                           | εἶναι] om. E.                    | 17. ἦν] εἰ Q. cum |
| Schol. Aristophan. qui mox συμβῇ. | 18. τεῖχος Q.                            |                                  |                   |

parts of Greece, considered themselves to belong to the Æolic race; a name and race of the highest antiquity; for in the genealogical traditions of the Greeks Æolus was said to be the eldest son of Hellen, and Thessaly and Corinth were anciently possessed by people of Æolian race, before they were severally occupied by the Thessalians and Dorians. (Herodot. VII. 176, 6, 7. Thucyd. IV. 42, 2.) For the origin of the Æolian states of Asia, see Strabo, IX. 2, 5. XIII. 1, 3, and for those of Europe, see Kruse, Hellas, vol. I. p. 490, &c.

4. Λέσβον προσπολεμώσασθαι] "To

"bring on themselves a war with Lesbos in addition to their other enemies." Λέσβον προσπολεμῶσαι would be, "to engage another state in a war" with Lesbos in addition to its other "enemies;" as ἐκπολεμῶσαι τοὺς ἀνθρώπους (Demosth. Olynth. 3. p. 30. Reiske.) signifies, "to excite the men to war with a third party."

7. μείζον μέρος—ἀληθῆ εἶναι] "Giving too much weight to their wish that it should not be true." Compare c. 48,

1. οἴκῳ πλείον νείμαντες.

13. Κλεῖπιδης] Κλεωνπίδης Diodoro, p. 314. c. Vix alibi memoranda. Was8.

LESBOS. A. C. 428. Olymp. 87. 4.

4 μὴ πειθομένων δὲ πολεμεῖν. καὶ αἱ μὲν νῆες ὥχοντο· τὰς δὲ  
 τῶν Μυτιληναίων δέκα τριήρεις, αἱ ἔτυχον βοηθοὶ παρὰ  
 σφᾶς κατὰ τὸ ξυμμαχικὸν παροῦσαι, κατέσχον οἱ Ἀθηναῖοι  
 5 καὶ τοὺς ἄνδρας ἐξ αὐτῶν ἐς φυλακὴν ἐποιήσαντο. τοῖς δὲ  
 Μυτιληναίοις ἀνὴρ ἐκ τῶν Ἀθηνῶν διαβὰς ἐς Εὐβοίαν καὶ 5  
 πεζῇ ἐπὶ Γεραιστὸν ἐλθὼν, ὀλκάδος ἀναγομένης ἐπιτυχὼν,  
 πλῶ χρησάμενος καὶ τριταῖος ἐκ τῶν Ἀθηνῶν ἐς Μυτιλήνην  
 6 ἀφικόμενος ἀγγέλλει τὸν ἐπίπλουν. οἱ δὲ οὔτε ἐς τὸν Μα-  
 λόεντα ἐξῆλθον, τά τε ἄλλα τῶν τειχῶν καὶ λιμένων περὶ  
 τὰ ἡμιτέλεστα φραξάμενοι ἐφύλασσον. IV. καὶ οἱ Ἀθη- 10  
 ναῖοι οὐ πολὺ ὕστερον καταπλεύσαντες ὡς  
 ἐώρων, ἀπήγγειλαν μὲν οἱ στρατηγοὶ τὰ ἐπε-  
 σταλμένα, οὐκ ἐσακουόντων δὲ τῶν Μυτιλη-  
 ναίων ἐς πόλεμον καθίσταντο. ἀπαράσκειοι δὲ  
 2 οἱ Μυτιληναῖοι καὶ ἐξαίφνης ἀναγκασθέντες 15  
 πολεμεῖν, ἔκπλουν μὲν τινα ἐποιήσαντο τῶν νεῶν ὡς ἐπὶ  
 ναυμαχίᾳ ὀλίγον πρὸ τοῦ λιμένος, ἔπειτα καταδιωχθέντες ὑπὸ

2. τῶν] om. i.      περὶ g.      3. οἱ] om. G.L.O.P.      ἀθηναίων K.  
 6. γεραιστὸν b.      ἐπιτυχὼν] ἐπὶ τειχῶν P.      7. ἀθηναίων g.      8. Μα-  
 λόεντα] μέλλοντα P.      μαλέοντα c.      9. καὶ τῶν λιμένων B.g.h.      περιττὰ F.  
 10. ἡμιτελέστατα d.      ἐφύλαττον F.H.N.V.      11. πολὺ A.C.E.F.H.K.V.c.f.g.h.  
 Haack. Porpo. Goell. Bekk. B.G. et ceteri πολλῶ.      14. ἐς τὸν πόλεμον g.  
 δὲ ὄντες οἱ e.      15. καὶ] om. L.O.P.      17. ναυμαχίαν G.I.Q.      ναυμαχίας e.  
 καὶ διωχθέντες H.      ὑπὸ τῶν ἀπὸ τῶν P.

7. πλῶ χρησάμενος] I believe that this is merely opposed to the words πεζῇ ἐπὶ Γεραιστὸν ἐλθὼν. "He came by land to Geræstus; then finding a merchant vessel just going to sail, he proceeded on his way by sea, and arrived at Mitylene." Πλοῦς is thus opposed to ὁδός, VI. 97, 1. οὔτε πλοῦν οὔτε ὁδὸν πολλὴν ἀπέχει.

9. τά τε ἄλλα, τῶν τειχῶν κ. τ. λ.] "And for the rest, they barricaded and kept guard about the half finished defences of their walls and harbours." Τὰ ἄλλα I believe should be taken by itself; "in other things; for the rest." The construction of the other words is, ἐφύλασσον περὶ τὰ ἡμιτέλεστα τῶν τειχῶν

—φραξάμενοι (αὐτά.) Thus Mr. Bloomfield has, I think, rightly explained the passage. Φραξάμενοι occurs again with no case following it, VIII. 35, 4. ἄμεινον φραξαμένων αὐτῶν, "having barricaded their city better;" where τὴν πόλιν must be repeated from the words προσβαλόντες τῇ πόλει in the preceding clause.

10. οἱ Ἀθηναῖοι—ὡς ἐώρων] Ὡς postpositum, ut III. 5, 1. οἱ πρέσβεις ὡς οὐδὲν ἦλθον πράξαντες. V. 28, 1. οἱ δὲ τῶν Ἀργείων ἄνδρες ἐπειδὴ ἀνήνεγκαν. VII. 32, 1. οἱ δὲ πρέσβεις—ἐπειδὴ ἔπεισαν κ. τ. λ. GÖLL. (from Porpo, Prolegom. vol. I. p. 107.)

LEBBOB. A. C. 428. Olymp. 87. 4.

τῶν Ἀττικῶν νεῶν λόγους ἤδη προσέφερον τοῖς στρατηγοῖς, βουλόμενοι τὰς ναῦς τὸ παραντικά, εἰ δύναντο, ὁμολογία τινὶ ἐπιεικεῖ ἀποπέμψασθαι. καὶ οἱ στρατηγοὶ τῶν Ἀθηναίων 3 ἀπεδέξαντο καὶ αὐτοὶ φοβούμενοι μὴ οὐχ ἱκανοὶ ὥσι Λέσβῳ 5 πάσῃ πολεμεῖν. καὶ ἀνακωχὴν ποιησάμενοι πέμπουσιν ἐς 4 τὰς Ἀθήνας οἱ Μυτιληναῖοι τῶν τε διαβαλλόντων ἓνα, ᾧ μετέμελεν ἤδη, καὶ ἄλλους, εἴ πως πείσειαν τὰς ναῦς ἀπελθεῖν ὡς σφῶν οὐδὲν νεωτεριούντων. ἐν τούτῳ δὲ ἀποστέλ- 5 λουσι καὶ ἐς τὴν Λακεδαίμονα πρέσβεις τριήρει, λαθόντες τὸ 10 τῶν Ἀθηναίων ναυτικόν, οἱ ὥρμουν ἐν τῇ Μαλέᾳ πρὸς βορέαν τῆς πόλεως· οὐ γὰρ ἐπίστευον τοῖς ἀπὸ τῶν Ἀθηναίων προχωρήσειν. καὶ οἱ μὲν ἐς τὴν Λακεδαίμονα ταλαι- 6 πώρως διὰ τοῦ πελάγους κομισθέντες αὐτοῖς ἔπρασσον ὅπως τις βοήθεια ἦξει. V. οἱ δ' ἐκ τῶν Ἀθηνῶν πρέσβεις ὡς

2. ὁμίλια Q. 4. μὴ—ποιησάμενοι] om. P. πάσῃ Λέσβῳ ε. 5. ἀνακωχὴν V.  
6. διαβαλλόντων σφᾶς ἓνα L.O.P.e.i. C. rec. man. μετέμειλλεν G. 7. ἄλλως H.  
9. τὴν] om. c. 10. μαλίῳ C.I. 11. "Ἀθηνῶν malim." Bekk. Ed. 1832.  
12. προσχωρήσειν K.e. 13. ἔπραττον f. 14. ἀθηναίων e.

6. τῶν διαβαλλόντων] "The in-  
formers." "Participium instar sub-  
stantivi est. Add. II. 2, 5. τοῖς ἔπαγο-  
μένοις οὐκ ἐπείθοντο. II. 5, 9. πρὸς δὲ  
ἔπραξαν οἱ προδιδόντες. Ne comme-  
moremus φεύγοντας, quo nomine eae-  
pissime eos denotari qui in exilium  
ejecti sunt, satis constat." Poppo.  
Prolegom. vol. I. p. 152.

7. μετέμελεν] Huc fortassis respexit  
Auct. Lexici in Montfauc. Biblioth.  
Coislin. p. 483. (Lex. Seg. 107, 12.)  
Μεταμελεῖν, ἀπὲρ τοῦ μετανοεῖν. Θουκ. γ.  
Duk.

10. ἐν τῇ Μαλέᾳ πρὸς βορέαν τῆς πό-  
λεως] That there can be no error in the  
words πρὸς βορέαν is evident from what  
follows, ch. 6, 1. περιουρισσάμενοι τὸ πρὸς  
νότον τῆς πόλεως. Yet Strabo describes  
Malea as the promontory which is now  
called cape Zeitoun, that is, the south  
eastern point of the island, distant se-  
venty stadia from Mytilene, as in fact  
that is about the distance of cape Zei-  
toun from the present town of Metelin.

The only way of explaining this diffi-  
culty is by supposing that the Malea of  
Thucydides must be a different place  
from the Malea of Strabo, lying much  
nearer to Mytilene, and on the north  
side of it. The expression ἔξω τῆς πό-  
λεως, ch. 3, 3. agrees better with a place  
one or two miles distant, than with one  
which was distant more than seven:  
and the shorter distance suits better  
also with what is said in the sixth  
chapter, that the Athenians had their  
market at Malea while they were be-  
sieging Mytilene. Do we suppose that  
the soldiers and seamen had to go every  
day more than seven miles to get their  
provisions?

11. τοῖς ἀπὸ τῶν Ἀθηναίων προχωρή-  
σειν] The infinitive mood seems to me  
to be used by what grammarians call  
Epexegesis; that is, as a sort of expla-  
nation of the preceding words. "They  
did not trust to the expected answer  
from the Athenians, that it would  
have a prosperous issue."

LESBOS. A. C. 428. Olymp. 87. 4.

The embassy to Athens fails, and hostilities are renewed. All Lesbos, except Methymna, joins Mytilene. After an indecisive battle the Mytileneans lose courage, and shut themselves up in their walls, expecting the arrival of succour from Lacedæmon.

οὐδὲν ἦλθον πράξαντες, ἐς πόλεμον καθίσταντο οἱ Μυτιληναῖοι καὶ ἡ ἄλλη Λέσβος πλὴν Μηθύμνης· οὗτοι δὲ τοῖς Ἀθηναίοις ἐβεβοθήκεσαν, καὶ Ἱμβριοι καὶ Λήμνιοι καὶ τῶν ἄλλων ὀλίγοι τινὲς ξυμμάχων. καὶ ἔξοδον μὲν <sup>5</sup> τινα πανδημεὶ ἐποιήσαντο οἱ Μυτιληναῖοι ἐπὶ τὸ τῶν Ἀθηναίων στρατόπεδον, καὶ μάχη ἐγένετο, ἐν ᾗ οὐκ ἔλασσον ἔχοντες οἱ Μυτιληναῖοι οὔτε ἐπηυλίσαντο οὔτε ἐπίστευσαν σφίσιν αὐτοῖς, ἀλλ' ἀνεχώρησαν· ἔπειτα οἱ μὲν ἡσύχαζον, ἐκ Πελοποννήσου καὶ <sup>10</sup> μετ' ἄλλης παρασκευῆς βουλόμενοι εἰ προσγένεϊτό τι κινδυνεύειν (καὶ γὰρ αὐτοῖς Μελέας Λάκων ἀφικνεῖται καὶ Ἑρμαιώνδας Θηβαῖος, οἱ προαπεστάλησαν μὲν τῆς ἀποστάσεως, φθάσαι δὲ οὐ δυνάμενοι τὸν τῶν Ἀθηναίων ἐπίπλουν κρύφα μετὰ τὴν μάχην ὕστερον ἐσπλέουσι τριήρει, καὶ παρήνουν <sup>15</sup> πέμπειν τριήρη ἄλλην καὶ πρέσβεις μεθ' ἑαυτῶν· καὶ ἐκπέμπουσιν), VI. οἱ δὲ Ἀθηναῖοι πολὺ ἐπιρρωσθέντες διὰ τὴν τῶν Μυτιληναίων ἡσυχίαν ξυμμάχους τε προσεκάλουν, οἱ πολὺ θᾶσσον παρήσαν ὀρώντες οὐδὲν ἰσχυρὸν ἀπὸ τῶν Λεσβίων, καὶ περιορμι- <sup>20</sup> σάμενοι τὸ πρὸς νότον τῆς πόλεως εἰείχισαν

The Athenians blockade Mytilene completely by sea, but are unable to cut off its communications by land.

7. στρατεύματι d. 9. ἐπηυλήσαντο E.f. ἐπιβλύσαντο K. ἐπιυλίσαντο prim. man. C. σφίσιν] om. e. 10. ἡσυχάζοντες I. 11. προσγένεϊτο C.K.c.d.e.f. 12. μαλίας f.g. ἡρμαιώνδας C.e. 16. ἐκπέμπειν N.V. ἄλλην τριήρη f. αὐτῶν A. et vulgo. αὐτῶν B.C.E.F.G.h. Bekk. 17. δέ] om. P. 18. συμμάχους B.C.E.Q.c. 20. περιορμισάμενοι A.B.E.F.G.H.V.c.g.h. περιορμισάμενοι K. 21. εἰείχισαν V.

20. περιορμισάμενοι τὸ πρὸς νότον] The sense of these words is clear; "bringing round their ships to a new "station on the south of the town;" they having been before at Malea, to the north of it. But the omission of the preposition ἐς or ἐπὶ may seem to render the construction doubtful. There is however a similar passage, V. 2, 3. αὐτὸς δὲ περίπεμψε δέκα τὸν λιμένα περιπλεῖν, "he sent round ten ships to sail round "into the harbour," which is expressed

immediately afterwards by the words αἱ νῆες ἅμα περιέπλεον ἐς τὸν λιμένα περιπεμφθεῖσαι. [The reading however of this last passage is doubtful, and Gölter takes τὸ πρὸς νότον with εἰείχισαν. But this cannot be, because the two camps ἐκατέρωθεν τῆς πόλεως could not have been both on the south side of it.]

21. εἰείχισαν στρατόπεδα δύο] Lib. I. cap. 116, 2. πολιορκούν τρισὶ τείχεσι τὴν πόλιν. Vid. Casaubon. ad Polyb. I. 24. Duk.



WESTERN GREECE. A. C. 422. Olymp. 87. 4, 88. 1.

στρατόπεδα δύο ἐκατέρωθεν τῆς πόλεως, καὶ τοὺς ἐφόρους  
ἐπ' ἀμφοτέροις τοῖς λιμέσιν ἐποιοῦντο. καὶ τῆς μὲν θαλάσσης<sup>2</sup>  
εἶργον μὴ χρῆσθαι τοὺς Μυτιληναίους, τῆς δὲ γῆς τῆς μὲν  
ἄλλης ἐκράτουν οἱ Μυτιληναῖοι καὶ οἱ ἄλλοι Λέσβιοι προσ-  
5 βεβοηθηκότες ἤδη, τὸ δὲ περὶ τὰ στρατόπεδα οὐ πολὺ  
κατέχον οἱ Ἀθηναῖοι, ναύσταθμον δὲ μᾶλλον ἦν αὐτοῖς  
πλοίων καὶ ἀγορᾶς ἢ Μαλέα. καὶ τὰ μὲν περὶ Μυτιλήνην<sup>3</sup>  
οὕτως ἐπολεμεῖτο.

VII. Κατὰ δὲ τὸν αὐτὸν χρόνον τοῦ θέρους τούτου  
10 Ἀθηναῖοι καὶ ἐς Πελοπόννησον ναῦς ἀπέστειλαν τριάκοντα  
καὶ Ἀσώπιον τὸν Φορμίωνος στρατηγόν, κε-  
λευσάντων Ἀκαρνάνων τῶν Φορμίωνός τινα  
σφίσι πέμψαι ἢ υἱὸν ἢ ξυγγενὴ ἄρχοντα. καὶ<sup>2</sup>  
παραπλεύουσαι αἱ νῆες τῆς Λακωνικῆς τὰ ἐπι-  
15 θαλάσσια χωρία ἐπόρθησαν. ἔπειτα τὰς μὲν<sup>3</sup>  
πλείους ἀποπέμπει τῶν νεῶν πάλιν ἐπ' οἴκου ὁ  
'Ασώπιος, αὐτὸς δ' ἔχων δώδεκα ἀφικνεῖται ἐς Ναύπακτον,  
καὶ ὕστερον Ἀκαρνᾶνας ἀναστήσας πανδημεὶ στρατεύει ἐπ'

4. καὶ οἱ—ἀθηναῖοι] om. P. 5. περὶ] ἐπεὶ b. 6. ναύσταθμοι V. 7. μὲν]  
om. d. 10. ἐς] περὶ G.I.K.N.V.c.d.e.f.g. τριάκοντα] om. g. 12. τῶν]  
τὸν Q. 14. περιπλεύουσαι g. 16. ἐπ' οἴκου om. V.

1. τοὺς ἐφόρους—ἐποιοῦντο] "They  
"established their blockades at both  
"the harbours." For the meaning of  
ἔφορος and the other words of similar  
origin see the note on II. 89, 13. It  
occurs again, IV. 27, I. 32, I.

5. τὸ δὲ περὶ τὰ στρατόπεδα—ἢ Μαλέα]  
He means, I think, to say, that al-  
though they had a part of their force at  
Malea, yet it gave them no command of  
the country, as they merely occupied a  
small space close to the water's edge,  
where the market as usual was estab-  
lished for the seamen and soldiers,  
and where the smaller vessels which  
brought their provisions might be haul-  
ed up on the beach in safety. But if  
Thucydides had meant to speak of the  
promontory of Malea seven miles off,  
with what security could the market

have been established at such a dis-  
tance from the camps of the armament,  
when the enemy had the entire com-  
mand of the country? Ναύσταθμον  
πλοίων καὶ ἀγορᾶς is an instance of a  
common incorrectness in expression,  
when a word that can properly apply to  
one thing only is made to apply to two.  
Ναύσταθμον ἀγορᾶς of course if literally  
taken is absurd; but only the general  
idea of "a place for any thing" is pre-  
served; the particular one of "a place  
"for ships" suiting only to πλοίων.  
See Poppo, Prolegom. I. p. 202. 282.  
Compare Aristot. Rhetoric. III. 5, 7.  
ἔτι τάδε ποιεῖ σοδοικίζειν, τὸ μὴ ἀποδιό-  
ναι, εἰ μὴ ἐπιειγνύνης ἀμφοῖν, δ' ἀρμότ-  
τει· οἷον ἢ "ψόφον, ἢ χρῶμα," τὸ μὲν  
"ἰδῶν," οὐ κοινόν· τὸ δ' "αἰσθόμενος,"  
κοινόν.

PELOPONNESUS. A. C. 428. Olymp. 88. 1.

Οἰνιάδας, καὶ ταῖς τε ναυσὶ κατὰ τὸν Ἀχελῷον ἔπλευσε καὶ  
 4 ὁ κατὰ γῆν στρατὸς ἐδήου τὴν χώραν. ὥς δ' οὐ προσεχώ-  
 ρουν, τὸν μὲν πεζὸν ἀφίησιν, αὐτὸς δὲ πλεύσας ἐς Λευκάδα  
 καὶ ἀπόβασιν ἐς Νήρικον ποιησάμενος ἀναχωρῶν διαφθεί-  
 ρεται αὐτὸς τε καὶ τῆς στρατιᾶς τι μέρος ὑπὸ τῶν αὐτόθεν  
 5 τε ξυμβοηθησάντων καὶ φρουρῶν τινῶν ὀλίγων. καὶ ὕστερον  
 ὑποσπόνδους τοὺς νεκροὺς ἀποπλεύσαντες οἱ Ἀθηναῖοι παρὰ  
 τῶν Λευκαδίων ἐκομίσαντο.

### VIII. Οἱ δὲ ἐπὶ τῆς πρώτης νεὸς ἐκπεμφθέντες Μυτιλη-

PELOPONNESUS.

The Mytillean am-  
 bassadors, by direction  
 of the Lacedæmo-  
 nians, repair to O-  
 lympia, and after the  
 2 festival address the  
 assembled allies, im-  
 ploing their succour.

εἶπον τοιαύδε.

### IX. “ΤΟ μὲν καθεστὸς τοῖς Ἑλλήσι νόμιμον, ὧ ἄνδρες

- |                         |                              |                   |                    |
|-------------------------|------------------------------|-------------------|--------------------|
| 1. τε] om. N.V.         | 2. ἐδήουν G.                 | δ' οὐ] om. Q.     | 3. δ' ἐσπλεύσας d. |
| 4. νηρικόν E.F.V.g.     | νῆρικον P.                   | 5. τε] om. f.     | τε] om. K.         |
| K.L.N.O.P.c.d.e.i.      | 9. πρέσβεις μυτιληναίων f.   | 11. ὅπου e.       | 13. τὴν            |
| om. g.h.                | 14. δωριεύς B.               | 16. τὰδε G.       | 17. καθεστὸς E.K.  |
| Bekk. καθεστὸς A.B.F.G. | ὁ ῥόδιος B.                  | 17. καθεστὸς E.K. |                    |
|                         | ἄνδρες] om. C.G.K.L.O.P.c.e. |                   |                    |

1. κατὰ τὸν Ἀχελῷον] “On the side  
 “of the Achelous,” opposed to κατὰ  
 γῆν, “on the land side.”

5. τῶν αὐτόθεν ξυμβοηθησάντων] The  
 ordinary inhabitants of the country, or  
 people belonging to the spot, who as-  
 sembled on the alarm of the descent.  
 From these are distinguished the φρου-  
 ροί, or regular soldiers stationed at dif-  
 ferent places along the coast, to repel  
 predatory invasions of this kind. Com-  
 pare II. 252, 4. V. 52, 3. VIII. 22, 1.

14. Δωριεύς Ῥόδι.] Diagoræ filius, cujus  
 meminit Xenoph. Ἑλλην. I. 1, 2. 5, 19.  
 Vide Aristot. Rhet. I. 2, 13. et Petr.  
 Victorium in eandem, p. 60. HUDS. In  
 ἀναγραφῇ Olympiadum Dorieus Rho-  
 dius primum pancratio vicisse dicitur  
 Olymp. LXXXVII. secundum Olymp.

LXXXVIII. tertium Olymp. LXXXIX.  
 DUK. [I have retained this short note  
 of Duker's because it contains an in-  
 stance of the strange mistake, noticed  
 by Mr. Fynes Clinton, of referring to  
 Scaliger's compilation Ὀλυμπιάδων ἀνα-  
 γραφῇ, published in his edition of the  
 Chronicle of Eusebius, as though it  
 were an authentic ancient work. And  
 Gölter adopts the mistake into his own  
 note on this passage in Thucydides,  
 even in his second edition.]

ἐνίκα] “Was the conqueror.” See  
 the note on V. 49, 1.

17. καθεστὸς] Die besten und ältesten  
 Handschriften haben überall das der  
 Analogie widersprechende ἐστὸς. Es ist  
 daher sehr wahrscheinlich dass die At-  
 tische Sprache hier der scheinbaren

PELOPONNESUS. A. C. 428. Olymp. 88. 1.

“ Λακεδαιμόνιοι καὶ ξύμμαχοι, ἴσμεν· τοὺς γὰρ ἀφιστα-

SPEECH OF  
THE MYTILE-  
NEANS.

The peculiar circum-  
stances of our connec-  
tion with Athens ought  
so exculpate our pre-  
sent revolt from the  
charge of breach of  
faith and unworthy  
desertion of our friends.

“ μένους ἐν τοῖς πολέμοις καὶ ξυμμαχίαν τὴν

“ πρὶν ἀπολείποντας οἱ δεξάμενοι, καθ’ ὅσον

“ μὲν ὠφελοῦνται, ἐν ἡδονῇ ἔχουσι, νομίζοντες

“ δὲ εἶναι προδότας τῶν πρὸ τοῦ φίλων χείρους

“ ἡγοῦνται. καὶ οὐκ ἄδικος αὕτη ἡ ἀξίωσις· 2

“ ἔστιν, εἰ τύχοιεν πρὸς ἀλλήλους οἱ τε ἀφι-

“ στάμενοι καὶ ἀφ’ ὧν διακρίνονται ἴσοι μὲν

“ τῇ γνώμῃ ὄντες καὶ εὐνοία, ἀντίπαλοι δὲ τῇ παρασκευῇ καὶ

10 “ δυνάμει, πρόφασις τε ἐπιεικὴς μηδεμία ὑπάρχει τῆς ἀπο-

“ στάσεως· ὃ ἡμῖν καὶ Ἀθηναίοις οὐκ ἦν. μηδὲ τῷ χείρους 3

“ δόξωμεν εἶναι εἰ ἐν τῇ εἰρήνῃ τιμώμενοι ὑπ’ αὐτῶν ἐν τοῖς

“ δεινοῖς ἀφιστάμεθα. Χ. περὶ γὰρ τοῦ δικαίου καὶ ἀρετῆς

That connection was  
at first formed for the

15 “ πρῶτον ἄλλως τε καὶ ξυμμαχίας δεόμενοι  
“ τοὺς λόγους ποιησόμεθα, εἰδότες οὔτε φιλίαν  
“ ἰδιώταις βέβαιον γιγνομένην οὔτε κοινωνίαν  
“ πόλεσιν ἐς οὐδὲν, εἰ μὴ μετ’ ἀρετῆς δοκούσης  
“ ἐς ἀλλήλους γίνονται καὶ τὰλλα ὁμοιό-  
“ τροποι εἶεν· ἐν γὰρ τῷ διαλλάσσουντι τῆς  
20 “ γνώμης καὶ αἱ διαφοραὶ τῶν ἔργων καθί-  
“ στανται. ἡμῖν δὲ καὶ Ἀθηναίοις ξυμμαχία· 3  
“ ἐγένετο πρῶτον ἀπολιπόντων μὲν ὑμῶν ἐκ  
“ τοῦ Μηδικοῦ πολέμου, παραμεινάντων δὲ ἐκείνων πρὸς τὰ  
“ ὑπόλοιπα τῶν ἔργων. ξύμμαχοι μέντοι ἐγενόμεθα οὐκ ἐπὶ 3

2. πολεμίους A.F.H.h. 9. δὲ i. 10. μὴ δὲ μία C.O. ὑπάρχει K.e.g.  
11. ἡμῖν καὶ A.B.E.F.G.H.K.M.P.V.d.f.g. καὶ ἡμῖν καὶ C.L.O.e. vulgo ἡμῖν τε καί.  
12. δόξωμεν K. τιμωρούμενοι Q. 13. γὰρ] om. L. 17. μὴ μετ’] μὴτ’  
A.B.F. 19. διαλάσσουντι G. γὰρ post διαλλάσσουντι habet V. 20. καὶ δια-  
φοραὶ L.O.P. et pr. G. καὶ αἱ διαφοραὶ b. 24. μέντοι corr. F. e voce brevior  
et enclitica.

Analogie folgte und von ἰστώς das  
Neutrum ἰστός bildete. BUTTMANN. Gr.  
Gr. II. p. 158. §. 114. Buttmann adds  
in a note, Überall hat daher Bekker  
itzt so herausgegeben und so auch  
Hermann in Soph. Œd. Tyr. 632.

22. ἀπολιπόντων—ἐκ τοῦ Μηδικοῦ πο-  
λέμου] Comp. V. 4, 4. ἀπολιπόντες ἐκ τῶν  
Συρακουσῶν.

24. ξύμμαχοι—[Ἑλλήνων] Corinthus,  
p. 151. WASS. Vid. ad I. 137, 7. DUK.

- “καταδουλώσει τῶν Ἑλλήνων Ἀθηναῖοις, ἀλλ’ ἐπ’ ἐλευθε-  
 4 “ρώσει ἀπὸ τοῦ Μήδου τοῖς Ἑλλησι. καὶ μέχρι μὲν ἀπὸ  
 “τοῦ ἴσου ἡγούντο, προθύμως εἰπόμεθα· ἐπειδὴ δὲ ἐωρῶμεν  
 “αὐτοὺς τὴν μὲν τοῦ Μήδου ἔχθραν ἀνιέντας, τὴν δὲ τῶν  
 “ξυμμάχων δούλωσιν †ἐπαγομένους,† οὐκ ἀδεεῖς ἔτι ἦμεν. 5  
 5 “ἀδύνατοι δὲ ὄντες καθ’ ἓν γενόμενοι διὰ πολυψηφίαν ἀμύ-  
 “νεσθαι οἱ ξύμμαχοι ἐδουλώθησαν πλὴν ἡμῶν καὶ Χίων·  
 “ἡμεῖς δὲ αὐτόνομοι δὴ ὄντες καὶ ἐλεύθεροι τῷ ὀνόματι  
 6 “ξυνεστρατεύσαμεν. καὶ πιστοὺς οὐκέτι εἶχομεν ἡγεμόνας  
 “Ἀθηναίους, παραδείγμασι τοῖς προγιγνομένοις χρώμενοι· 10  
 “οὐ γὰρ εἰκὸς ἦν αὐτοὺς οὓς μὲν μεθ’ ἡμῶν ἐνσπόνδους  
 “ἐποίησαντο καταστρέφασθαι, τοὺς δὲ ὑπολοίπους, εἴ ποτε  
 “ἄρα ἐδυνήθησαν, μὴ δρᾶσαι τοῦτο. XI. καὶ εἰ μὲν αὐτό-  
 “νομοι ἔτι ἦμεν ἅπαντες, βεβαιώτεροι ἂν ἡμῖν  
 “ἦσαν μηδὲν νεωτεριεῖν· ὑποχειρίους δὲ ἔχον- 15  
 “τες τοὺς πλείους, ἡμῖν δὲ ἀπὸ τοῦ ἴσου ὁμι-  
 “λοῦντες, χαλεπώτερον εἰκότως ἔμελλον οἴσειν  
 “καὶ πρὸς τὸ πλεῖον ἤδη εἶκον τοῦ ἡμετέρου

1. δουλώσει h. τοῖς ἀθηναίοις K.c. ἀλλ’—ἔλλησι om. pr. G. 2. μηδι-  
 κού d.i. 5. “Ἀν ἐπειγομένους?” Bekker. ed. 1832. ἀδεῶς c. 6. ἀμύ-  
 νεσθαι B.E.F. et rec. G.H.V.g.h. Poppo. vulgo, Haack. Bekk. Goell. ἀμύνασθαι.  
 10. παραδείγματι g. προγεγενημένοις L. προγεγεμένοις O.P. προσγεγεμένοις c.  
 11. οὐκ εἰκὸς γὰρ ἦν V. μεθ’ I. 13. ἡδυνήθησαν L. 14. ἔτι om. V.  
 15. δεῖ om. Q. 17. εἰκότος Q. ἔμελλον Q. εἰσοῖσειν H.  
 ἔξιν Q. 18. ἤκον d.

2. τοῖς Ἑλλησι] These words, I think, are governed of ξύμμαχοι. “We “became allies, not so much to the “Athenians, for the enslaving of the “Greeks, as to the Greeks for their de- “liverance from the Mede.” Comp. 62, 2, 6. 63, 4. 5.

5. †ἐπαγομένους†] If the text be right, I think Poppo’s interpretation of this word is the true one, “suscipien- “tes, sibi assumentes.” But as ἐπά- γασθαι does not seem to be a natural opposite to ἀνιέναι, there is every reason for preferring the correction proposed by Ross and Bekker, ἐπειγομένους.

6. διὰ πολυψηφίαν] Comp. I. 141, 6—9.

8. αὐτόνομοι δὴ ὄντες] See the note on III. 104, 1.

18. πρὸς τὸ πλεῖον—ἀντισυμμένον] “Comparing with the majority already “submitting to them, our still singly “conducting ourselves as on a footing “of equality.” For this sense of πρὸς, as implying comparison, see Herod. II. 35, 1. III. 94, 4. VIII. 44, 1. and Matth. Gr. Gr. §. 591. γ’. Jelf, 638. III. 3. c. The construction is awkward, because the last clause καὶ πρὸς τὸ πλεῖον—ἀντι- συμμένου follows the principal verb

PELOPONNESUS. A. C. 428. Olymp. 96. 1.

Besides our support in  
their enterprises, while  
we were nominally in-  
dependent seemed to  
imply our approbation  
of their justice; and  
our naval power made  
them think it unsafe to  
risk a premature attack  
on us.

“ ἔτι μόνου ἀντισυμμένου, ἄλλως τε καὶ ὅσφ  
“ δυνατώτεροι αὐτοὶ αὐτῶν ἐγίνοντο καὶ ἡμεῖς  
“ ἑρμηότεροι. τὸ δὲ ἀντίπαλον δέος μόνον  
“ πιστὸν ἐς ξυμμαχίαν· ὁ γὰρ παραβαίνειν τι  
“ βουλόμενος τῷ μὴ προέχων ἂν ἐπελθεῖν  
“ ἀποτρέπεται. αὐτόνομοί τε ἐλείφθημεν οὐ δι’  
“ ἄλλο τι ἢ ὅσον αὐτοῖς ἐς τὴν ἀρχὴν εὐπρε-  
“ πεία τε λόγου καὶ γνώμης μᾶλλον ἐφόδῳ ἢ ἰσχύος τὰ  
“ πράγματα ἐφαίνετο καταληπτὰ. ἅμα μὲν γὰρ μαρτυρίῳ  
“ ἐχρῶντο μὴ ἂν τοὺς γε ἰσοψήφους ἄκοντας, εἰ μὴ τι ἡδι-

1. ἔτι] om. d.i. 3. μόνον δέος c. 5. τῷ A.B.E.F.G.H.K.V.g. Poppo.  
Goell. Bekk. vulgo τῷ. 6. τε] δι’ L.P. ἐλείφθημεν E.e.

ἔμελλον ὁρᾶν, whereas it should naturally have preceded it, being merely a repetition of ὑποχειρίους δι—ὀμλοῦντες, a little varied in point of form.

4. ὁ γὰρ παραβαίνειν—ἀποτρέπεται] “For he who would fain break the covenant, is deterred, because he could not make the attempt with a superior force;” i. e. “because he could not do it from any vantage ground, and therefore would probably find his attempt fruitless.”

8. τὰ πράγματα ἐφαίνετο καταληπτὰ] “And we were left independent for no other reason than because they thought their dominion would be most advanced by accomplishing their purposes with fair words, and winning their way by policy rather than by force.” Comp. c. 30, 3. ἐπιζῶ—καταληφθῆναι ἂν τὰ πράγματα. Καταλαβεῖν τὰ πράγματα signifies, “To seize and get the mastery of the matters in agitation;” hence, “to accomplish one’s purposes.”

10. μὴ ἂν τοὺς γε ἰσοψήφους κ. τ. λ.] “For we were an evidence in their favour, that enjoying as we did an equal right of voting in the councils of the confederacy, and compulsion being thus out of the question, we should not join their enterprises, unless the parties whom they attacked were in the wrong in the quarrel.” Such, I think, is undoubtedly the meaning of this passage, as Poppo ex-

plains in his *Observationes Criticae*, p. 203. Its obscurity arises from the condensed, or, to speak plainly, the confused manner in which it is expressed; a clause to this effect requiring to be supplied after ἄκοντας, “nor should we join them at all;” compare the note on I. 38, 3. and on IV. 86, 2. There is also something of a similar confusion in I. 40, 2. ὅστις μὴ τοῖς δεξαμένοις ἐλ σωφρονοῦσι, κ. τ. λ. where see the note. In the words immediately following, the τε in ἐπὶ τε τοὺς ὑποδειστούς may be thus expressed in English, by preserving the order of the words and altering their construction: “And by this same system also the strongest powers were at once led in their train to crush the weaker ones first, and being reserved to the last would be more helpless when their own turn came, by having been previously stripped of all who might have aided them.” They were both useful instruments to subdue others, and were at the same time rendering their own future slavery more certain, by crushing those who might else have been their allies. Τοῦ ἄλλου περιηρημένου, “When all else was stripped from around them:” like the foliage stripped from off a tree.

The mouths, the tongues, the eyes, the hearts of men,  
\* \* \* \* \*

“ κουν οἷς ἐπῆρσαν, ξυστρατεύειν ἐν τῷ αὐτῷ δὲ καὶ τὰ  
 “ κράτιστα ἐπὶ τε τοὺς ὑποδεεστέρους πρώτους ξυνεπήγον  
 “ καὶ τὰ τελευταῖα λιπόντες τοῦ ἄλλου περιηρημένου ἀσθε-  
 5 “ νέστερα ἐμελλον ἔξειν. εἰ δὲ ἀφ’ ἡμῶν ἤρξαντο, ἐχόντων  
 “ ἔτι τῶν πάντων αὐτῶν τε ἰσχὺν καὶ πρὸς ὃ τι χρὴ στήναι, 5  
 6 “ οὐκ ἂν ὁμοίως ἐχειρώσαντο. τό τε ναυτικὸν ἡμῶν παρείχέ  
 “ τινα φόβον μὴ ποτε καθ’ ἐν γενόμενον ἢ ὑμῖν ἢ ἄλλῳ τῷ  
 7 “ προσθέμενον κίνδυνον σφίσι παράσχω. τὰ δὲ καὶ ἀπὸ  
 “ θεραπείας τοῦ τε κοινοῦ αὐτῶν καὶ τῶν αἰὶ προεστώτων  
 8 “ περιεγιγνόμεθα. οὐ μέντοι ἐπὶ πολὺ γ’ ἂν ἐδοκοῦμεν δυνη- 10  
 “ θῆναι, εἰ μὴ ὁ πόλεμος ὅδε κατέστη, παραδείγμασι χρώ-  
 “ μενοι τοῖς ἐς τοὺς ἄλλους. XII. τίς οὖν αὕτη ††† φιλία  
 “ ἐγίγνετο ἢ ἐλευθερία πιστή, ἐν ᾗ παρὰ  
 “ γνώμην ἀλλήλους ὑπεδεχόμεθα, καὶ οἱ μὲν  
 “ ἡμᾶς ἐν τῷ πολέμῳ δεδιότες ἐθεράπευον, 15

Thus we lived in mu-  
 tual suspicion, re-  
 strained only by mu-  
 tual fear. And as we  
 were inferior to them

- |   |                     |                          |
|---|---------------------|--------------------------|
| 1. ξυστρατεύειν E.F.H.c.i. C. prim. man.      | 5. ἀπάντων e.       | 8. προθέ-                |
| μενον Q.                                      | παράσχοι Q.f.       | ἀπὸ τῆς θεραπείας B.g.h. |
| 12. ἢ φιλία Dindorf. Poppo. Bekker. ed. 1832. | ἢ codices.          | 11. ἔδε margo L.         |
| θερία f.                                      | 14. ἀλλήλους A.B.F. | ὑποδεχόμεθα F.K.V.       |
|   |                     | 15. ὑμᾶς C.              |

That numberless upon me stuck, as  
 leaves  
 Do on the oak; have with one winter's  
 brush  
 Fall'n from their boughs, and left me  
 open, bare  
 To every storm that blows.

*Timon of Athens, Act iv.*

Compare Thucyd. II. 13, 4. περιαιρετὸν εἶναι ἄπαν.

8. τὰ δὲ καὶ ἀπὸ θεραπείας] Four reasons are given to confirm what had been said in the earlier part of the chapter, that the Mytilenæans were left still independent only because it had hitherto suited the interest of Athens that they should remain so. 1st, The cooperation of the Mytilenæans gave a colour of justice to the enterprises of the Athenians against the other allies. 2nd, It was safest to reserve the stronger powers for the last victims, after all the inferior states should have been conquered. 3d, Some dread was enter-

tained of driving the Mytilenæans to unite their navy with that of the Peloponnesians. 4th, The Mytilenæans had been obliged to purchase their respite by paying the utmost court both to the Athenian people and to those individuals who had influence with the people. Περιεγιγνόμεθα, "We still survived," i. e. still remained free, whilst others were sunk in slavery.

12. τίς οὖν αὕτη ἢ φιλία] Dindorf. Poppo, and Gölle prefer ἢ φιλία, ἢ ἐλευθερία πιστή. Mr. Bloomfield compares Dionysius Halicarn. VI. 78. τίς οὖν ἢ τοιαύτη φιλία καὶ πίστις, ἐν ᾗ παρὰ γνώμην ἀλλήλους θεραπεύειν ἀναγκασθόσμεθα; But then it is said the order of the words would rather be ἢ πιστή ἐλευθερία. Dindorf's correction removes all difficulty; but if we retain the present text the sense can only be, "What sort of friendship then was this "boasted friendship of our's, what sure "liberty was that liberty of our's," &c.

PELOPONNESUS. A. C. 428. Olymp. 88. 1.

in power, our only hope consisted in being able to anticipate them, and in revolting before all revolt was become desperate.

“ ἡμεῖς δὲ ἐκείνους ἐν τῇ ἡσυχίᾳ τὸ αὐτὸ  
 “ ἐποιοῦμεν· ὃ τε τοῖς ἄλλοις μάλιστα εὖνοια  
 “ πίστιν βεβαιοῖ, ἡμῖν τοῦτο ὁ φόβος ἐχυρὸν  
 “ παρείχε, δέει τε τὸ πλεόν ἢ φιλία κατεχό-  
 5 “ μενοι ξύμμαχοι ἦμεν· καὶ ὅποτέροις θᾶσσον παράσχοι  
 “ ἀσφάλεια θάρσος, οὗτοι πρότεροί τι καὶ παραβήσεσθαι  
 “ ἔμελλον. ὥστε εἴ τῳ δοκοῦμεν ἀδικεῖν προαποστάντες διὰ  
 “ τὴν ἐκείνων μέλλησιν τῶν ἐς ἡμᾶς δεινῶν, αὐτοὶ οὐκ  
 “ ἀνταναμείναντες σαφῶς εἰδέναι εἴ τι αὐτῶν ἔσται, οὐκ  
 10 “ ὀρθῶς σκοπεῖ. εἰ γὰρ δυνατοὶ ἦμεν ἐκ τοῦ ἴσου καὶ 3

2. ὁ δέ τε c. ὅτε K.L.O.V. 3. πιστὸν d. 4. τε] δὲ g. τὸ πλεῖον K.  
 5. ἦμεν] εἶναι C.G.L.P.e. 6. θάρσος A.B.E.F.H.Q.V.g.h. Porpo. Goell. Bekk.  
 G. et vulgo θράσος. τι] om. N.V. καὶ ante πρότεροί ponit i. 8. μέλλησιν Q.  
 δεινῶν] κινδύνων G.I.L.P.e. 9. ἀναμείναντες L.O.P. ἀν ἀναμείναντες F.H.  
 οὐ καταναμείναντες K. 10. ἦμεν καὶ ἐκ c.

2. ὃ τε τοῖς ἄλλοις μάλιστα ἢ εὖνοια πίστιν βεβαιοῖ] Recte dicitur πίστιν βεβαιοῦν. Sed est admodum implicita structura, quam interpretes ita explicare conatus est, quasi scriptum esset, ὃ, τε τοῖς ἄλλοις μάλιστα πίστιν βεβαιοῖ, εὖνοια δηλονότι. Veniebat in mentem, εὖνοια πιστὸν βεβαιοῖ, id est, βεβαίως πιστὸν παρέχει, ut ὃ, τε πιστὸν, et τοῦτο ἐχυρὸν inter se respondeant. Sed quia Thucydidis oratio ubique aspera et confragosa est, et omnes scripti editam lectionem tuentur, fortassis præstat nihil tentare. DUKER. The resemblance of this sentence to that in II. 40, 4. ὁ τοῖς ἄλλοις ἀμαθία μὲν θράσος, λογισμὸς δὲ ὄκνον φέρει, is sufficiently evident; yet this passage is even more difficult to explain grammatically than that. Yet the solution is in the main the same, “That which in the case of “others takes this shape, namely that “faith is secured by love, that in our “case takes a different form, namely “that faith is secured by fear.” Grammar there is none in the sentence; the readiest way of making it grammatical would be by leaving out πίστιν, ὃ τε τοῖς ἄλλοις μάλιστα εὖνοια βεβαιοῖ, ἡμῖν τοῦτο ὁ φόβος ἐχυρὸν παρείχεν. The insertion of a word like πίστιν as if to make the sentence clearer, while in reality it confuses it, occurs again in

IV. 125, 1. ὅπερ φιλεῖ μεγάλη στρατόπεδα ἀσαφῶς ἐκπλήγνυσθαι, where ἀσαφῶς ἐκπλήγνυσθαι being added to explain the relative ὅπερ embarrasses the whole construction. So again in VII. 80, 3. οἷον φιλεῖ καὶ πᾶσι στρατοπέδοις κ. τ. λ.

10. εἰ γὰρ δυνατοὶ κ. τ. λ.] The difficulty of this passage is well known; and the explanation of one of the Scholiasts, κινουμένων ἐκείνων κινηθῆναι καὶ ἡμᾶς, seems to point to a reading different from that of our present text. Yet following the other Scholiast we can extract a sense, I think, from the words as they now stand. “If we were “able as well as they to contrive “against them, and to wait our time “for carrying our plans into effect, as “they do towards us (ἀντιμελλῆσαι), “what need was there for our being “dependent upon them as we are “now?” “If we were their equals in “power, why should we be, as we are, “their subjects?” ἐκ τοῦ ὁμοίου I suppose to be taken in the sense of ὁμοίως, “in like manner as we now are.” Perhaps ὑπ’ ἐκείνοις would be better than ἐπ’ ἐκείνοις, as the notion required seems to be rather that of *subjection to Athens*, than that of being *at the mercy of Athens*.

“ἀντεπιβουλευσαι καὶ ἀντιμελλῆσαι, τί ἔδει ἡμᾶς ἐκ τοῦ  
 “ὁμοίου ἐπ’ ἐκείνοις εἶναι; ἐπ’ ἐκείνοις δὲ οὗτος αἰὲ τοῦ  
 “ἐπιχειρεῖν καὶ ἐφ’ ἡμῶν εἶναι δεῖ τὸ προαμύνασθαι.

XIII. “Τοιαύτας ἔχοντες προφάσεις καὶ αἰτίας, ὃ Λακε-  
 “δαιμόνιοι καὶ ξύμμαχοι, ἀπέστημεν, σαφεῖς μὲν τοῖς 5  
 “ἀκούουσι γινῶναι ὡς εἰκότως ἐδράσαμεν,  
 “ικανὰς δὲ ἡμᾶς ἐκφοβῆσαι καὶ πρὸς ἀσφά-  
 “λειάν τινα τρέψαι, βουλομένους μὲν καὶ  
 “πάλαι, ὅτε ἔτι ἐν τῇ εἰρήνῃ ἐπέμψαμεν ὡς  
 “ὑμᾶς περὶ ἀποστάσεως, ὑμῶν δὲ οὐ προσ- 10  
 “δεξαμένων κωλυθέντας· νῦν δὲ ἐπειδὴ Βοιω-  
 “τοὶ προὔκαλίσαντο εὐθὺς ὑπηκούσαμεν, καὶ  
 “ἐνομίζομεν ἀποστήσασθαι διπλὴν ἀπόστασιν,  
 “ἀπὸ τε τῶν Ἑλλήνων μὴ ξὺν κακῶς ποιῶν  
 “αὐτοὺς μετ’ Ἀθηναίων ἀλλὰ ξυνηλευθεροῦν, 15  
 “ἀπὸ τε Ἀθηναίων μὴ αὐτοὶ διαφθαρῆναι ὑπ’ ἐκείνων ἐν  
 2 “ὕστερφ ἀλλὰ προποιῆσαι. ἡ μέντοι ἀπόστασις ἡμῶν  
 “θᾶσσον γεγένηται καὶ ἀπαράσκευος· ἥ καὶ μᾶλλον χρῆ  
 “ξυμμάχους δεξαμένους ἡμᾶς διὰ ταχέων βοήθειαν ἀπο-  
 “στέλλειν, ἵνα φαίνησθε ἀμύνοντές τε οἷς δεῖ καὶ ἐν τῷ 20

1. ἀντεπιμελλῆσαι B.C.E.F.G.H.I.d.e.g.h.i. A. et vulgo ἀντεπιμελλῆσαι. Præstat, opinor, ἀντιμελλῆσαι. ΒΕΚΚ. ἀντιμελλῆσαι Porro. Goell. Bekk. 3. εἶναι Goell. προαμύνασθαι K. παραμύνασθαι L.P. παραμύνησθαι O. 4. ἔχοντα P. ὃ λακεδαιμόνιοι καὶ οἱ ξύμμαχοι καὶ αἰτίας f. 8, τινα] om. K. 9. ἔτι om. V. ὡς] πρὸς f. ὡς πρὸς c. 11. κωλυθέντες C.E.F.G.I.K.L.O.P.V.c.e.f.g. 12. προ-καλ. Bekk. 14. ξυγκακῶς ex correct. C. ξυνκακῶς L.O.d 15. μετὰ θηβαίων correctus L. συνηλευθεροῦν e. 20. φαίνοισθε c.e.

13. ἐνομίζομεν ἀποστήσασθαι κ. τ. λ.] “We thought to withdraw ourselves “from the Greeks whom we were in-  
 “juring, and from the Athenians who  
 “were meditating to injure us; that  
 “so we might at once escape doing  
 “wrong to others, and suffering it our-  
 “selves.” Such seems the sense of  
 the passage, as nearly as it can be given  
 in English; for we cannot express the  
 double meaning of ἀποστήσασθαι, “to  
 “stand aloof from and decline doing a

“thing,” and, “to revolt from the  
 “leading state of a confederacy.” For  
 the former meaning, compare IV. 118, 6.  
 οὐδενὸς ἀποστήσονται, ὅσα ἂν δίκαια λέ-  
 γητε, and VII. 7, 2. For the expression  
 ἐνομίζομεν ἀποστήσασθαι, compare the  
 note on II. 42, 5. τὸ ἀμύνεσθαι—μᾶλλον  
 ἡγησάμενοι, and Lobek’s Phrynichus,  
 Parerg. VI. p. 723.

14. μὴ ξὺν κακῶς ποιῶν] See Lobek’s  
 Phrynichus, Parerg. III. §. 13. p. 620.



- “ αὐτῷ τοὺς πολεμίους βλάπτοντες. καιρὸς δὲ ὡς οὐπω 3  
 “ πρότερον. νόσφ τε γὰρ ἐφθάρатаι Ἀθηναῖοι καὶ χρημά- 4  
 “ των δαπάνη, νῆς τε αὐτοῖς αἱ μὲν περὶ τὴν ὑμετέραν εἰσὶν  
 “ αἱ δ’ ἐφ’ ἡμῖν τετάχαται, ὥστε οὐκ εἰκὸς αὐτοὺς περιουσίαν  
 5 “ νεῶν ἔχειν, ἣν ὑμεῖς ἐν τῷ θέρει τῷδε ναυσί τε καὶ πεζῷ  
 “ ἅμα ἐπεσβάλητε τὸ δεύτερον, ἀλλ’ ἡ ὑμᾶς οὐκ ἀμυνοῦνται  
 “ ἐπιπλέοντας ἢ ἀπ’ ἀμφοτέρων ἀποχωρήσονται. νομίση τε 5  
 “ μηδεὶς ἀλλοτρίας γῆς πέρι οἰκεῖον κίνδυνον ἔξειν. φ’ γὰρ 6  
 “ δοκεῖ μακρὰν ἀπείναι ἡ Λέσβος, τὴν ὠφελίαν αὐτῷ ἐγγύθεν  
 10 “ παρέξει. οὐ γὰρ ἐν τῇ Ἀττικῇ ἔσται ὁ πόλεμος, ὥς τις 7  
 “ οἶεται, ἀλλὰ δι’ ἣν ἡ Ἀττικὴ ὠφελεῖται. ἔστι δὲ τῶν 8  
 “ χρημάτων ἀπὸ τῶν ξυμμάχων ἡ πρόσοδος, καὶ ἔτι μείζων  
 “ ἔσται, εἰ ἡμᾶς καταστρέφονται· οὔτε γὰρ ἀποστήσεται  
 “ ἄλλος τὰ τε ἡμέτερα προσγενήσεται, πάθοιμὲν τ’ ἂν δεινό-  
 15 “ τερα ἢ οἱ πρὶν δουλεύοντες. βοηθησάντων δὲ ὑμῶν προ- 9  
 “ θύμως πόλιν τε προσλήψεσθε ναυτικὸν ἔχουσιν μέγα,  
 “ οὐπερ ὑμῖν μάλιστα προσδεῖ, καὶ Ἀθηναίους ῥᾶον καθαι-  
 “ ρήσετε ὑφαιροῦντες αὐτῶν τοὺς ξυμμάχους (θρασύτερον  
 “ γὰρ πᾶς τις προσχωρήσεται), τὴν τε αἰτίαν ἀποφεύξεσθε

1. ὡς] οἷος L.O.P.Q. καὶ I. 2. τε] om. L.P. γὰρ] om. O. ἐφθάρатаι  
 L.O. ἐφθάρηται K. 4. αἱ] om. L. ἰφ' f. 6. ἅμα] om. d.i. ἐσβάλητε  
 L.O.P. ὑμᾶς A.B.C.E.F.G.H.K.L.M.N.O.P.V.b.c.d.e.f.g. Poppo. Haack.  
 Goell. Bekk. vulgo ἡμᾶς. 7. ἐπ' g. νομίσει V. τε] δὲ E. 10. ὡς]  
 δε E. 11. ἡ] om. e. ἔτι K. δὲ] om. f. 12. συμμάχων g.  
 μείζων G.L.O. 14. τὰ τε] καὶ τὰ L. προσγενήσονται P. 15. ὑμῶν G.  
 17. ῥᾶον] μᾶλλον e. 19. γὰρ] δὲ L. πᾶς] om. g. προχωρήσεται c.  
 ἀποφεύξεσθε F.

10. οὐ γὰρ ἐν τῇ Ἀττικῇ κ.τ.λ.] “ For  
 “ the war will not be decided in Attica,  
 “ but in that country by which the  
 “ strength of Attica is supported. Now  
 “ the revenue of Athens comes from its  
 “ allies,” &c. The sense of διὰ in δι’  
 ἣν is not common with the accusative  
 case, as it expresses the instrument  
 rather than the cause. But the two  
 notions run so easily into one another,  
 that it is not wonderful that they should  
 sometimes be confused. Compare c. 39.  
 10. προσόδου δι’ ἣν ἰσχύομεν, and VII.

68. πλείστα διὰ τὸ εὐτυχεῖσθαι ὠφελῶσιν.  
 14. δεινότερα ἢ οἱ πρὶν δουλεύοντες]  
 “ Worse than they who were slaves  
 “ before they revolted;” because the  
 Mytilenæans would seem to have re-  
 volted on much less provocation. See  
 Cleon’s speech, c. 39. 40. where he calls  
 for an exemplary vengeance upon Myti-  
 lenæ on this very ground.

17. καθαιρήσετε] Suidas καθαιρήσεται  
 interpretatur καθελείται. apud He-  
 sych. καθαιρεθήσονται, καταστραφήσου-  
 νται. WASS.

PELOPONNESUS. A. C. 428. Olymp. 88. 1.

- 10 “ ἤν εἵχετε μὴ βοηθεῖν τοῖς ἀφισταμένοις. ἤν δ’ ἐλευθε-  
 “ ροῦντες φαίνησθε, τὸ κράτος τοῦ πολέμου βεβαιότερον  
 “ ἔξετε. XIV. αἰσχυνθέντες οὖν τάς τε τῶν Ἑλλήνων ἐς  
 “ ὑμᾶς ἐλπίδας καὶ Δία τὸν Ὀλύμπιον, ἐν οὗ  
 “ τῷ ἱερῷ ἴσα καὶ ἰκέται ἐσμέν, ἐπαμύνατε  
 “ Μυτιληναίοις ξύμμαχοι γενόμενοι, καὶ μὴ  
 “ πρόησθε ἡμᾶς ἴδιον μὲν τὸν κίνδυνον τῶν  
 “ σωμάτων παραβαλλομένους, κοινὴν δὲ τὴν  
 “ ἐκ τοῦ κατορθῶσαι ὠφελίαν ἅπασι δώσον-  
 “ τας, ἔτι δὲ κοινοτέραν τὴν βλάβην, εἰ μὴ  
 2 “ πεισθέντων ὑμῶν σφαλησόμεθα. γίγνεσθε δὲ ἄνδρες  
 “ οἷουσπερ ὑμᾶς οἳ τε Ἕλληνες ἀξιοῦσι καὶ τὸ ἡμέτερον  
 “ δέος βούλεται.”

- 2 XV. Τοιαῦτα μὲν οἱ Μυτιληναῖοι εἶπον. οἱ δὲ Λακεδαι-  
 μόνιοι καὶ οἱ ξύμμαχοι ἐπειδὴ ἤκουσαν, προσδεξάμενοι τοὺς  
 λόγους ξυμμάχους τε τοὺς Λεσβίους ἐποιή-  
 σαντο, καὶ τὴν ἐς τὴν Ἀττικὴν ἐσβολὴν τοῖς  
 τε ξυμμάχοις παροῦσι κατὰ τάχος ἔφραζον  
 ἰέναι ἐς τὸν ἰσθμὸν τοῖς δύο μέρεσιν ὥς ποιη-  
 σόμενοι, καὶ αὐτοὶ πρῶτοι ἀφίκοντο, καὶ ὄλκους παρεσκεύαζον  
 20

1. ἔχετε B.G.K.L.O. 3. τῶν Ἑλλήνων] om. e. 5. ἴσοι d. ἀμύνατε c.  
 7. προῆσθαι V. 8. παραβαλλομένους g. 9. ὠφελίαν] om. P. δώσοντας  
 A.B.C.E.F.H.I.K.L.M.N.O.P.V.b.c.e.f.g.h.i. Porro. Goell. Bekk. vulgo διδόντας.  
 11. ἀσφαλησόμεθα K. δὲ] οὖν N.V. 12. περ] περὶ e. 18. παροῦσι] om.  
 G.L.O.P. 19. ἐς] om. g.h. ποιήσομενοι τὴν ἐσβολὴν. καὶ f. 20. παρεσκευά-  
 ζοντο L.O.P.

5. ἴσα καὶ ἰκέται] “Like as sup-  
 “ pliants; we and suppliants are alike.”  
 This is the explanation of the Latin ex-  
 pressions, “æque ac, simul ac,” &c.

8. παραβαλλομένους] Homer. Αἰεὶ  
 ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.  
 Aristides, π. μέσσην τοῖς τοῦ πολέμου  
 κινδύνοις τὴν πόλιν. Joseph. III. 7, 7.  
 B. Jud. πιστεύων τῷ Θεῷ τὴν σωτηρίαν  
 παραβάλλεται: Salutis discrimen adit.  
 D. Halic. Ant. XI. 31. παραβάλλεσθαι  
 πράγμασι καλοῖς χαλεπόν. Sed hoc loco  
 subaudiendum εἰς, vel κατά. Frustra

enallagen Grammaticorum, θεὸν ἀπὸ  
 μηχανῆς, inducit Portus. Vid. Diodor.  
 118. c. WASS. Xenophon, II. 3, 11.  
 Cyrop. p. 53. Wech. παραβαλλόμενοι δὲ  
 οὐκ ἴσα εἰς τὸν κίνδυνον ἴσμεν. ubi tamen  
 vet. lib. ἴμεν habebat, probante Came-  
 rario. DUKER.

17. καὶ τὴν ἐς τὴν Ἀττικὴν ἐσβολὴν]  
 This accusative case depends on the  
 participle ὥς ποιησόμενοι, although I  
 believe that it would have stood just as  
 it does now, had Thucydides when he  
 came to the end of the sentence con-

ATTICA AND PELOPONNESUS. A. C. 428. Olymp. 88, 1.

τῶν νεῶν ἐν τῷ ἰσθμῷ, ὡς ὑπεροίσοντες ἐκ τῆς Κορίνθου ἐς τὴν πρὸς Ἀθήνας θάλασσαν καὶ ναυσὶ καὶ πεζῷ ἅμα ἐπιόντες. καὶ οἱ μὲν προθύμως ταῦτα ἔπρασσον· οἱ δὲ ἄλλοι 3 ξύμμαχοι βραδέως τε ξυνελέγοντο καὶ ἐν καρποῦ ξυγκομιδῇ ἦσαν καὶ ἄρρωστία τοῦ στρατεύειν.

XVI. Αἰσθόμενοι δὲ αὐτοὺς οἱ Ἀθηναῖοι διὰ κατάγνωσιν ἀσθενείας σφῶν παρασκευαζομένους, δηλῶσαι βουλόμενοι

ATTICA AND PELOPONNESUS. ὅτι οὐκ ὀρθῶς ἐγνώκασιν ἀλλ' οἱοί τέ εἰσι μὴ

A sudden and vigorous display of the naval force of Athens breaks off the projected invasion of Attica; after which the Peloponnesians ἐπὶ Λέσβῳ ναυτικὸν καὶ τὸ ἀπὸ Πελοποννήσου ἐπὶ ῥαδίῳ ἀμύνεσθαι, ἐπλήρωσαν ναῦς ἑκατὸν ἐσβάντες αὐτοὶ τε πλὴν ἱππέων καὶ πεντακοσιομεδίμων καὶ οἱ μέτοι-

2. ἀθηναίους Q. 3. τοιαῦτα N.V. 4. ἐν καρποῦ K. καρπῶν V. ξυγκομιδῇ g. κομιδῇ e. 8. ἔγνωσαν c. 9. ἐπὶ τῇ λέσβῳ O. ἐπὶ λέσβον Q.d.g. τῇ ἐπὶ λέσβῳ E. ἐπὶ λέσβων V. 10. ἀμύνεσθαι K. 11. αὐτοὶ τε om. pr. G. τε] om. K.e. πλείν C. prim. manu. 12. πεντακοσίων μεδίμων e.

cluded with a participle that would not govern it. He put it at the beginning of the sentence, because it was the principal subject which he was going to speak of, and the sentence has the good luck to end grammatically; but Thucydides does not always, when he comes to the end of one, recollect how he had begun it, nor in beginning it does he consider how he shall end it.

5. ἄρρωστία] Isocrates Panathen. Τὴν δὲ φύσιν εἶδος πρὸς μὲν τὰς πράξεις ἈΡΡΩΣΤΟΤΕΡΑΝ, καὶ μαλακωτέραν οὖσαν τοῦ δέοντος. Glossæ vertunt ægriponium, languitatem. Th. Magister: οὐ μόνον ἡ νόσος, ἀλλὰ καὶ ἡ ἀπλὴ ἀδυναμία· ἐπεὶ καὶ ὁ νόσῳ ἀδυνάτως ἔχει χρῆσθαι ἑαυτοῦ. ἀτονίαν τῆς ψυχῆς vocat Chrysippus. Thomas legit, ἐν ΚΑΡΠΩΝ ξυγκομιδῇ Sed Suidas in συγκομιδῇ συγκομ. καρποῦ. WASS. Suidas h. v. ἄρρωστία τοῦ στρατεύειν, ἀντὶ τοῦ ἀπροθυμία. Θουκυδ. DUKER.

6. διὰ κατάγνωσιν ἀσθενείας σφῶν] Literally, "from imputing weakness to "them." Compare VIII. 8, 3. καταφρονῆσαντες τῶν Ἀθηναίων ἀδυναμίαν, "Contemptuously ascribing to the Athenians a want of power." In both these cases the absence of the article

shews that the construction is not "their weakness, the helplessness of "the Athenians," but that σφῶν and τῶν Ἀθηναίων are governed respectively by κατάγνωσιν and καταφρονῆσαντες, as the objects of the imputation. Καταγνῶναι τινος being literally "to think "at a person," or, as we say, "to think "of a person." So Xenoph. Cyropæd. VI. 1, 36. αὐτὸς δ' ἑμαυτοῦ κατέγνω μὴ ἂν καρτερῆσαι, "I think of myself, "that I should not control myself," &c. Add Thuc. III. 45, 1. It is true that generally it expresses thinking unfavourably, as is the case with καταφρονεῖν, but nowhere in Thucydides has it the meaning of "despising;" and it is not a correct translation to render the words, "through contempt of their "weakness." Compare the note on I. 25.

12. ἱππέων καὶ πεντακ. Vide Plutarchi Solonem. Sigonium de Rep. Atheniens. Meursii Attic. Lect. 1. 5. c. 26. Ejusdem Solonem, cap. 14. Rutgersii Var. Lect. p. 316. et Marshami Chronic. p. 603. HUDS. Vid. Pollucem, Aesch. Agam. 1626. WASS. These were the two highest classes in the division of the Athenian people according to the

ATTICA AND PELOPONNESUS. A. C. 428. Olymp. 88. 1.

ponnesians prepare an expedition to send to  
 2 ποιννήσου ἢ δοκοῖ αὐτοῖς. οἱ δὲ Λακεδαιμόνιοι ὀρώντες  
 πολὺν τὸν παράλογον τά τε ὑπὸ τῶν Λεσβίων ῥηθέντα  
 ἡγούντο οὐκ ἀληθῆ, καὶ ἄπορα νομίζοντες ὥς αὐτοῖς καὶ 5  
 οἱ ξύμμαχοι ἅμα οὐ παρήσαν καὶ ἡγγέλλοντο καὶ αἱ περὶ  
 τὴν Πελοπόννησον τριάκοντα νῆες τῶν Ἀθηναίων τὴν  
 3 περιοικίδα αὐτῶν πορθοῦσαι, ἀνεχώρησαν ἐπ' οἴκου. ὕστερον  
 δὲ ναυτικὸν παρεσκεύαζον ὃ τι πέμψουσιν ἐς τὴν Λέσβον,  
 καὶ κατὰ πόλεις ἐπήγγελλον τεσσαράκοντα νεῶν πλήθος 10  
 καὶ ναύαρχον προσέταξαν Ἀλκίδαν, ὃς ἔμελλεν ἐπιπλεύ-  
 4 σασθαι. ἀνεχώρησαν δὲ καὶ οἱ Ἀθηναῖοι ταῖς ἑκατὸν ναυσὶν,  
 ἐπειδὴ καὶ ἐκείνους εἶδον. XVII. καὶ κατὰ τὸν χρόνον

1. καὶ οἱ παρὰ c.d.e. παρὰ etiam A.B.C.E.F.G.H.K.L.N.P.Q.V.c.d.e.f.g.  
 vulgo enim περί. παρὰ Haack. Poppo. Goell. Bekk. 3. ἢ] εἰ L.P. δοκεῖ  
 H.K.P.d.i. 4. κατάλογον c. τοῦ λεσβίου K. λεσβίων, omisso articulo, g.h.  
 5. νομίσαντες καὶ αὐτοὶ καὶ οἱ K. 6. ἅμα om. G. 7. τὴν post Ἀθ. om.  
 G.L.O.P. 9. ὃ τι] ὅπως L.O.P. 10. ἐπήγγελλον F. 11. ἐπιπλεύ-  
 σασθαι V. 13. καὶ ante ἐκείνους om. d.

amount of their property, which was introduced by Solon to supersede the older division according to birth and occupation. The pentacosio-medimni were those citizens whose land brought them in yearly to the amount of five hundred medimni in corn, wine, or oil. The second class, called ἵππεῖς, or horsemen, because they were bound to serve in war on horseback, were those whose land brought in yearly three hundred medimni. The third class, or Zeugitæ, so called because they were supposed unable to maintain a war-horse, but able to keep a yoke of mules or oxen to plough their land, were those whose land brought in two hundred medimni. All who were worth less than this were called Thetes, and formed the fourth class. The medimnus is nearly a bushel and a half, or six Roman modii; so that five hundred medimni are equal to about ninety-four English quarters. It may be added that the price of corn at this time at Athens was about two drachmæ for the

medimnus: the qualification then in money for the highest class in the state was 1000 drachmæ, or ten minæ a year. See further Boeckh's Public Economy of Athens, vol. II. p. 29. (vol. II. p. 259, &c. Eng. Transl.) Col. Leake, Topogr. of Athens, p. 415. not. X. Aristot. Politic. II. 12, 6. Pollux, VIII. §. 129, 130. Plutarch. in Solon. 18.

5. ἄπορα νομίζοντες] For this plural adjective see the notes on II. 98, 1. I. 7, 1.

13. ἐπειδὴ καὶ ἐκείνους εἶδον] i. e. ἐκείνους ἀναχωρήσαντας εἶδον. Compare VI. 88, 5. τοὺς μὲν προσηνάγκαζον τοὺς δὲ καὶ —ἀπεκωλύοντο, i. e. προσαναγκάζειν ἀπεκωλύοντο. Add VI. 102, 2. VII. 56, 2.

καὶ κατὰ τὸν χρόνον τοῦτον κ. τ. λ.] Before I proceed to notice the matter of this remarkable passage, it will be best to explain, if possible, some of its grammatical difficulties. Ἐν τοῖς πλείσταις δὲ νῆες is equivalent to the English expression "one of the largest naval forces." That ἐν τοῖς πλείσταις is not equivalent to πλείσταις, and much more, that it is not a still stronger expression,

PELOPONNESUS. A. C. 428. Olymp. 88. 1.

(Thucydides is reminded by the great number of ships employed

τοῦτον ὃν αἱ νῆες ἔπλεον ἐν τοῖς πλείστοις δη νῆες ἅμ' αὐτοῖς ἐνεργοὶ κάλλει ἐγένοντο, παρα-

1. ἐν τοῖς] αὐτοῖς O. ἐν αὐτοῖς K.e. ἐν αὐταῖς c. E post τοῖς lacunam habet quattuor litterarum. 2. ἐγένοντο. e.

or, in Matthiæ's language, "merely a phrase which served to strengthen the superlative," is to me clear from this single passage, and confirmed by many others. If ἐν τοῖς πλείστοις be even more than the ordinary superlative degree, what shall we say to ἔτι πλείους following immediately after it? It seems to me that ἐν τοῖς added to the superlative qualifies instead of strengthening its proper force; that ἐν τοῖς πρώτοις signifies "one of the first," and ἐν τοῖς πρώτοις, ἐν τοῖς πλείστοις signify "some of the first, some of the most numerous." And the adjective always agrees with the substantive to which it is applied, and is not put in the same case with the article τοῖς, because the whole phrase ἐν τοῖς πλείστοις came to be considered but as one word, the grammatical construction of ἐν τοῖς being as completely lost as that of the verb ἔστιν in the expressions ἔστιν οἱ, ἔστιν οὗς, ἔστιν ἄς, or of the pronoun ὁ τῷ in the expressions ὁ τῷ πλείστοις, ὁ τῷ πλείστοις, ὁ τῷ πλείστοις. Perhaps the original expression was ἐν τοῖς πλείστοις, and then when the combination of words became in a manner inseparable from usage, they were treated as one single word, and formed a declinable adjective, which like any other took the gender, number, and case of its substantive. On the same principle it is a very common vulgarism in English to say, "nobody else's, no one else's," &c. instead of "nobody's else, no one's else," because we insensibly consider the two words as one, and use them accordingly. A second grammatical difficulty is in the dative case κάλλει. Gölter connects it with ἅμα, ἐνεργοὶ ἅμα κάλλει, others take it with ἐνεργοὶ, "fully efficient on account of their good condition." This is not satisfactory, but I do not see how the present text can be explained better. The whole sentence then will signify, "At this period, when the ships sailed, the Athenians had one of the largest naval forces which they ever had at one time of ships in

"a state of effectiveness from their good condition." I have endeavoured to shew in the margin that the object of the whole chapter is merely to bring in what Thucydides had forgotten to mention in its proper place, namely, the greatest naval force, and the greatest war expenditure, which Athens had ever been able to employ and support; just as he had mentioned, II. 31, 3. the largest land army which she had ever sent out on one service. And this omission, which a modern writer would supply in an appendix or in a note, is supplied by Thucydides in the body of his narrative, with no other connection than that while speaking of one of the largest forces ever employed by the Athenians, he takes the opportunity of mentioning what was absolutely the largest. In the matter of the statement, however, there seems something inconsistent with what had been said before, II. 13, 10. 24, 2. where, out of three hundred ships, we were told that one hundred ships were regularly laid up in reserve every year, and consequently not more than two hundred could have been employed on active service. The solution probably is, that as those hundred ships were not laid up till late in the summer, after the retreat of the Peloponnesian army, a larger force had at first been employed as a floating defence near home; and that this being considered unnecessary was exceedingly reduced, and a hundred ships were thus enabled to be annually kept in reserve or in ordinary. That a hundred ships were not afterwards employed to guard the coasts of Attica and Salamis, is evident from the account of the attempt made on Piræus by Cnemus and Brasidas, II. 93. on which occasion they met with no force ready to oppose them; nor are any Athenian ships spoken of as employed in the Saronic gulf, except three that formed a sort of blockade of the harbour of Megara.

1. ἐν τοῖς] Vide Reiz. de accentus inclin. p. 17. ed. Wolf. ΒΕΚΚ.

LESBOS. A. C. 428. Olymp. 88. 1.

by the Athenians at one time on this occasion, to mention the greatest number which they had ever had on service at one time; and also to give some notion of the expense which their navy entailed upon them.)

πλήσiai δὲ καὶ ἔτι πλείους ἀρχομένου τοῦ πολέμου. τὴν τε γὰρ Ἀττικὴν καὶ Εὐβοίαν καὶ Σαλαμῖνα ἑκατὸν ἐφύλασσον, καὶ περὶ Πελοπόννησον ἕτεραι ἑκατὸν ἦσαν, χωρὶς δὲ αἱ περὶ Ποτίδαιαν καὶ ἐν τοῖς ἄλλοις χωρίοις, 5 ὥστε αἱ πᾶσαι ἅμα ἐγίνοντο ἐν ἐνὶ θέρει 3 διακόσιαι καὶ πεντήκοντα. καὶ τὰ χρήματα τοῦτο μά- 4 λιστα ὑπανάλωσε μετὰ Ποτιδαίας. τὴν τε γὰρ Ποτίδαιαν δίδραχμοι ὀπλῖται ἐφρούρουν (αὐτῷ γὰρ καὶ ὑπηρέτῃ δραχμὴν ἐλάμβανε τῆς ἡμέρας) τρισχίλιοι μὲν οἱ πρῶ- 10 τοι, ὧν οὐκ ἐλάσσους διεπολιόρκησαν, ἑξακόσιοι δὲ καὶ χίλιοι μετὰ Φορμίωνος, οἱ προαπῆλθον· νῆες τε αἱ πᾶσαι 5 τὸν αὐτὸν μισθὸν ἔφερον. τὰ μὲν οὖν χρήματα οὕτως ὑπαναλώθη τὸ πρῶτον, καὶ νῆες τοσαῦται δὴ πλείεστα ἐπληρώθησαν.

15

XVIII. Μυτιληναῖοι δὲ κατὰ τὸν αὐτὸν χρόνον ὃν οἱ Λακεδαιμόνιοι περὶ τὸν ἰσθμὸν ἦσαν ἐπὶ Μήθυμναν ὡς προδιδομένην ἐστράτευσαν κατὰ γῆν αὐτοῖ τε καὶ οἱ ἐπικούροι. καὶ προσβαλόντες τῇ πόλει, ἐπειδὴ οὐ προὐχώρει ἢ προσεδέχοντο, ἀπῆλθον 20 ἐπ' Ἀντίσσης καὶ Πύρρας καὶ Ἐρέσου, καὶ καταστησάμενοι τὰ ἐν ταῖς πόλεσι ταύταις

## LESBOS.

The Athenian besieging force being unable to keep the Mytileneans within their walls by land, a strong reinforcement is sent,

- |  |                            |                                     |
|--|----------------------------|-------------------------------------|
| 1. ἀρχομένου ἅμα τοῦ e.                    | 2. καὶ ἐς εὐβοίαν C.K.     | 3. καὶ περὶ—ἦσαν om. pr. G.         |
| 6. ἐγίνοντο ἅμα g.                         | ἐν] om. G.K.P.             | 7. καὶ ante πεντήκοντα om. E.       |
| 8. ἐπανάλωσε e.                            | 12. τε ἀπᾶσαι F.           | 14. ἐπαναλώθη γρ. e.                |
| 16. οἱ] om. O.P.                           | 18. προδεδομένην K.        | 19. προβαλόντες L.O.P.              |
| 20. προῶρει E.F.                           | προυχ. Bekk.               | 21. Πύρρας Porpo. Goell. Bekk.      |
| "et Straboni, Scylaci aliisque."           | Huds. vulgo, Πύρας.        | ἐρίσου F. ἐρίσσου A.B. Bekk. Goell. |
| ἐρίσσου g.h.                               | ἐρίσου E.I.                | Infra III. 35, 1. ἐρεσσον A.        |
| B.L.O. ἐρεσσὸν Q.g.                        | VIII. 23, 2, 4. ἐρεσσον A. | ἐρεσσὸν B. ἐρεσσον C.L.O.           |
| e.g.k. et mox ἐρεσιῶν C.F.H.K.L.O.e.f.g.k. | VIII. 100, 3. ἐρεσσὸς L.O. | ἐρεσσος A. qui paullo post ἐρεσσόν. |

10. ὑπηρέτῃ μισθὸν δραχμὴν Ulpian. ad Demosth. adv. Leptin. Bekk.

21. Ἀντίσσης] Vid. Harpocrat. Aristot. Pol. 134. 2. [V. 3, 12.] olim insula. Ovid. M. XV. *Fluctibus ambitæ fuerant*

*Antissa Pharosque.* Fatum ejus enarrant Liv. XLV. 31. Plin. V. 31. WASS. Ἐρίσου] Vid. VIII. 100, 3, 5. et 103, 2. Ἐρεσσού καὶ Μηθίμνης Cantacuzenus 290. 292. WASS.



LESBOI. A. C. 429. Olymp. 88. 1.

under the command  
of PACHES; and the  
town is completely  
blockaded by land as  
well as by sea.

βεβαιότερα καὶ τείχη κρατύναντες διὰ τάχους  
ἀπῆλθον ἐπ' οἴκου. ἐστράτευσαν δὲ καὶ οἱ 2

Μηθυμναῖοι ἀναχωρησάντων αὐτῶν ἐπ' Ἀν-  
τισσαν· καὶ ἐκβοηθείας τινὸς γενομένης πληγέντες ὑπὸ τε  
5 τῶν Ἀντισσαίων καὶ τῶν ἐπικούρων ἀπέθανόν τε πολλοὶ  
καὶ ἀνεχώρησαν οἱ λοιποὶ κατὰ τάχος. οἱ δὲ Ἀθηναῖοι 3  
πυνθανόμενοι ταῦτα, τοὺς τε Μυτιληναίους τῆς γῆς κρα-  
τοῦντας καὶ τοὺς σφετέρους στρατιώτας οὐχ ἱκανοὺς ὄντας  
εἶργειν, πέμπουσι περὶ τὸ φθινόπωρον ἤδη ἀρχόμενον  
10 Πάχητα τὸν Ἐπικούρου στρατηγὸν καὶ χιλίους ὀπλίτας  
ἐαυτῶν. οἱ δὲ αὐτερέται πλεύσαντες τῶν νεῶν ἀφικνούνται 4  
καὶ περιτειχίζουσι Μυτιλήνην ἐν κύκλῳ ἀπλῶ τείχει· φρούρια  
δὲ ἔστιν ἥ ἐπὶ τῶν καρτερῶν † ἐγκαταφυκοδόμηται †. καὶ ἡ μὲν 5  
Μυτιλήνη κατὰ κράτος ἤδη ἀμφοτέρωθεν καὶ ἐκ γῆς καὶ ἐκ  
15 θαλάσσης εἶργετο, καὶ ὁ χειμὼν ἤρχετο γίνεσθαι.

XIX. Προσδεόμενοι δὲ οἱ Ἀθηναῖοι χρημάτων ἐς τὴν  
πολιορκίαν, καὶ αὐτοὶ ἐσυνεγκόντες τότε πρῶτον ἐσφορὰν

Measures of the Athe-  
nians to provide money  
for the exigencies of  
the war. First extra-

διακόσια τάλαντα, ἐξέπεμψαν καὶ ἐπὶ τοὺς  
ξυμμαχους ἀργυρολόγους ναῦς δώδεκα καὶ  
20 Λυσικλέα πέμπτον αὐτὸν στρατηγόν. ὁ δὲ 2

1. διὰ τάχους om. V. 2. ἐπῆλθον e. 3. ἀντίσσαν E. 5. τε οἱ πολλοὶ L.O.  
6. λοιποὶ] πολλοὶ d.g.i. 9. τὸ] om. L.O.P.i. 11. αὐτῶν K. 13. ἥ]  
K.L.O.P.d. Bekk. ed. 1832. οἷα c. A.B.E.F.G. et vulgo of. κρατερῶν d.  
† ἐγκαταφυκοδόμηται †] ἐκάστω ante lacunam K. 14. ἐκ om. V. 17. ἐνεγκόντες g.h.  
ἐσφορὰν B.E.c.f.g.h. Haack. Poppo. Goell. Bekk. εἰς φορὰν L.O.

13. † ἐγκαταφυκοδόμηται †] "Tempus  
"perfectum," says Poppo, "ferri vix  
"potest." And Bekker, in the preface  
to his smaller edition, proposes to read  
ἐγκαταφυκοδομηθῇ. Compare Cæsar's de-  
scription of the lines with which he en-  
deavoured to surround Pompey at Dyr-  
rhachium. "Erant enim circum castra  
"Pompeii permulti editi atque asperi  
"colles; hos primum præsidii tenuit,  
"castellaque ibi communiit; inde ut  
"loci cujusque natura ferebat, ex cas-  
"tello in castellum producta munitione,

"circumvallare Pompeium instituit."  
Civil War, III. 37. ed. Maithaire.

17. καὶ αὐτοὶ ἐσυνεγκόντες τότε] Ari-  
stoph. Lysistr. 655. Εἰς ἀναλώσαντες  
οὐκ ἀντεισφύρετε τὰς εἰσφορὰς. Rectius  
etiam alii MSS. et Edd. ἐσυνεγκόντες,  
quam ἐνεγκόντες Reg. Est enim usita-  
tissimum, et quasi proprium de talibus  
εἰσφέρειν. Sunt autem εἰσφοραὶ civium,  
φόροι sociorum et provincialium. Am-  
mon, et Perizon. ad Ælian. II. V. H.  
10. DUKE.

PLATÆA. A. C. 428. Olymp. 88. 1.

ordinary contribution made by the richer citizens. An expedition sent to raise money from the allies in Asia is defeated in Caria by the natives.

ἄλλα τε ἡργυρολόγει καὶ περιέπλει, καὶ τῆς Καρίας ἐκ Μυϋντος ἀναβάς διὰ τοῦ Μαιάνδρου πεδίου μέχρι τοῦ Σανδίου λόφου, ἐπιθεμένων τῶν Καρῶν καὶ Ἀναϊτῶν αὐτός τε διαφθείρεται καὶ τῆς ἄλλης στρατιᾶς πολλοί. 5

XX. Τοῦ δ' αὐτοῦ χειμῶνος οἱ Πλαταιῆς (ἔτι γὰρ ἐπολιορκούντο ὑπὸ τῶν Πελοποννησίων καὶ Βοιωτῶν) ἐπειδὴ τῷ τε σίτῳ ἐπιλιπόντι ἐπιέζοντο καὶ ἀπὸ τῶν Ἀθηνῶν οὐδεμία ἐλπίς ἦν τιμωρίας οὐδὲ ἄλλη σωτηρία ἐφαίνετο, ἐπιβουλευουσιν αὐτοὶ τε καὶ 10 Ἀθηναίων οἱ ξυμπολιορκούμενοι πρῶτον μὲν πάντες ἐξελθεῖν καὶ ὑπερβῆναι τὰ τεῖχη τῶν πολεμίων, ἣν δύνωνται βιάσασθαι, ἐσηγησα-

PLATÆA.

(See II. 78.)

The Plataeans despairing of relief, resolve to attempt to force their way through the lines of the besiegers, and so effect their escape.

1. ἀργυρολόγῃ V. 3. σαρδίον L.O.P.c.f. παιδίον K. 4. ἀναϊτῶν L.O.  
5. ἄλλης] om. F.H.N.V. πολὺ f. 6. γὰρ] om. e. 7. καὶ βοιωτῶν  
A.B.E.F.G.H.K.L.N.O.P.V.b.c.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. τῶν  
βοιωτῶν C. vulgo καὶ τῶν βοιωτῶν. 9. ἀθηναίων K.l. ἐλπίς ἦν A.B.C.E.F.  
G.H.L.O.P.V.c.e.f.g.i. Poppo. Goell. Bekk. ceteri ἦν ἐλπίς. 11. οἱ] om. B.g.i.  
12. πάντας A. ὑπεξελθεῖν L.O.P. 13. ἐσηγησαμένου A.B.E.F.H. Poppo.  
Goeller. Bekk. G. vulgo, et Haack. ἐσηγησαμένων.

4. Ἀναϊτῶν] De civitate Ἀναία vid. Eustath. ad Dionys. 828. ab hac diversa est Ἀναϊτικά Armeniæ, a nomine Deæ Ἀναϊτίδος, de qua Strabo, XI. XII. et XV. Scylax, p. 37. Ἄνα (Ἀναία) Πανιώνιον, Ἐρασίστρατος. De Sandio non memini me legisse: Sandionis cujusdam meminit Pausan. 103. WASS. Infra c. 32, 2. h. lib. Σαμίῳ τῶν ἐξ Ἀναίων. IV. 75, 1. τὰ Ἀναία ἐπὶ τῇ Σάμῳ, et VIII. 19, 1. ἔπλευσαν ἐς Ἀναίαν, ubi vid. Var. Lect. DUKER.

9. οὐδεμία ἐλπίς ἦν τιμωρίας] It may not be superfluous to take this opportunity of stating the origin and various senses of the words τιμωρία and τιμωρέω. Τιμάωρος, from τιμὴ and αἶρω or αἶρω, has the twofold meaning of "one who honours," and "one who revenges," from the double meanings of τιμὴ and τιώ. Τιώ is, "to prize," and hence, "to give the price of a thing." Thus, to take some of the numerous passages quoted in Damm's

Lexicon, οὐδ' ἔτι τίει ἀνέρας οὐδὲ θεούς, "He prizes (values) neither men nor yet gods." Τὸν δὲ δωδεκάβοιον ἐνὶ σφίσι τῖον, "It (the tripod) they prized at twelve oxen." Πάντες τίσετε φόνον Πατρόκλου, "Ye all shall pay the price of the blood of Patroclus." And as the notion of a man paying a sort of price to the relations for the blood of any of their house whom he had slain, was almost universal in ancient times, the price or value of the blood τιμὴ was the penalty paid by the slayer, and the recompense and satisfaction obtained by the avenger. Thus τιμὴ acquires the sense of "recompense for wrong," "satisfaction, vengeance." Its derivatives, τιμάωρος or τιμῶρος, and τιμωρέω, most commonly follow this second meaning of their primitive; and τιμωρέω is, "to get satisfaction or vengeance." Here it corresponds with the construction and senses of ἀμύνω, already explained in the note on I. 42, 1.



PLATÆA. A. C. 428. Olym. 68. 1.

μένου τὴν πείραν αὐτοῖς Θεαινέτου τε τοῦ Τολμίδου ἀνδρὸς  
μάντεως καὶ Εὐπομπίδου τοῦ Δαϊμάχου, ὃς καὶ ἐστρατήγει·  
ἔπειτα οἱ μὲν ἡμίσεις ἀπώκνησάν πως τὸν κίνδυνον μέγαν  
ἡγησάμενοι, ἐς δὲ ἄνδρας διακοσίους καὶ εἴκοσι μάλιστα  
ἐνέμειναν τῇ ἐξόδῳ ἐθελονταὶ τρόπῳ τοιῷδε. κλίμακας ἐποι- 2  
ήσαντο ἴσας τῷ τείχει τῶν πολεμίων· ξυνεμετρήσαντο δὲ  
ταῖς ἐπιβολαῖς τῶν πλίνθων, ἥ ἔτυχε πρὸς σφᾶς οὐκ ἐξαλη-  
λιμμένον τὸ τεῖχος αὐτῶν. ἡριθμοῦντο δὲ πολλοὶ ἅμα τὰς 3  
ἐπιβολὰς, καὶ ἔμελλον οἱ μὲν τινες ἀμαρτήσεσθαι οἱ δὲ  
10 πλείους τεύξεσθαι τοῦ ἀληθοῦς λογισμοῦ, ἄλλως τε καὶ

1. θανίτου E. τῷ om. d.e.g. τολμίδου A.B.F.H.L.N.O.P.Q.V.g.h.  
Haack. Porpo. Goell. Bekk. τιμήδου K.i. τιμίδου E. G. et vulgo τιμίδου.  
2. εὐπομπίδου E.g. Bekk. εὐμολπίδου I.L.N.O.P.c.d.e.f.i. Haack. Porpo.  
εὐμολπίδου V. A.B.F.G. et vulgo εὐπολπίδου. Δαϊμάχου] χαϊμάχου I. χαϊμι-  
δου L.O.P. αἰμάχου e. 5. ἀνέμειναν L.O.P. 6. ἴσα g. 7. οὐκ om. pr. G.  
ἐξαλληλιμμένον E. 8. ἅμα πολλοὶ c. 9. ἐπιβουλὰς K.

Τιμωρεῖν τι, "To get satisfaction or  
"vengeance for another; to revenge  
"another:" as Herodot. I. 103, 4. ἐστρα-  
τεύετο ἐπὶ τὴν Νύκον, τιμωρεῖν τῷ πατρὶ,  
i. e. "in revenge for his father." Τιμω-  
ρεῖσθαι, "To get satisfaction for one-  
"self:" and therefore τιμωρεῖσθαι τινα,  
"To take vengeance upon another, to  
"punish another." But as ἀμύνω,  
which properly signifies "to ward off,"  
comes to have the sense of "retaliating  
"and avenging," so τιμωρέω, which  
properly signifies "to get satisfaction  
"or vengeance," comes to have the  
sense of "aiding and assisting;" and  
τιμωρεῖν τι is simply "to aid or assist  
"another," because he who stood up  
to get satisfaction for his wrongs, be-  
came naturally at the same time his  
helper and defender. And in point of  
usage this second sense has prevailed  
over the first; and τιμωρεῖν τι more  
often signifies simply "to help and aid  
"another," than "to revenge him."  
This sense, however, cannot pass to the  
middle voice τιμωρεῖσθαι, which always  
signifies "to take vengeance;" and  
with an accusative case following, "to  
"take vengeance on another," or, "to  
"punish him." Τιμωρία, being formed  
from τιμωρέω, has both its meanings

equally, "vengeance and aid," to be  
determined only by the context.

4. ἐς δὲ ἄνδρας διακοσίους] "Up to  
"two hundred; as many as two hun-  
"dred." And such is the meaning of  
ἐς in all the other instances collected  
by Matthiæ, Gr. Gr. §. 578, from He-  
rodotus, Thucydides, and Xenophon;  
and not, as Matthiæ interprets it,  
"about." The meaning "about" is  
contained not in ἐς, but in μάλιστα. A  
little below, ἐξαλληλιμμένον is translated  
by Mr. Bloomfield, "whitewashed."  
The word occurs, he says, "in Pro-  
"copius de Ædific. p. 4. 22. and 27.  
"31. also Levitic. xiv. 42, 43. 1 Para-  
"lipom. XXIX. 4. Eustathius explains  
"ἀλείφειν τοίχον by τὸ κομῆν χρίων."  
Ἐξαλληλιμμένον seems to signify, "tho-  
"roughly whitewashed;" as if Thucy-  
dides meant to say that the work had  
not been done so effectually, but that  
the rows of bricks might still be count-  
ed distinctly.

7. ἐξαλληλιμμένον] Mœris hoc e Thucy-  
dide laudans itidem, ut Scholiastes,  
κεχρισμένον interpretatur. Est inter  
propria hujus rei verba. Pollux, VII.  
124. τειχῶν δὲ χρίων, εἶτα ἀλείφειν,  
ἐκαλείφειν, καταλείφειν, ἐξαλείφειν.—  
DUKER.

πολλάκις ἀριθμοῦντες καὶ ἄμα οὐ πολὺ ἀπέχοντες, ἀλλὰ  
 4 ῥαδίως καθοραμένον ἐς ὃ ἐβούλοντο τοῦ τείχους. τὴν μὲν  
 οὖν ξυμμέτρησιν τῶν κλιμάκων οὕτως ἔλαβον, ἐκ τοῦ πάχους  
 τῆς πλίνθου εἰκάσαντες τὸ μέτρον. XXI. τὸ δὲ τείχος ἦν  
 τῶν Πελοποννησίων τοιόνδε τῇ οἰκοδομήσει. 5  
 εἶχε μὲν δύο τοὺς περιβόλους, πρὸς τε Πλα-  
 ταιῶν καὶ εἴ τις ἔξωθεν ἀπ' Ἀθηνῶν ἐπιοί, διεῖχον δὲ οἱ  
 3 περιβόλοι ἐκκαίδεκα πόδας μάλιστα ἀπ' ἀλλήλων. τὸ οὖν  
 μεταξὺ τούτου, οἱ ἐκκαίδεκα πόδες, τοῖς φύλαξιν οἰκήματα  
 διανενημμένα ὑποδόμητο, καὶ ἦν ξυνεχὴ ὥστε ἐν φαίνεσθαι 10  
 4 τείχος παχὺ ἐπάλλξεις ἔχον ἀμφοτέρωθεν. διὰ δέκα δὲ  
 ἐπάλλξεων πύργοι ἦσαν μεγάλοι καὶ ἰσοπλατεῖς τῷ τείχει,  
 διήκοντες ἐς τε τὸ ἔσω μέτωπον αὐτοῦ καὶ οἱ αὐτοὶ καὶ ἐς τὸ  
 ἔξω, ὥστε πάροδον μὴ εἶναι παρὰ πύργον, ἀλλὰ δι' αὐτῶν

1. πολλοὶ d. 4. τὸ μέτρον εἰκάσαντες V. 6. πλαταιάς O. 7. ἔξωθεν]  
 διώξαι Q. ἀθηναίων K. ἐπὶ γ. h. 8. ἐκκαίδεκα E. qui sic et postea.  
 μάλιστα] om. B. h. 10. ξυνοχή e. ξυνοχὰ I. ξυνοχὴ C. ἐν] ὅν P. φαί-  
 νεσθαι τὸ τείχος H. L. O. d. i. 11. δὲ om. V. 13. διήκοντες δὲ ἐς K. τε]  
 om. d. i. ἔσω] μέσον d. i. αὐτοῦ] om. L. O. 14. καὶ τὸ ἔξω A. B. C. E. F. G. K.  
 L. N. O. P. V. c. d. e. f. g. h. i. Poppo. praepositionem uncis inclusit Haack. τὸ] τὰ g.  
 om. B. 14. περὶ g.

2. ἐς ὃ ἐβούλοντο] "For the purpose  
 "that they wished." "They had easily  
 "a view of the wall for what they  
 "wanted to see it for." Gölle has  
 quoted Livy, XXV. 23. where a Roman  
 soldier is described as taking the height  
 of one of the towers of Syracuse in a  
 similar manner.

5. τῇ οἰκοδομήσει] Pro οἰκοδομία  
 agnoscit Pollux, VII. 117. Vid. Thom.  
 Mag. et Phrynichum in οἰκοδομή.—  
 WASS.

6. δύο τοὺς περιβόλους] Ut solebant,  
 quum ab hoste exteriore metus erat.  
 Ἀλὶτε de circumvallatione Mitylenarum,  
 cap. 18, 4. περιτειχίζουσι Μιτυλήνην ἐν  
 κύκλῳ ἀπλῶ τείχει. Vid. Lips. II. Po-  
 liorctic. 1. et Casaubon. ad Polyb.  
 pag. 181. apud quos multa sunt, quibus  
 Thucydidea Platæarum circumvallatio-  
 nis descriptio pulchre illustratur.—  
 DUKER.

8. τὸ οὖν μεταξὺ τούτου κ. τ. λ.] Can  
 it be good Greek to say τὸ μεταξὺ τούτου  
 οἰκήματα ὑποδόμητο, meaning, "this in-  
 terval had been built upon to make  
 "quarters," or "had been built upon  
 "for quarters?" And if this were the  
 construction, must we not have had in  
 the following clause ταῦτα δὲ ἦν ξυνεχὴ,  
 instead of καὶ ἦν ξυνεχὴ? It seems then  
 more correct to say that the nominative  
 τὸ μεταξὺ τούτου has no grammatical  
 construction, whether it be that Thu-  
 cydides intended at first to give the  
 sentence a different form from what it  
 now has, or whether it is merely an  
 awkwardness of expression. And the  
 passage in Herodotus, I. 180, 3. is an  
 undoubted instance of a similar confu-  
 sion or carelessness. τὸ δὲ ἀπὸ τούτου,  
 αἱ ἐπικαμπαὶ παρὰ χεῖλος ἑκάτερον τοῦ  
 ποταμοῦ, αἵμασι τῇ πλίνθον ὑπὲρ τῶν παρα-  
 τείνει.

PLATÆA. A. C. 428, 7. Olymp. 68. 1.

μέσων διήσαν. τὰς οὖν νύκτας, ὅποτε χειμῶν εἴη νοτερός, 5  
τὰς μὲν ἐπάλξεις ἀπέλειπον, ἐκ δὲ τῶν πύργων ὄντων δι'  
ὀλίγου καὶ ἄνωθεν στεγανῶν τὴν φυλακὴν ἐποιοῦντο. τὸ μὲν 6  
οὖν τεῖχος ᾧ περιεφρουροῦντο οἱ Πλαταιῆς τοιοῦτον ἦν.  
5 XXII. οἱ δ', ἐπειδὴ παρεσκεύαστο αὐτοῖς, τηρήσαντες νύκτα  
χειμέριον ὕδατι καὶ ἀνέμῳ καὶ ἅμα ἀσέληνον ἐξήσαν·  
ἡγούντο δὲ οἵπερ καὶ τῆς πείρας αἴτιοι ἦσαν.  
καὶ πρῶτον μὲν τὴν τάφρον διέβησαν ἡ περι- 2  
εἶχεν αὐτοὺς, ἔπειτα προσέμιξαν τῷ τείχει τῶν  
πολεμίων, λαθόντες τοὺς φύλακας, ἀνὰ τὸ  
σκοτεινὸν μὲν οὐ προϊδόντων αὐτῶν, ψόφῳ δὲ  
τῷ ἐκ τοῦ προσιέναι αὐτοὺς ἀντιπαταγούντος  
τοῦ ἀνέμου οὐ κατακουσάντων· ἅμα δὲ καὶ  
διέχοντες πολὺ ἦσαν, ὅπως τὰ ὅπλα μὴ κρουόμενα πρὸς  
15 ἄλλα αἰσθησιν παρέχοι. ἦσαν δὲ εὐσταλεῖς τε τῇ ὀπλίσει 3  
καὶ τὸν ἀριστερὸν πόδα μόνον ὑποδεδεμένοι ἀσφαλείας ἕνεκα

About 212 of the  
Platæans carry their  
design into execution;  
they make their way  
over the walls of the  
IO enemy's lines, and ar-  
rive safely at Athens,  
with the loss of only  
a single man.  
(22—24.)

1. μέσων] om. e. διέσαν B.E.F. 2. ἀπέλειπον B.E.Q.c.f.g.h. κατέ-  
λειπον d.i. ὄντων] om. b. 8. ἡπερ εἶχεν L.O.P. 11. ψόφου d.  
12. προσιέναι—τοῦ] om. E. 13. ἅμα—ἦσαν] om. E. 14. διαδέχοντες P.  
πολλοὶ A.B.F.H.g.h. 15. ἀλλήλων C.L.O. παρέχῃ Q. 16. μόνον ante  
πόδα ponunt C.G.K.L.P.b.c.d.e.f.i. om. O. ἕνεκα C.c.

1. χειμῶν νοτερός—νύκτα χειμέριον]  
Χειμῶν is applied to any rough or  
hard weather, and corresponds to our  
word "storm," in the sense in which  
it is used by the common people in  
some parts of England, e.g. in Not-  
tinghamshire, to express not only wind,  
thunder and lightning, violent rain, or  
snow when falling, but the continuance  
of snow on the ground, as in long  
frosts, even when the weather in other  
respects is fair and calm. Χειμῶν νοτε-  
ρός, then, is a storm of wind and rain,  
such as we have with a gale from the  
south-west, and which is emphatically  
called "dirty weather" by seamen:  
exactly the same thing as is called a  
few lines afterwards χειμέριον ὕδατι καὶ  
ἀνέμῳ, "Stormy, with rain and wind."

10. ἀνὰ τὸ σκοτεινὸν μὲν—οὐ κατακου-  
σάντων] "The darkness preventing

"them from seeing them, and the clat-  
ter of the storm, which drowned the  
"noise of their approach, making it  
"impossible to hear them." Ἀνὰ τὸ  
σκοτεινὸν is, "amid the darkness," or,  
"in the dark." Διὰ τοῦ σκότους would  
signify, the looking at an object  
"through the darkness;" that is,  
knowing where it was, and trying to  
discern what it was. Ἀνὰ τὸ σκοτεινὸν  
denotes more "the looking about  
"amidst darkness," without knowing  
what to expect, or where to seek for it.

16. τὸν ἀριστερὸν πόδα μόνον κ. τ. λ.]  
The stress, I believe, is to be laid on  
the word μόνον, as Thucydides means  
to say that every man had his right  
foot bare, that he might be less liable  
to slip in the mud: in other words, he  
had only his left or weaker leg shod as  
usual, the other being prepared to meet

4 τῆς πρὸς τὸν πηλόν. κατὰ οὖν μεταπύργιον προσέμισγον  
 πρὸς τὰς ἐπάλξεις, εἰδότες ὅτι ἔρημοί εἰσι, πρῶτον μὲν οἱ  
 τὰς κλίμακας φέροντες, καὶ προσέθεσαν· ἔπειτα ψιλοὶ  
 δώδεκα ξὺν ξιφιδίῳ καὶ θώρακι ἀνέβαινον, ὧν ἡγήτο Ἀμμέας  
 ὁ Κοροΐβου καὶ πρῶτος ἀνέβη, μετὰ δὲ αὐτὸν οἱ ἐπόμενοι ἕξ 5  
 ἐφ' ἐκάτερον τῶν πύργων ἀνέβαινον· ἔπειτα ψιλοὶ ἄλλοι  
 μετὰ τούτους ξὺν δορατίοις ἐχώρουν, οἷς ἕτεροι κατόπιν τὰς  
 ἀσπίδας ἔφερον, ὅπως ἐκείνοι ῥᾶον προσβαίνοιεν, καὶ ἔμελλον  
 5 δώσειν ὅποτε πρὸς τοῖς πολεμίοις εἶψαν. ὥς δὲ ἄνω πλείους  
 ἐγένοντο ἦσθοντο οἱ ἐκ τῶν πύργων φύλακες· κατέβαλε γάρ 10  
 τις τῶν Πλαταιῶν ἀντιλαμβανόμενος ἀπὸ τῶν ἐπάλξεων  
 6 κεραμίδα, ἡ πεσοῦσα ψόφον ἐποίησε. καὶ αὐτίκα βοή ἦν, τὸ  
 δὲ στρατόπεδον ἐπὶ τὸ τείχος ὥρμησεν· οὐ γὰρ ᾗδει ὃ τι ἦν  
 τὸ δεινὸν σκοτεινῆς νυκτὸς καὶ χειμῶνος ὄντος, καὶ ἅμα οἱ ἐν  
 τῇ πόλει τῶν Πλαταιῶν ὑπολελειμμένοι ἐξελθόντες προσέ- 15  
 βαλον τῷ τείχει τῶν Πελοποννησίων ἐκ τοῦμπαλιν ἡ οἱ  
 ἄνδρες αὐτῶν ὑπερέβαινον, ὅπως ἦκιστα πρὸς αὐτοὺς τὸν

1. προσίσμιγον 1. 2. πρὸς] om. A. 3. ἐρημοί Bekk. 3. καὶ] om. e.  
 4. καὶ τῷ θώρακι f. ἀμμαίας d.i. 5. Κοροΐβου—ἐν οὖν τῷ νοτίῳ cap. 34, 2.]  
 Hæc. in F. a recentiore manu scripta sunt. καὶ πρῶτος ἀνέβη] om. H. 6. ἐκα-  
 τέρων F. rec. H.L.N.O.Q. ἀφ' ἐκατέρων V. 7. μετὰ τούτους] om. c. 8. προσ-  
 έφερον e. προσβαίνοιεν Q.d.e. 9. τοὺς πολεμίους Q. 10. οἱ] om. A.P.  
 κατέλαβε d.F.rec. 11. τις ἐκ τῶν G.L.O.P. 12. ψόφον B.E.G. et recens F.  
 δοῦπον A. Bekk. Goell. βοήν F.H.K.N.V.d.e.i. Poppo. ἦν] om. G.  
 rec. F.L.O.P. Cf. Hermogen. de ideis I. 12. 15. προσέβαλον A.B.E.Q.V.  
 e.g.h. Poppo. Goell. rec. F. et vulgo προσέβαλλον. 16. ἡ A.F.G.H.K.P.V.  
 Bekk. ol e. B.E. vulgo, et Haack. ἡ ὑβί. ol] om. P.

the emergency of the case. Compare Sir W. Scott's description of the German mercenaries :

Each better knee was bared, to aid  
 The warriors in the escalade.

LAY OF THE LAST MINSTREL,  
 Canto IV. st. xviii.

4. ἀνέβαινον] "Proceeded to mount  
 "the wall." Ἀνέβη, "mounted." I  
 have placed only a comma after ἀνέβη,  
 with Poppo, because the words ἦν  
 ἡγήτο—ἀνέβη are a sort of interruption

to the course of the narrative, after  
 which Thucydides repeats again with  
 some slight alteration what he had said  
 before. The transition from painting a  
 scene to stating a fact is marked by the  
 variation of tense from ἀνέβαινον to  
 ἀνέβη, the first represents the party in  
 the very act of mounting the wall, the  
 second records the fact that their com-  
 mander was the first man who did  
 mount it.

PLATÆA. A. C. 428, 7. Olymp. 88. 1.

νοῦν ἔχοιεν. ἐθορυβοῦντο μὲν οὖν κατὰ χώραν μένοντες, 7  
βοηθεῖν δὲ οὐδεὶς ἐτόλμα ἐκ τῆς αὐτῶν φυλακῆς, ἀλλ' ἐν  
ἀπόρῳ ἦσαν εἰκάσαι τὸ γιγνόμενον. καὶ οἱ τριακόσιοι αὐτῶν, 8  
οἷς ἐτέτακτο παραβοηθεῖν εἴ τι δέοι, ἐχώρουν †ἐξω† τοῦ  
5 τεύχους πρὸς τὴν βοήν. φρυκτοὶ τε ἤρουντο ἐς τὰς Θήβας 9

1. οὖν] om. e. 2. αὐτῶν A.B.E.g.h. Bekk. ed. 1832. G. rec. F. et vulgo  
ἐαυτῶν. 4. περιβοηθεῖν g. βοηθεῖν i. ἔξωθεν C.H.K.N.Q.V.c.d. rec. F.  
Haack. 5. ἐς] πρὸς G.L.O.P. τὰς] om. Q.

1. ἐθορυβοῦντο μὲν οὖν κ. τ. λ.] "They  
" caught the alarm it is true, and were  
" ready to act in their several stations;  
" but in their ignorance of what was  
" the matter, none ventured to stir  
" from their own posts."

3. οἱ τριακόσιοι, οἷς ἐτέτακτο κ. τ. λ.]  
The article in this passage has been  
objected to, because nothing had been  
said before of the existence of the body  
of men here spoken of. And a similar  
objection has been made to the article  
in the words τὰς τῶν Μυτιληναίων δέκα  
τριήρεις, III. 3, 4. no such particular  
number of ships having been before  
alluded to. But in both these cases,  
and in others to be noticed presently,  
the article is explained by the words  
immediately following: "The three  
" hundred, who were appointed to act  
" on any sudden emergency;" "The  
" ten ships of the Mytilenæans, which  
" happened to be with them as the  
" contingent of Mytilene according to  
" the alliance." The subsequent clause  
explains the article as completely as if  
the sentence had run, καὶ οἱ τριακόσιοι,  
ἦσαν γὰρ οἷς ἐτέτακτο—τριακόσιοι λο-  
γάδες. or, τὰς δὲ δέκα τριήρεις, τοσαῦται  
γὰρ ἔτυχον—παροῦσαι. So also in VIII.  
15, 1. τὰς μὲν ὀκτὼ ἤδη πέμπειν, αἱ ἀπο-  
λιποῦσαι τὴν φυλακὴν—ἀνακεχωρήκεσαν.  
Not a word of these eight ships had  
been mentioned before, but the clause  
αἱ ἀπολιποῦσαι—ἀνακεχωρήκεσαν is equi-  
valent to τοσαῦται γὰρ ἀπολιποῦσαι—  
ἀνακεχωρήκεσαν. Add VIII. 26, 1. and  
on this same principle the article in  
VIII. 13. αἱ ἀπὸ τῆς Σικελίας—ἐκκαί-  
δεκα νῆες is perfectly defensible in itself,  
even if we choose to omit it on account  
of the authority of the best MSS. in  
which it is in this place wanting.

4. ἐχώρουν †ἐξω† τοῦ τεύχους πρὸς

τὴν βοήν] I am inclined to agree with  
Haack that ἔξωθεν is right, as given by  
all the best MSS. although I have  
yielded to the united authority of Bek-  
ker, Poppo, and Göller, in retaining  
ἐξω in the text. Ἐχώρουν ἔξωθεν could  
not indeed signify, "they issued out of  
" the wall," but the order of the words  
is ἐχώρουν πρὸς τὴν βοήν, ἔξωθεν τοῦ  
τεύχους, that is, "they moved in the  
" direction of the alarm, on the outside  
" of the wall," supposing them to have  
already sallied out by a gate in another  
quarter of the lines, and describing  
them as advancing towards the sound  
of the action, not on the walls, but on  
the outside of them. And ἔξωθεν ex-  
presses this exactly, as ἄνωθεν, II. 102,  
3. signifies, not "from above," but "at  
" the upper part, above." See the note  
there.

5. φρυκτοὶ πολέμοι] From what is  
here said, and also from ch. 80. of this  
book, it appears evident that the art of  
signals in the age of Thucydides was  
not so entirely in its infancy as the  
Scholiast and Polybius (X. 40.) repre-  
sent it. Had the φρυκτοὶ πολέμοι an-  
nounced nothing but that the enemy  
were making an attack, and had the  
signal consisted merely, according to  
the Scholiast, of lights moved up and  
down, whereas those which announced  
the coming of a friend were stationary,  
it is difficult to conceive that the The-  
bans could have supposed that all was  
right, when they saw the signals of  
alarm and of assurance of safety exhi-  
bited together. But if the number or  
position of the lights indicated the  
numbers of the enemy, as seems prob-  
able from chap. 80, 3. or the direction  
in which he was moving, then other  
lights put up so as to interfere with

PLATÆA. A. C. 428, 7. Olymp. 88. 1.

πολέμιοι· παρανίσχον δὲ καὶ οἱ ἐκ τῆς πόλεως Πλαταιῆς ἀπὸ τοῦ τείχους φρυκτοὺς πολλοὺς πρότερον παρεσκευασμένους ἐς αὐτὸ τοῦτο, ὅπως ἀσαφῇ τὰ σημεῖα τῆς φρυκτωρίας τοῖς πολεμίοις ἢ καὶ μὴ βοηθοῖεν, ἄλλο τι νομίσαντες τὸ γιγνόμενον εἶναι ἢ τὸ ὄν, πρὶν σφῶν οἱ ἄνδρες οἱ ἐξιόντες<sup>5</sup> διαφύγοιεν καὶ τοῦ ἀσφαλοῦς ἀντιλάβοιντο. XXIII. οἱ δ' ὑπερβαίνοντες τῶν Πλαταιῶν ἐν τούτῳ, ὥς οἱ πρῶτοι αὐτῶν ἀναβεβήκεσαν καὶ τοῦ πύργου ἐκατέρου τοὺς φύλακας δια-

1. ἐκ] ἀπὸ H.N.V.  
8. ἀνεβεβήκεσαν E.

4. ἦ] εἴη corr. rec. F.

7. ὥς οἱ] ὅσοι A.B.E.g.

them, and make their communication unintelligible, would naturally have the effect of keeping the Thebans in suspense, for they would only know that something was the matter, but would neither know what the particular danger was, nor in what direction their efforts would be most available.

1. παρανίσχον—ὅπως ἀσαφῇ ἢ καὶ μὴ βοηθοῖεν] “*Observandum, etiam antiquos et diligentes scriptores optativum præsentibus jungere, ubi finem indicant hunc esse, non ut quid fiat, sed ut quid possit fieri. Vide Seidlerum ad Euripid. Elect. 59. Eadem differentia conjunctivi et optativi in oratione historica etiam post præteritum est, ut apud Herodot. VIII. 76, “2. τῶνδε δὲ εἵνεκα ἀνῆγον τὰς νῆας, ἵνα δὴ τοῖσιν Ἑλλήσι μὴδὲ φυγέειν ἐξῆ, ἀλλ’ ἀπολαμφθέντες ἐν τῇ Σαλαμῖνι δοῖεν τίσιν τῶν ἐν Ἀρτεμισίῳ ἀγωνισμάτων. IX. 51, 3. ἐς τοῦτον δὴ τὸν χώρον ἐβουλεύσαντο μεταναστῆναι, ἵνα καὶ ὕδατι ἔχῳσι χρῆσθαι ἀφθύνῳ, καὶ οἱ ἱππῆες σφέας μὴ σινοῖατο.” Hermann, Notes on Viger, n. 350. Compare the passages here quoted with the one in the text, with VII. 17, 4. ναῦς—ἐπλήρουν, ὅπως ναυμαχίας τε ἀποπειράσῳσι,—καὶ ἦσσαν οἱ Ἀθηναῖοι κωλύοιεν ἀπαίρειν. with VIII. 87, 3. παρῆλθεν—ἵνα διατρίβῃ—ἵνα ἐκχρηματίσαιο. and with a passage in Euripides, Hecuba 1120, quoted by Mr. Tate in his Comment on Dawes’ Canons, and which he calls “singularly awkward:”*

ἔδεια, μή σοι πολέμιος λειφθεῖς ὁ παῖς  
Τροίαν ἀθροίσῃ καὶ ξυνοικίσῃ πάλιν·  
γνόντες δ’ Ἀχαιοὶ ζῶντα Πριαμίδων τινὰ  
φρυγῶν ἐς αἶαν αὐθις αἶροιεν στόλον, κ. τ. λ.

Now it seems to me that in all these cases the transition from the subjunctive to the optative mood is meant to shew that the several consequences are not contemporaneous, but that the subjunctive mood indicates the *immediate*, and the optative the *remote* consequence of the action contained in the principal verb; the second being a consequence upon the first: and that to mark this gradation different moods are employed, and the subjunctive is thus used even where the principal verb is in the past tense, because otherwise the distinction intended could not be marked. Thus in the text the immediate consequence of putting up the additional lights was that the enemy’s signals were rendered unintelligible: the remote consequence, or the consequence of the first consequence, was, that the Thebans did not come to join their friends, because they could not understand the signals. And it will be found that this solution will apply to all the other passages quoted in the beginning of this note.

6. οἱ δ’ ὑπερβαίνοντες τῶν Πλαταιῶν, —ἐφύλασσόν τε—καὶ—οἱ μὲν—εἶργον—οἱ δ’ ἐν τούτῳ, οἱ πλείους—ὑπερέβαινον] This is another instance of the subject being first stated universally, and then divided into its several parts, and of the nominative case being used to express both the whole subject and its parts. See Poppo, Prolegom. I. p. 107. κάτωθεν καὶ ἄνωθεν. From the passage which was carried through the towers, and from the summit of them, whither some of the Plataeans had mounted by ladders.



φθείραντες ἐκεκρατήκεσαν, τὰς τε διόδους τῶν πύργων ἐν-  
 στάντες αὐτοὶ ἐφύλασσον μηδένα δι' αὐτῶν ἐπιβοηθεῖν, καὶ  
 κλίμακας προσθέντες ἀπὸ τοῦ τείχους τοῖς πύργοις καὶ  
 ἐπαναβιβάσαντες ἄνδρας πλείους, οἱ μὲν ἀπὸ τῶν πύργων  
 5 τοὺς ἐπιβοηθοῦντας καὶ κάτωθεν καὶ ἄνωθεν εἶργον βάλλ-  
 λοντες, οἱ δ' ἐν τούτῳ οἱ πλείους πολλὰς προσθέντες κλί-  
 μακας ἅμα καὶ τὰς ἐπάλξεις ἀπώσαντες διὰ τοῦ μεταπυργίου  
 ὑπερέβαινον· ὁ δὲ διακομιζόμενος αἰὲ ἴστατο ἐπὶ τοῦ χείλους 2  
 τῆς τάφρου, καὶ ἐντεῦθεν ἐτόξευόν τε καὶ ἠκόντιζον, εἴ τις  
 10 παραβοηθῶν παρὰ τὸ τεῖχος κωλυτῆς γίγνοιτο τῆς διαβά-  
 σεως. ἐπεὶ δὲ πάντες διεπεπεραίωντο, οἱ ἀπὸ τῶν πύργων, 3  
 χαλεπῶς οἱ τελευταῖοι, καταβαίνοντες ἐχώρουν ἐπὶ τὴν  
 τάφρον, καὶ ἐν τούτῳ οἱ τριακόσιοι αὐτοῖς ἐπεφέροντο λαμ-  
 πάδας ἔχοντες. οἱ μὲν οὖν Πλαταιῆς ἐκείνους ἑώρων μᾶλλον 4  
 15 ἐκ τοῦ σκότους ἐστῶτες ἐπὶ τοῦ χείλους τῆς τάφρου, καὶ  
 ἐτόξευόν τε καὶ ἐσηκόντιζον ἐς τὰ γυμνὰ, αὐτοὶ δὲ ἐν τῷ  
 ἀφανεῖ ὄντες ἦσαν διὰ τὰς λαμπάδας καθεωρῶντο, ὥστε  
 φθάνουσι τῶν Πλαταιῶν καὶ οἱ ὕστατοι διαβάντες τὴν  
 τάφρον, χαλεπῶς δὲ καὶ βιαίως· κρύσταλλός τε γὰρ ἐπεπήγει  
 20 οὐ βέβαιος ἐν αὐτῇ ὥστ' ἐπελθεῖν, ἀλλ' οἷος ἀπηλιώτου ἥ

1. ἐνστάτες αὐτοὶ A.B.C.E.G.H.K.L.O.P.Q.V.c.d.e.f.g.h.i. Haack. Poppo.  
 Goell. Bekk. vulgo αὐτοὶ ἐνστάτες. 5. βοηθοῦντας L.O.P. καὶ ante κατ.  
 om. H. et rec. F. 6. προθέντες g.h. 7. πυργίου G. μετὰ πυργίου V.  
 8. χείλους] τείχους C.K. 9. ἠκόντιζόν τε καὶ ἐτόξευον L.O. 10. τείχος]  
 χείλος E. 15. τείχους K. καὶ ἐντεῦθεν ἐτόξευον G.I.L.O.P. 16. ἐπηκόντιζον  
 H. et rec. F. 18. ὕστερον H.d.i. rec. F. 20. βεβαίως G. ἐπανελθεῖν E.  
 ελθεῖν e.

12. χαλεπῶς οἱ τελευταῖοι] I have placed a comma before and after these words, because the translation of the sentence seems to me to be this. "The party from the towers descended and advanced to the ditch, those of their number who came last making their way with difficulty." And thus Mr. Bloomfield has understood it.

20. οἷος ἀπηλιώτου ἢ βορέου] "Such as usually is found when the wind is east instead of north." So the Scholiast understands these words, as does

also Mr. Bloomfield; and I have no doubt that this is the true interpretation. The Scholiasts of Constantinople, however ignorant on many points, must at least have been acquainted with the weather in their own country; and the scholium βορέας γὰρ βέβαιον ποιεῖ κρύσταλλον, ἀπηλιώτης δὲ ὑδατώδης, may therefore be reasonably listened to. The east wind of Greece is indeed very different from the east wind of England and Germany; and instead of saying as we do that "the wind in the east is

βορέου ὑδατώδης μάλλον, καὶ ἡ νύξ τοιοῦτω ἀνέμῳ ὑπώνει-  
φομένη πολὺ τὸ ὕδωρ ἐν αὐτῇ ἐπεποιήκει, ὃ μόλις ὑπερ-  
5 ἔχοντες ἐπεραιώθησαν. ἐγένετο δὲ καὶ ἡ διάφενξις αὐτοῖς  
μάλλον διὰ τοῦ χειμῶνος τὸ μέγεθος. XXIV. ὁρμήσαντες  
δὲ ἀπὸ τῆς τάφρου οἱ Πλαταιῆς ἐχώρουν ἄθροοι τὴν ἐς 5  
Θήβας φέρουσιν ὁδὸν, ἐν δεξιᾷ ἔχοντες τὸ τοῦ Ἀνδροκρά-  
τους ἡρῶν, νομίζοντες ἥκιστα σφᾶς ταύτην αὐτοὺς ὑποτο-  
πῆσαι τραπέσθαι τὴν ἐς τοὺς πολεμίους· καὶ ἅμα ἐώρων  
τοὺς Πελοποννησίους τὴν πρὸς Κιθαιρῶνα καὶ Δρυὸς κεφα-  
λὰς τὴν ἐπ' Ἀθηνῶν φέρουσιν μετὰ λαμπάδων διώκοντας. 10  
2 καὶ ἐπὶ μὲν ἕξ ἢ ἑπτὰ σταδίου οἱ Πλαταιῆς τὴν ἐπὶ τῶν  
Θηβῶν ἐχώρησαν, ἔπειθ' ὑποστρέψαντες ἦσαν τὴν πρὸς τὸ  
ὄρος φέρουσιν ὁδὸν ἐς Ἐρυθρὰς καὶ Ὑσιὰς, καὶ λαβόμενοι

1. ὑδατώδους d.i. ὑπώνειφομένη A.B.C.E.H.K.d.g.h.i. Poppo. Goell. Bekk.  
G. et vulgo ὑπώνειφομένη. 3. καὶ ἐγένετο L.O.P. 6. δεξιᾷ K. ἀνδροκράτους B.  
10. ἀπ' Q. 11. τῶν] om. f. 13. ἐρυθρὰς B.H.L.O.g. Poppo. ἐρυθρὰ V.  
vulgo et Bekk. ἐρυθρὰς. Ὑσιὰς A.B.H.V.g. Poppo. Goell. Bekk. vulgo Ὑσιὰς.

"good neither for man nor beast," the  
Turks call it "a divine wind wafting to  
"them the blessing of Mecca." And  
Stuart says that it brings pleasant rains,  
and favours vegetation. See Kruse,  
Hellas, vol. I. p. 323. For the omission  
of μάλλον before ἡ, compare Sophocles,  
Ajax, 966.

ἔμοι περὶ τήθηκεν, ἡ κείνοις γλυκὺς.  
Compare note on VII. 49, 1.

[Dobree proposes to strike out the  
words ἡ βορέου as a mere gloss, added  
to explain the meaning of μάλλον.  
Göller in his second edition imagines  
that both the north and east winds  
were moist winds, so that the ice  
would not be firm when either of them  
blew. But if ever there was firm ice at  
all, under what wind could it take  
place, if it could be neither with an  
east wind, nor yet with a north? Surely  
Göller does not suppose that it would  
freeze harder when the wind was in the  
south or west. Either then we must  
follow Dobree in striking out the words  
ἡ βορέου, or it seems impossible to in-  
terpret them in any other way than  
that which has been followed in the

former part of this note.]

6. Ἀνδροκράτους] Herodotus, IX.  
25, 5. Ἐτάσσοντο κατὰ ἔθνη, πλησίον τῆς  
τε κρήνης τῆς Γαργαφίδος, καὶ τοῦ Τε-  
μένους τοῦ Ἀνδροκράτους τοῦ Ἡρώος.  
Plutarch. Aristid. 325. Respondit  
Apollo, latus ex Medis victoriam  
Athenienses, si vota Νύμφαις Σφρα-  
γίστοις &c. nuncupassent, καὶ θύοντας  
Ἡρώσιν ἈΝΔΡΟΚΡΑΤΕΙ, Λεύκωνι, Πει-  
σάνδρῳ, Δαμοκράτει, Ὑψίῳ, Ἀκταίῳ,  
Πολυίδῳ· Ἀρχηγέται Πλαταιέων ἦσαν.  
—αὐτοῦ δ' ἦν καὶ τὸ τοῦ Ἀνδροκράτους  
ἡρῶν, ἐγγὺς ἄσκει πυκνῶν καὶ συσκιῶν  
δένδρων περιεχόμενον. ibi pro Νυσίων  
lege Ὑσιῶν cum MS. et διαμαρτεῖν. Hos  
opinor contestatus est Archidamus, II.  
74, 2. WASS.

9. τὴν πρὸς Κιθαιρῶνα καὶ Δρυὸς  
κεφαλὰς] For the geography of the  
passes of Citheron, of Platæa, Hysiaë,  
and Erythræ, the reader is referred to  
Sir W. Gell's map at the end of the  
volume, and to the memoir which ac-  
companies it.

13. Ὑσιὰς] Ita MSS. et Steph. Vid.  
Nostrum, Lib. V. 83, 2. Pausan. Bæot.  
IX. 2. ἐν τῷ Κιθαιρῶνι ὁλίγον τῆς εὐ-



PLATÆA. A. C. 428, 7. Olymp. 88. 1.

τῶν ὁρῶν διαφεύγουσιν ἐς τὰς Ἀθήνας, ἄνδρες δῶδεκα καὶ  
διακόσιοι ἀπὸ πλειόνων· εἰσὶ γάρ τινες αὐτῶν οἱ ἀπετρα-  
ποντο ἐς τὴν πόλιν πρὶν ὑπερβαίνειν, εἰς δ' ἐπὶ τῇ ἔξω  
τάφρῳ τοξότης ἐλήφθη. οἱ μὲν οὖν Πελοποννήσιοι κατὰ 3  
5 χώραν ἐγένοντο τῆς βοηθείας παυσάμενοι· οἱ δ' ἐκ τῆς  
πόλεως Πλαταιῆς τῶν μὲν γεγενημένων εἰδότες οὐδέν, τῶν  
δὲ ἀποτραπομένων σφίσιν ἀπαγγειλάντων ὥς οὐδεὶς περι-  
εστι, κήρυκα ἐκπέμψαντες, ἐπεὶ ἡμέρα ἐγένετο, ἐσπένδοντο  
ἀνείρεσιν τοῖς νεκροῖς, μαθόντες δὲ τὸ ἀληθὲς ἐπαύσαντο.  
10 οἱ μὲν δὴ τῶν Πλαταιῶν ἄνδρες οὕτως ὑπερβάντες ἐσώ- 4  
θησαν.

XXV. Ἐκ δὲ τῆς Λακεδαίμονος τοῦ αὐτοῦ χειμῶνος  
τελευτῶντος ἐκπέμπεται Σάλαιθος ὁ Λακεδαιμόνιος ἐς Μυτι-  
LESBOS. λήνην τριήρει. καὶ πλεύσας ἐς Πύρραν καὶ 2  
Salarthus, a Lacedæ-  
15 monian, finds monas ἐξ αὐτῆς πεζῇ κατὰ χαράδραν τινὰ, ἣ ὑπερ-

1. τὰς] om. c. 7. ἀποτραπομένων K. 9. τῶν νεκρῶν G. 10. τῶν]  
om. C.G.H.L.N.O.P.V.α. 14. πύρραν K.L.O.P. 15. οἱ H.N. V. et rec. P.

θείας—Ἰσίων καὶ Ἐρυθρῶν ἐρείπια ἔστι.  
Confer II. 24. VIII. 6. Herodot. VI.  
108, 9. IX. 15, 5. V. 74, 2. Κτίσμα erat  
Νυκτίως τοῦ Ἀντίοπης πατρός. Vid. Cl.  
Whelerum Itinerar. p. 474. et Strabonem,  
IX. p. 620. et Suidam in h. v. WASS.

13. Σάλαιθος ὁ Λακεδαιμόνιος] The use  
of the article here gives, I suppose, a  
certain distinction to the individual  
named, and implies that he was or  
ought to be known in and for himself.  
Σάλαιθος Λακεδαιμόνιος would be, "a  
"certain Lacedæmonian named Salæ-  
"thus," as if the individual man was  
not very distinctly present to the rea-  
der's mind. In VIII. 39, 1. where we  
read of some ships procured for Phar-  
nabazus ὑπὸ Καλλιγείτου τοῦ Μεγαρέως  
καὶ Τιμαγόρου τοῦ Κυζικηνοῦ, the article  
merely intimates that they had been  
already mentioned as the agents of  
Pharnabazus for this very purpose,  
VIII. 6, 1. and there, where they are  
spoken of for the first time, they are  
called simply Μεγαρεῖς and Κυζικηνός,  
without the article.

Μυτιλήνη] Μυτιλήνη habent Ste-  
phanus et Epit. Strabon. XIII. In aliis  
fere tam Græcis, quam Latinis Scripto-  
ribus editum est Mitylene et Mitylenæ.  
Harduinus in Plinio utramque scriptu-  
ram exhibet: fortassis, quia ita in libris  
scriptis, vel vetustis editionibus invenit:  
nam recentiores constanter in prima  
syllaba habent i. Sed in nummis anti-  
quis esse Μυτι, adnotat Idem ad Plin-  
ium, et in Nummis ant. Populor. et  
Urb. illustr. nec non Holsten. ad  
Stephan. et Spanhem. de Præst. et  
Usu Numism. Dissert. IX. pag. 645.  
Dissert. XI. p. 279. et XII. p. 489. Et  
sic apud Gruter. Inscript. MCVIII. 7.  
ΕΥΔΑΙΜΟΝ ΜΥΤΙΑΗΝΑ. Tamen ibid.  
ccccclxxiv. 8. QUI MYTILENIS  
NEGOTIANTUR. Sed hujus auctori-  
tatem elevat Cellarius Geograph. Ant.  
III. 2. DUKER.

15. κατὰ χαράδραν τινὰ] A deep tor-  
rent bed, with rocky and precipitous  
sides, which interrupted the line of the  
Athenian works.

LESBOS. ATTICA. A. C. 438. 7. Olymp. 88. 1, 2.

of entering into Mytilene, and encourages the Mytileneans with promises of aid, and of a diversion in their favour by an invasion of Attica.

βατὸν ἦν τὸ περιτείχισμα, διαλαθὼν ἐσέρχεται ἐς τὴν Μυτιλήνην, καὶ ἔλεγε τοῖς προέδροις ὅτι ἐσβολή τε ἅμα ἐς τὴν Ἀττικὴν ἔσται καὶ αἱ τεσσαράκοντα νῆες παρέσονται ἃς ἔδει βοηθῆσαι αὐτοῖς, προαποπεμφθῆναί τε αὐτὸς τού- 5  
3 των ἔνεκα καὶ ἅμα τῶν ἄλλων ἐπιμελησόμενος. καὶ οἱ μὲν Μυτιληναῖοι ἐθάρσουν τε καὶ πρὸς τοὺς Ἀθηναίους ἦσσαν 4 εἶχον τὴν γνώμην ὥστε ξυμβαίνειν. ὃ τε χειμῶν ἐτελεύτα οὗτος, καὶ τέταρτον ἔτος τῷ πολέμῳ ἐτελεύτα τῷδε ὃν Θουκυδίδης ξυνέγραψεν. 10

XXVI. Τοῦ δ' ἐπιγιγνομένου θέρους οἱ Πελοποννήσιοι ἐπειδὴ τὰς ἐς τὴν Μυτιλήνην δύο καὶ τεσσαράκοντα ναῦς 1  
ἈΤΤΙΚΑ. ἀπέστειλαν ἔχοντα Ἀλκίδαν, ὃς ἦν αὐτοῖς ναύαρχος, προστάξαντες, αὐτοὶ ἐς τὴν Ἀττικὴν 15  
καὶ οἱ ξύμμαχοι ἐσέβαλον, ὅπως οἱ Ἀθηναῖοι 15 ἀμφοτέρωθεν θορυβούμενοι ἦσσαν ταῖς ναυσὶν ἐς τὴν Μυτιλήνην καταπλευούσαις ἐπιβοηθή- 2  
σωσιν. ἡγεῖτο δὲ τῆς ἐσβολῆς ταύτης Κλεο- μένης ὑπὲρ Πausanίου τοῦ Πλειστοάνακτος υἱέος βασιλέως 3  
ὄντος καὶ νεωτέρου ἔτι, πατρὸς δὲ ἀδελφὸς ὢν. ἐδήλωσαν δὲ 20

1. τεῖχοςμα e. διαλαθὼν] om. i. 2. τὴν] om. G.L.O.P.e. 3. ἅμα] om. N.V. 4. παρέπονται F. rec. 5. προαπεμφθῆναι rec. F. προαπε-  
μφθῆναι πρὸ αὐτὸς τε ἔνεκα τούτων καὶ i. 6. μὲν οὖν μυτιληναῖοι g. 8. ξυμ-  
βαίνειν] om. H. rec. F. 9. ἐτελεύτα] om. A.B.g.h. ante τῷ πολέμῳ ponunt  
H.V.d. et rec. F. ὃν θουκυδίδης ξυνέγραψεν] om. e. 10. συνέγραψε g.  
11. ἐπιγιγνομένου c. 12. ἐς (vel εἰς) τὴν μ. A.B.C.E.G.H.K.L.N.O.P.V.c.d.e.  
h.i. et rec. F. vulgo omittunt articulum. τὴν Μυτ. Haack. Poppo. Goell. Bekk.  
13. ἐχούσας e. ἀρχοντα Stephanus Thes. v. προστάξασθαι. 17. ἐπιβοηθήσουσιν  
I. Bekk. 19. υἱέως H. rec. F. om. pr. G. 20. πατρὸς δὲ ἀδελφὸς A.B.C.E.  
G.H.K.L.N.O.P.Q.V.c.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. ceteri πατρὸς  
ἀδελφός.

12. τὰς—δύο καὶ τεσσαράκοντα ναῦς] They had been spoken of before as only forty, c. 16, 3. and 25, 2. These forty however had been collected from the allied states; the additional two here spoken of were possibly from Lacedæmon itself, whose contingent to the fleets of her confederacy was never considerable. See VIII. 6, 5. In the words

that follow, ναῦς ἀπέστειλαν—προστά-  
ξαντες, there is again a confusion of two different modes of expression; for, as Göller observes, either ἔχοντα or προστάξαντες is superfluous.

20. νεωτέρου ἔτι] "Still too young," i. e. to command; as it is expressed at length, VI. 12, 2. νεώτερος ἐς τὸ ἀρχεῖν. Poppo, Prolegom. I. p. 171.

LESBOS. A. C. 427. Olymp. 86. 1, 2.

τῆς Ἀττικῆς τὰ τε πρότερον τετμημένα [καὶ] εἴ τι ἐβε-  
βλαστήκει, καὶ ὅσα ἐν ταῖς πρὶν ἐσβολαῖς παρελέλειπτο·  
καὶ ἡ ἐσβολὴ αὕτη χαλεπωτάτῃ ἐγένετο τοῖς Ἀθηναίοις  
μετὰ τὴν δευτέραν. ἐπιμένοντες γὰρ αἰεὶ ἀπὸ τῆς Λέσβου τι 4  
5 πεύσεσθαι τῶν νεῶν ἔργον ὥς ἤδη πεπεραιωμένων, ἐπέξῃλθον  
τὰ πολλὰ τέμνοντες. ὥς δ' οὐδὲν ἀπέβαινεν αὐτοῖς ὧν 5  
προσεδέχοντο καὶ ἐπελελοίπει ὁ σῖτος, ἀνεχώρησαν καὶ  
διελύθησαν κατὰ πόλεις.

XXVII. Οἱ δὲ Μυτιληναῖοι ἐν τούτῳ, ὥς αἱ τε νῆες  
10 αὐτοῖς οὐχ ἦκον ἀπὸ τῆς Πελοποννήσου ἀλλὰ ἐνεχρόνιζον  
καὶ ὁ σῖτος ἐπελελοίπει, ἀναγκάζονται συμ-  
βαίνειν πρὸς τοὺς Ἀθηναίους διὰ τάδε. ὁ 3  
Σάλαιθος καὶ αὐτὸς οὐ προσδεχόμενος ἔτι τὰς  
ναυς, ὑπλίζει τὸν δῆμον πρότερον ψιλὸν ὄντα  
15 ὥς ἐπέξῃων τοῖς Ἀθηναίοις· οἱ δὲ ἐπειδὴ ἔλα-  
βον ὅπλα, οὔτε ἡκροῶντο ἔτι τῶν ἀρχόντων, κατὰ ξυλλόγους  
τε γιγνόμενοι ἢ τὸν σῖτον ἐκέλευον τοὺς δυνατοὺς φέρειν  
ἐς τὸ φανερόν καὶ διανέμειν ἅπασιν, ἢ αὐτοὶ ξυγχωρή-

LESBOS

Meanwhile, before the  
fleet arrived, the com-  
mons of Mytilene force  
the aristocratical party  
to surrender the city  
to Paches.

βαίνειν πρὸς τοὺς Ἀθηναίους διὰ τάδε. ὁ 3  
Σάλαιθος καὶ αὐτὸς οὐ προσδεχόμενος ἔτι τὰς  
ναυς, ὑπλίζει τὸν δῆμον πρότερον ψιλὸν ὄντα  
15 ὥς ἐπέξῃων τοῖς Ἀθηναίοις· οἱ δὲ ἐπειδὴ ἔλα-  
βον ὅπλα, οὔτε ἡκροῶντο ἔτι τῶν ἀρχόντων, κατὰ ξυλλόγους  
τε γιγνόμενοι ἢ τὸν σῖτον ἐκέλευον τοὺς δυνατοὺς φέρειν  
ἐς τὸ φανερόν καὶ διανέμειν ἅπασιν, ἢ αὐτοὶ ξυγχωρή-

1. ἐβεβλαστήκει L.O. ἐβλαστήκει i.  
3. χαλεπωτάτῃ τῶν ἄλλων ἐγένετο g.  
ὑπεξῃλθον L.P. 6. τέμνοντες K.  
A.B.E.g. ὄντα] om. H. rec. F.

2. προσβολαῖς g. παραλέλειπτο P.f.  
5. περαιωμένων g. πεπεραιωμένον rec. F.  
10. τῆς] om. N.V. 14. ψιλόν] φίλον

1. [καὶ] εἴ τι ἐβεβλαστήκει] Dindorf, Poppo, Göller, Dobree, and Bekker in his edition of 1832, all agree in striking out the conjunction in this place. If we suppose that the Athenians expecting the enemy's invasions as a matter of course left their lands round Athens and in the Thriasian plain wholly uncultivated, then the conjunction is needless; because then there would be nothing to destroy in the parts ravaged before unless εἴ τι ἐβεβλαστήκει, that is, unless some of the trees that had been cut down had thrown out fresh shoots, or some corn had grown up of itself here and there from seed accidentally. But if the Athenians went on sowing their land, on the chance that some-thing might prevent or delay the

enemy's invasion, so that they might secure a part at least of the produce; then the conjunction is not needless, because then the enemy might ravage, "both the parts of Attica which they " had ravaged before, (i. e. the new " year's crops sown since their last in- " vasion,) and any thing which might " have sprung up of itself, (such as " shoots of cut down trees,) and also " those parts of the country which they " had not ravaged before." But in this case I should have expected a double conjunction, καὶ εἴ τι καὶ ἐβεβλαστήκει, so that it is simpler perhaps to strike out the conjunction as it now stands, and to read merely τὰ τε πρότερον τετμημένα εἴ τι ἐβεβλαστήκει, καὶ ὅσα—παρελέλειπτο.

LESBOS. COAST OF ASIA MINOR. A.C. 427. Olymp. 88. 1, 2.

σавτες πρὸς Ἀθηναίους ἔφασαν παραδώσειν τὴν πόλιν.

XXVIII. γνόντες δὲ οἱ ἐν τοῖς πράγμασιν οὗτ' ἀποκωλύσειν

The fate of the Mytileneans is submitted to the pleasure of the Athenian people: till that is known, no executions or punishments of any kind are inflicted.

δυνατοὶ ὄντες, εἴ τ' ἀπομονωθήσονται τῆς ξυμβάσεως κινδυνεύουσιν, ποιοῦνται κοινῇ ὁμολογίαν πρὸς τε Πάχητα καὶ τὸ στρατόπεδον, ὥστε Ἀθηναίοις μὲν ἐξεῖναι βουλευῆσαι περὶ Μυτιληναίων ὁποῖον ἂν τι βούλωνται καὶ τὴν

στρατιὰν ἐς τὴν πόλιν δέχεσθαι αὐτοὺς, πρεσβεῖαν δὲ ἀποστέλλειν ἐς τὰς Ἀθήνας Μυτιληναίους περὶ ἑαυτῶν· ἐν ὅσῳ δ' ἂν πάλιν ἔλθωσι, Πάχητα μήτε δηῆσαι Μυτιληναίων 10 2 μηδένα μήτε ἀνδραποδίσαι μήτε ἀποκτείνειν. ἡ μὲν ξύμβασις αὕτη ἐγένετο, οἱ δὲ πράξαντες πρὸς τοὺς Λακεδαιμονίους μάλιστα τῶν Μυτιληναίων περιδεεῖς ὄντες, ὥς ἡ στρατιὰ ἐσῆλθεν, οὐκ ἠνέσχοντο ἀλλ' ἐπὶ τοὺς βωμοὺς ὁμῶς καθίζουσι· Πάχης δ' ἀναστήσας αὐτοὺς ὥστε μὴ ἀδικῆσαι, κατα- 15 3 τίθεται ἐς Τένεδον μέχρι οὗ τοῖς Ἀθηναίοις τι δόξη. πέμψας δὲ καὶ ἐς τὴν Ἀντισσαν τριήρεις προσεκτήσατο, καὶ τὰλλα τὰ περὶ τὸ στρατόπεδον καθίστατο ἢ αὐτῷ ἐδόκει.

XXIX. Οἱ δ' ἐν ταῖς τεσσαράκοντα ναυσὶ Πελοποννήσιοι, οὓς ἔδει ἐν τάχει παραγενέσθαι, πλείοντες περὶ τε 20

COAST OF ASIA MINOR.

The Peloponnesian fleet arrive on the coast of Asia seven days after the fall of

αὐτὴν τὴν Πελοπόννησον ἐνδιέτριψαν, καὶ κατὰ τὸν ἄλλον πλοῦν σχολαῖοι κομισθέντες τοὺς μὲν ἐκ τῆς πόλεως Ἀθηναίους λανθάνουσι, πρὶν δὴ τῇ Δήλῳ ἔσχον, προσμίζαντες

3. συμβάσεως i. 4. κινδυνεύοντες A.E.b.g.h. ἀπολογίαν d.i. 5. τε] om. d. 7. τι] om. c. 9. μυτιληναίους ἐς τὰς ἀθήνας L.O.P. ἐς τὰς ἀθήνας, omisso μυτ. G.d. αὐτῶν O.V. αὐτῶν L.e. 10. ἔλθωσι πάλιν c. μηδὲ A.B.E. rec. F. μὴ πεδῆσαι K. 11. μήτε] μηδὲ A.B.C.E.G.V.d.e.g.h.i. 12. τοὺς] om. g.h. 14. ὁμῶς] om. L.O. 16. ἐς] om. K. δόξαι H. rec. F. δόξει Q. 17. καὶ] om. d. 18. πρὸς e. 19. ταῖς] om. g.h. τέσσαρσι g. 20. γενέσθαι g. 21. πελοποννησίων d.i. 24. ἔσχον A.B.E.G.K.N.V.c.g.h. Poppo. Goell. Bekk. rec. F. et vulgo προσέσχον.

14. ἐπὶ τοὺς βωμοὺς ὁμῶς καθίζουσι] Etai fides data erat ab Atheniensibus in-

columitatis donec legati rediissent. Conf. III. 80, 2. IV. 96, 8. VII. 1, 2. GOELLER.

COAST OF ASIA MINOR. A. C. 427. Olymp. 68. 1, 2.

Mytilene: the leaders  
consult on the mea-  
sures to be adopted.

δὲ ἀπ' αὐτῆς τῇ Ἰκάρῳ καὶ Μυκόνῳ πυνθά-  
νουνται πρῶτον ὅτι ἡ Μυτιλήνη ἐάλωκε. βου-

λόμενοι δὲ τὸ σαφὲς εἰδέναι κατέπλευσαν ἐς Ἐμβάτον τῆς  
Ἐρυθραίας· ἡμέραι δὲ μάλιστα ἦσαν τῇ Μυτιλήνῃ ἐαλωκυῖα  
5 ἐπτα ὅτε ἐς τὸ Ἐμβάτον κατέπλευσαν. πυνθόμενοι δὲ τὸ 3  
σαφὲς ἐβουλεύοντο ἐκ τῶν παρόντων, καὶ ἔλεξεν αὐτοῖς  
Τευτιάπλος ἀνὴρ Ἡλείος τάδε. XXX. “ Ἀλκίδα καὶ

Teutiapius of Elis ad-  
vises that they should  
endeavour by a sud-  
den attack to recover  
Mytilene.

“ Πελοποννησίων ὅσοι πάρεσμεν ἄρχοντες τῆς  
“ στρατιᾶς, ἐμοὶ δοκεῖ πλεῖν ἡμᾶς ἐπὶ Μυτι-  
“ λήνῃ πρὶν ἐκπύστους γενέσθαι, ὥσπερ ἔχο-  
“ μεν. κατὰ γὰρ τὸ εἰκὸς ἀνδρῶν νεωστὶ 2

“ πόλιν ἐχόντων πολὺ τὸ ἀφύλακτον εὐρήσομεν, κατὰ μὲν  
“ θάλασσαν καὶ πάνυ, ἣ ἐκείνοί τε ἀνέλπιστοι ἐπιγενέσθαι  
“ ἂν τινα σφίσι πολέμιον καὶ ἡμῶν ἡ ἀλκὴ τυγχάνει μα-  
15 “ λιστα οὐσα· εἰκὸς δὲ καὶ τὸ πεζὸν αὐτῶν κατ' οἰκίας  
“ ἀμελέστερον ὥς κεκρατηκότων διεσπάρθαι. εἰ οὖν προσ- 3  
“ πέσοιμεν ἄφνω τε καὶ νυκτὸς, ἐλπίζω μετὰ τῶν ἔνδον, εἴ  
“ τις ἄρα ἡμῖν ἐστὶν ὑπόλοιπος εὖνους, καταληφθῆναι ἂν τὰ  
“ πράγματα. καὶ μὴ ἀποκνήσωμεν τὸν κίνδυνον, νομίσαντες 4  
20 “ οὐκ ἄλλο τι εἶναι τὸ καινὸν τοῦ πολέμου ἢ τὸ τοιοῦτον, ὃ

1. δὲ C.E.H.K.L.O.c.d.e.g. Vulgo, Poppo. Haack. Bekk. 8. ἐπ' L.O.  
Ἰκάρῳ I. κλάρῳ O.P. μυκόνῳ I.e. μηκόνῳ N.V.d.g.h.i. μυκήνῳ L.O.P.  
2. ἐαλωκυῖα εἴη I.L.O.P.d.e.i. 3. τὸ] τε g. σαφὲς d.i. ἐμβάτον E. qui  
sic et infra. 4. ἦσαν ante μάλιστα ponunt c.e. om. d. μάλιστα post μυτιλήνῃ V.  
5. ὅτε C.E.H.K.c.d.g. ὅτι L.O. vulgo, Haack. Bekk. 6. τὸν c.d. 7. τευ-  
τιάπλος B. rec. F. τευτιάπλος Schol. Hermogen. ἀνὴρ Ἡλείος] om. d.i. τοιάδε 1.  
8. πάρεστε d. 10. ἐκπύστοις E. 11. τῶν ἀνδρῶν Q. 13. τε] om. H.d.  
rec. F. 14. ἀν] om. E. 15. αὐτοῖς G.L.O.P. 18. καὶ εὖνους N.V.  
20. καινὸν K.c.f. καινὸν C. τὸ τοιοῦτον] τοῦτο e.

12. κατὰ μὲν θάλασσαν κ. τ. λ.] The  
words εἰκὸς δὲ καὶ τὸ πεζὸν αὐτῶν answer  
to κατὰ μὲν θάλασσαν καὶ πάνυ. “ By sea  
they will be wholly off their guard,  
“ and probably even their land force is  
“ dispersed too carelessly,” &c. Com-  
pare Aristot. Ethic. IX. 10, 2. τοῖς μὲν  
δὴ πρὸς χρῆσιν (sc. φίλοις) καὶ πάνυ  
δόξειεν ἂν ἀρμόζειν τὸ λεχθέν.

20. τὸ καινὸν τοῦ πολέμου] “ Such an  
“ enterprise would afford an excellent  
“ instance of what is meant by ‘the  
“ surprises of war.’ And it is by  
“ avoiding to lay ourselves open to  
“ them, and by discerning and taking  
“ advantage of them in the enemy, that  
“ we become the most successful ge-  
“ nerals.” Compare I. 122, 2. ἥκιστα γὰρ

“ εἴ τις στρατηγὸς ἔν τε αὐτῷ φυλάσσοιτο καὶ τοῖς πολεμίοις  
 “ ἐνορῶν ἐπιχειροίη, πλείστ’ ἂν ὀρθοίτο.” XXXI. Ὁ μὲν  
 τοσαῦτα εἰπὼν οὐκ ἔπειθε τὸν Ἀλκίδα· ἄλλοι  
 δέ τινες τῶν ἀπ’ Ἰωνίας φυγάδων καὶ οἱ  
 Λέσβιοι ξυμπλέοντες παρῆνουν, ἐπειδὴ τοῦτον  
 τὸν κίνδυνον φοβεῖται, τῶν ἐν Ἰωνίᾳ πόλεων  
 καταλαβεῖν τινὰ ἢ Κύμην τὴν Αἰολίδα, ὅπως ἐκ πόλεως  
 ὁρμώμενοι τὴν Ἰωνίαν ἀποστήσωσιν (ἐλπίδα δ’ εἶναι· οὐδενὶ  
 γὰρ ἀκουσίως ἀφίχθαι) καὶ τὴν πρόσδοον ταύτην μεγίστην

I. ἔν τε αὐτῷ H.K.N. ἐν τῷ αὐτῷ O.d.i. καὶ ἐν τοῖς Q. 2. ἐπιχειροίη]  
 om. Q. 4. φυγάδες N.V. 6. τῶν μὲν ἐν G.e. alia inanu C. 47. 7. κώμην  
 rec. F. 8. δ’] om. K. οὐδενὶ A.B.E. (rec. F.G.) I.K.N.Q.V.c.f.g.h. Parm. 47.  
 cum Valla. Poppo. Bekk. Vulgo, et Goell. οὐδεν. 9. ἐκουσίως h. οὐσαν  
 μεγίστην B.g.h.

πόλεμος ἐπὶ ῥητοῖς χωρεῖ, αὐτὸς δὲ ἀφ’  
 αὐτοῦ τὰ πολλὰ τεχνάται πρὸς τὸ παρα-  
 τυγχάνον. But we are to read τὸ καινόν  
 or τὸ κενόν? Either would be sense,  
 and nearly the same sense, the word  
 παράλογον expressing the meaning of  
 each. For τὰ κενὰ τοῦ πολέμου are  
 accidents which baffle all reasonable  
 calculation, and give to the weaker side  
 a strength which but for this chance it  
 would not have had; such as false  
 alarms, mistakes of time, place, num-  
 bers, &c. See Diodorus XX. 30 and 67.  
 where the expression τὰ κενὰ τοῦ πολέ-  
 μου twice occurs, and its meaning is  
 exemplified in the context. And Bekker  
 reads πολλὰ κενὰ τοῦ πολέμου in Aristot.  
 Ethic. III. 11 (8), 6. where the old edi-  
 tions used to read καινὰ. The actual  
 case spoken of by Teutiapius would be  
 a κενόν τοῦ πολέμου, because he trusted  
 to the effects of surprize and darkness  
 to alarm the Athenians, and give to the  
 Peloponnesians an advantage which  
 their real strength would not have  
 given them. It would also be a καινόν  
 τοῦ πολέμου, a surprize properly so  
 called; and as the two words are con-  
 tinually confounded, and the authority  
 of the MSS. of Thucydides is not very  
 great, the text in this place cannot I  
 think be fixed with certainty.

7. ὅπως ἐκ πόλεως ὁρμώμενοι—ἀπο-  
 στήσωσιν] “That having some city to  
 “set out from,” (in military language,

as the base of their operations,) “they  
 “might excite Ionia to revolt.”

8. οὐδενὶ γὰρ ἀκουσίως ἀφίχθαι· κ.τ.λ.]  
 The exceeding difficulty of this passage  
 is well known. In the early part of it,  
 however, the reading, οὐδενὶ, and the  
 translation of οὐδενὶ ἀκουσίως ἀφίχθαι,  
 “To no one was his arrival unwell-  
 “come,” are sufficiently confirmed by  
 Herodot. II. 162, 2. καὶ τῷ οὐ κὼς ἀκου-  
 σιον ἐγένετο τὸ ποιούμενον. But the  
 clause καὶ ἅμα—γίγνηται has not yet  
 been fully and certainly explained. The  
 text is far from being determined; for  
 the MSS. vary between αὐτοῖς and  
 αὐτοῦς, and as to the position of σφίσι,  
 whether it should stand before or after  
 δαπάνη; and two of the Paris MSS.  
 together with that one which I collated  
 partially at Parma, read δαπάνην γίγνε-  
 σθαι. Schömann (Observatt. ad Thuc.  
 locos quosd. difficil. p. 10. quoted by  
 Göller, Index II. under the word  
 “Thucydides,” p. 509.) interprets ἦν  
 as synonymous with ὅπως, “in the hope  
 “that,” and joins ὅπως ἀποστήσωσι—  
 καὶ ἦν ὑφέλωσι, καὶ ἅμα—δαπάνη γίγνη-  
 ται. He also interprets the words ἦν  
 ἐφορμῶσιν—γίγνηται, “simulque ut sibi  
 “ipsis, illos bello persequantibus, pe-  
 “cunia ad sumtus tolerandos suppe-  
 “teret.” But I do not think that the  
 two passages of Aristophanes which he  
 appeals to (Acharn. 1030. Frogs, 176.)  
 justify his interpretation of ἦν in Thu-

οὔσαν Ἀθηναίων ἣν ὑφέλωσι, καὶ ἅμα † ἣν ἐφορμοῦσιν αὐτοῖς δαπάνη σφίσι† γίγνηται, πείσειν τε οἶεσθαι καὶ Πισσοῦθνην ὥστε ξυμπολεμεῖν. ὁ δὲ οὐδὲ ταῦτα ἐνεδέχετο, ἀλλὰ τὸ πλεῖστον τῆς γνώμης εἶχεν, ἐπειδὴ τῆς Μυτιλήνης ὑστερήκει, ὅτι τάχιστα τῇ Πελοποννήσῳ πάλιν προσμίξαι. XXXII. ἄρας δὲ ἐκ τοῦ Ἐμβάτου παρέπλει, καὶ προσσχὼν Μυοννήσῳ τῇ Τηίῳ τοὺς αἰχμαλώτους οὖς κατὰ πλοῦν

1. ἀθηνῶν H. ὑφέλωσι E.G. rec. F. ἀφέλωσι A.B.g. Bekk. ed. 1832. καὶ ἅμα ἣν ἐφορμῶσι, σφίσιν αὐτοῖς δαπάνην γίγνεσθαι. Parm. ἐφορμοῦσιν Bekk. ed. 1832. Libri omnes ἐφορμῶσιν. 2. αὐτοῖς A.B.G.K.L.N.V.c.f.g.h. 47. 48. et, qui antepontunt σφίσιν, d.i. αὐτοῦς E. rec. F. δαπάνη σφίσι A.B.C.E.H. K.O.P.V.c.e.h. δαπάνη καὶ σφίσι L. G. et vulgo σφίσι δαπάνη. γίγνηται B.V. γίγνεσθαι d.i. Parm. qui antea δαπάνην. 5. προσμίξαι E. Bekk. 6. τοῦ] τῆς G.L. O.P. ἔμβατοῦ A.E. προσσχὼν A.B. Bekk. E.G. rec. F. et vulgo προσχὼν. 7. μυοννήσῳ B.g. Poppo. Goell. Bekk. μυονήσῳ E.G.I.O. μνηήσῳ b. vulgo μυονήσῳ. τῇ] τὴν Q. τηίων I.

cydides, and still less in the present instance; nor do I think that his translation of δαπάνη γίγνηται is at all admissible. Others, as Poppo, Gölter, and Mr. Bloomfield, propose to read ἐφορμοῦσιν from ἐφορμῶσι, instead of ἐφορμῶσιν, and Heilmann, Coray, and Mr. Bloomfield also conjecture αὐτοῦ instead of αὐτοῦς or αὐτοῖς. The first of these conjectures seems to me necessary, unless we adopt the reading δαπάνην γίγνεσθαι, which has little, I think, to recommend it, either in external or internal authority. But αὐτοῦ is in my opinion neither required, nor would it improve the sense of the passage. Mr. Bloomfield also, with Haack, supposes an aposiopesis, or suppression of a word, after γίγνηται, as in the words, III. 3, 3. ἣν μὲν ξυμβῇ ἢ πείρα, and he inserts accordingly in his translation the word "well." "If they could do this, —well." He does this because the τε in the following clause makes him conclude that the apodosis of the whole sentence cannot lie in the words πείσειν τε οἶεσθαι κ. τ. λ. But for the use of τε in the apodosis, see the note on I. 133. and such a suppression of the apodosis as Mr. Bloomfield supposes, may take place where two opposites are mentioned, and the consequence of one being perfectly obvious, only that

of the other is expressly stated. But I think we cannot suppose such an omission here any more than in any other passage of Thucydides where a condition is stated; the reader might be left to guess the consequence of it. Dobree proposes to read ἢ ὑφέλωσι—ἢ ἐφορμοῦσιν αὐτοῖς σφίσι δαπάνη γίγνηται, or else to strike out ἣν, and to connect ὥστε ἀποστήσωσιν, καὶ ὑφέλωσι, καὶ—γίγνηται. Bekker in his edition of 1832 reads ἀφέλωσι, and ἐφορμοῦσιν. Thus Dobree and Bekker both agree in reading ἐφορμοῦσιν instead of ἐφορμῶσιν, and Bekker I imagine must suppose the apodosis of the whole sentence to be in the words πείσειν τε οἶεσθαι κ. τ. λ. Either the passage is altogether corrupt, possibly from the loss of some words in the middle of it which completed the sense, or if the text be allowed to be sound the apodosis must be in πείσειν τε οἶεσθαι κ. τ. λ. Harsh as this may be, it is less so, I am satisfied, than any of the attempts which have been made to find the apodosis elsewhere, according to the present reading of the passage. But as I can see no satisfactory interpretation of the sentence in its present form, and as I cannot pretend to restore the true reading, I must be content to leave it without any farther explanation.

ÆGEAN SEA. A. C. 427. Olymp. 88. 1, 2.

2 Alcidas gives great of-  
fence by putting to  
death all the prisoners  
of the Athenian allies  
whom he took in the  
course of his voyage.

εἰλήφει ἀπέσφαξε τοὺς πολλούς. καὶ ἐς την  
Ἐφεσον καθορμισαμένου αὐτοῦ Σαμίων τῶν  
ἐξ Ἀναίων ἀφικόμενοι πρέσβεις ἔλεγον οὐ  
καλῶς τὴν Ἑλλάδα ἐλευθεροῦν αὐτὸν, εἰ ἄν-  
δρας διέφθειρεν οὔτε χεῖρας ἀνταιρομένους οὔτε πολεμίους, 5  
Ἀθηναίων δὲ ὑπ' ἀνάγκης συμμαχούς· εἴ τε μὴ παύσεται,  
ὀλίγους μὲν αὐτὸν τῶν ἐχθρῶν ἐς φιλίαν προσάξασθαι, πολὺν  
3 δὲ πλείους τῶν φίλων πολεμίους ἔξειν. καὶ ὁ μὲν ἐπείσθη τε  
καὶ Χίων ἄνδρας ὅσους εἶχεν ἔτι ἀφῆκε, καὶ τῶν ἄλλων  
τινάς· ὁρῶντες γὰρ τὰς ναῦς οἱ ἄνθρωποι οὐκ ἔφευγον ἀλλὰ 10  
προσεχώρουν μᾶλλον ὥς Ἀττικάῃς, καὶ ἐλπίδα οὐδὲ τὴν  
ἐλαχίστην εἶχον μή ποτε Ἀθηναίων τῆς θαλάσσης κρα-  
τούντων ναῦς Πελοποννησίων ἐς Ἰωνίαν παραβαλεῖν.  
XXXIII. ἀπὸ δὲ τῆς Ἐφέσου ὁ Ἀλκίδας ἔπλει κατὰ τάχος  
καὶ φυγὴν ἐποιεῖτο· ὥφθη γὰρ ὑπὸ τῆς Σαλαμινίας καὶ 15

ÆGEAN SEA.

He then returns home  
with all speed, being  
chased by Paches as  
far as the island of  
2 Patmos.

Παράλου ἔτι περὶ Κλάρων ὁρμῶν (αἱ δ' ἀπ'  
Ἀθηνῶν ἔτυχον πλέουσai,) καὶ δεδιὼς τὴν  
δίωξιν ἔπλει διὰ τοῦ πελάγους ὥς γῆ ἐκούσιος  
οὐ στήσων ἄλλη ἢ Πελοποννήσῳ. Τῷ δὲ  
Πάχητι καὶ τοῖς Ἀθηναίοις ἦλθε μὲν καὶ ἀπὸ 20

2. καθορμισαμένου E. τῶν] om. b. 4. αὐτὸν] om. d.e. 5. ἀνται-  
ρομένους K. et edd. ante Haack. 6. τε B.C.H.K.L.N.O.Q.V.c.d.e. Porpo.  
Goell. Bekk. τι P. A.E. et vulgo δέ. 7. αὐτῶν V. προσάξασθαι I.  
8. πλείους ἔξειν ἐχθρούς N.V. πλείους ἔξειν C.H.e. et rec. F. 10. γὰρ] δέ  
L.O.P.Q. ἔφυγον P.d. 13. παραλαβεῖν b. 14. ὁ] om. O. 15. τῆς]  
om. K. 16. κλάρου P. κλάρων ceteri codices. Ἰκαρον Porpo. Bekk.  
sed κλάρων restituit Porpo ed. 1845. 18. ἐκουσίως H. rec. F.

3. ἐξ Ἀναίων] Stephanus et Eusta-  
thius ἡ Ἀναία dicunt, Thucydides τὰ  
Ἀναία. vid. ad cap. 19, 2. hujus libri.—  
DUKER.

15. Σαλαμινίας καὶ Παρ.] Scholiastes  
Aristoph. in Avibus, ad illa, v. 147, κλη-  
στήρ' ἄγουσ' ἔσωθεν ἡ Σαλαμινία, notat,  
δύο εἰσὶ νῆες ὑπηρετίδες παρ' Ἀθηναίοις,  
ἡ Πάραλος καὶ ἡ Σαλαμινία. τῶν ἡ μὲν Σα-  
λαμινία τοὺς ἐκκαλουμένους εἰς κρίσιν  
ἤγεν. ἡ δὲ Πάραλος τὰς θεωρίας ἀπῆγεν,  
τουτέστι τὰ ἐς θυσίας πεμπόμενα. Sed  
et τῇ Παράλῳ ad abducendos reos ute-

bantur, eamque misere, ut Alcibiadem  
arcesserent ad causam Athenis dicen-  
dam, ut constat ex Thucyd. et Suida in  
voce Πάραλος. Vide Sigonium, l. 4.  
de Rep. Athen. et Meursii Attic. Lect.  
l. 2. c. 8. HUDS.

16. ἔτι περὶ Κλάρων ὁρμῶν] In these  
words, and again a few lines below,  
Porpo some years since gave it as his  
opinion that Ἰκαρον and Ἰκάρῳ should  
be substituted for Κλάρων and Κλάρῳ.  
(Observatt. in Thucyd. c. 14. p. 229.)  
His conjecture has since been adopted



τῆς Ἐρυθραίας ἀγγελία, ἀφικνεῖτο δὲ καὶ πανταχόθεν· ἀτει-  
χίστου γὰρ οὔσης τῆς Ἰωνίας μέγα τὸ δέος ἐγένετο μὴ  
παραπλέοντες οἱ Πελοποννήσιοι, εἰ καὶ ὥς μὴ διενεοῦντο  
μένειν, πορθῶσιν ἅμα προσπίπτοντες τὰς πόλεις. αὐτάγ- 3  
5 γελοι δ' αὐτὸν ἰδοῦσαι ἐν τῇ Κλάρῳ ἥ τε Πάραλος καὶ ἡ  
Σαλαμινία ἔφρασαν. ὁ δὲ ὑπὸ σπουδῆς ἐποιεῖτο τὴν διώξιν· 4  
καὶ μέχρι μὲν Πάτμου τῆς νήσου ἐπεδίωξεν, ὥς δ' οὐκέτι ἐν

3. παραπλεύσοντες e. ὅς μὴ] οὐ d. 4. τὰς] om. Q. αὐταγγελί e.  
5. αὐτὰ L.O.P. αὐτοῖς E. αὐτοὶ d. τῇ] τῇ e. ἱκάρῳ Poppo. Bekk. Goell.  
κλάρῳ codices et Poppo ed. 1845. 7. πάτμου L.I. Poppo. Goell. Bekk. λάγμου K.  
A.B.E.G. rec. F. et ceteri λάτμου. ἀπεδίωξεν P. ἐγκαταλήψει C. prima manu.

by Bekker, and has been followed by Mr. Bloomfield in his translation. It is certainly ingenious and plausible, but as every MS. agrees in reading Κλάρων and Κλάρῳ, the only question is, whether there are such insurmountable objections to this reading, as to render it necessary to have recourse to conjecture. Now by the words in ch. 29, 1. τοὺς ἐκ τῆς πόλεως Ἀθηναίους, Thucydides does not, I think, mean the seamen of the Salaminian ship and of the Paralus, but the Athenians at Athens, who might be expected to receive intelligence of an enemy's fleet so long as it was off Peloponnesus, or close to the mouth of the Saronic gulf; but who would be less likely to be aware of its movements after it had passed Delos, and was proceeding to the coast of Asia. Again, if Alcidas had been seen at Icarus by the Salaminian ship and the Paralus, two of the fastest sailing vessels in the Athenian navy, they would have reached Lesbos within so short a time of his arriving at Embatus, that Paches would probably have heard of his arrival from them, before the Erythreans could have acquainted him with it. Besides, the words of Thucydides appear to imply that Alcidas hastened his flight from Ephesus in consequence of some recent alarm: as, if he had been aware as long ago as when he was at Icarus that his voyage was no secret to the Athenians, there seems no reason why he should have gone out of his way to Ephesus, and exposed himself to the

chance of being overtaken, instead of returning home at once by Icarus, and Delus. But had he been first seen by the Athenians at Claros, that is, just before he reached Ephesus, there would be a reason for his flying from this point onwards with increased earnestness. And occasions enough can be imagined which might have brought the Salaminian and the Paralus ships to the neighbourhood of Claros, either as carrying some despatches to Ionia, or to collect the tribute from the allies, or bearing honorary offerings to the temples of Apollo at Claros, or Diana at Ephesus. It does not therefore seem to me so certain that Κλάρων and Κλάρῳ cannot be the true reading, and therefore I have not thought it right to admit Poppo's conjecture, destitute as it is of any external authority.

7. ἐν καταλήψει ἐφαίνετο] Poppo says that the subject of the verb ἐφαίνετο cannot be Alcidas, because he is not mentioned either in this or in the preceding paragraph, and because the Peloponnesian ships are spoken of in the next sentence in the plural number. He therefore would either take ἐφαίνετο impersonally, or suppose that τὰ πράγματα was meant to be the subject, as in such expressions as ἐπειδὴ αὐτῷ ἐτοίμα ἦν. II. 98, 2. But Alcidas had been mentioned in the preceding sentence, αὐτάγγελοι αὐτὸν ἰδοῦσαι, although the Peloponnesians had been just before spoken of in the plural number; so that he is probably the subject of ἐφαίνετο. And then the passage agrees with

5 καταλήψει ἐφαίμετο, ἐπανεχώρει. κέρδος δὲ ἐνόμισεν, ἐπειδὴ οὐ μετεώροις περιέτυχεν, ὅτι οὐδαμοῦ ἐγκαταληφθεῖσαι ἡναγκάσθησαν στρατόπεδόν [τε] ποιεῖσθαι καὶ φυλακὴν σφίσι καὶ ἐφόρμησιν παρασχεῖν. XXXIV. παραπλέων δὲ πάλιν ἔσχε καὶ ἐς Νότιον τὸ Κολοφωνίων, οὗ 5 κατῴκητο Κολοφώνιοι τῆς ἄνω πόλεως ἐάλω-κυίας ὑπὸ Ἰταμάνους καὶ τῶν βαρβάρων κατὰ στάσιν ἰδία ἐπαχθέντων· ἐάλω δὲ μάλιστα

2. ἐγκαταληφθῆναι I. ἐν ἐγκαταλείφθαι K. G.g.h. Bekk. Goell. τε habent E. et rec. F. 7. ἰταμάνους d.i. ἰταβάνους h. ἰταμίνους I. Bekk. ἰδιάν. αὕτη μάλιστα K.

3. στρατόπεδον ποιεῖσθαι A.B. 4. ἐφόρμωσιν e. περιπλέων g. 8. ἰδία Krüger. Goell. Vulgo et

one which Poppo quotes from Dion Cassius, LI. 1. ἐπεδίαξαν μὲν αὐτοὺς, ἐπεὶ δ' οὐκ ἐν καταλήψει ἐφαίνοντο ἀνεχώρησαν.

1. κέρδος δὲ ἐνόμισεν κ. τ. λ.] 'Ἐγκαταληφθεῖσαι refers to the Peloponnesian fleet, σφίσι to the Athenians.' Paches congratulates himself that he had not overtaken the enemy in any harbour or island, where they would have been forced to fortify themselves on shore, and so to give him the trouble of remaining to blockade them. Compare VIII. 10. 15. 20, 1.

5. Κολοφωνίων] Id oppidum Colophonium mari imminens, abest a vetere Colophone duo ferme millia passuum, inquit Livius, XXXVIII. 26. Vel portum habuit, vel certe litus navibus opportunum. alterum innuere videtur Lucanus: "Et placidi Colophona maris." Cl. Whelerus in Itin. numum exhibet Diadumeniani cum hac inscriptione: ΚΩΛΟΦΩΝΙΩΝ, operarum opinor incuria. Nam de modulo certiores faciunt Theognis, Nicander, Ovidius, et Virgilius in Ciri. Tabulæ Peutinger. Colofon: Notit. Episcop. Κολοφών, et Ptolemæus Κολοφών, scribunt pinguntque pro Κολοφών, quomodo Coislin. et Herodotus. Urbs autem hac, quam cum Notio passim confundunt antiqui, veterrima erat. Conditor ejus Mopsus juxta Melam, Pausan. et Apollonii Schol. I. 308. post Rachium Cretensem. Atque ita fere Conon. Unde nomen traxerit, incertum est. Est enim apud Herodot. Colophon, qui et Smyrnam fundasse dicitur: est et piscis

ejusdem nominis apud Hesychium. Capta est a Gyge, et diu bellum cum Halyatte gessit ante Christum 619. In autem stratagemate usus equitatum omnem, quo plurimum valere Colophonii, ad internecionem usque delevit. Vide Polyæn. VII. 2. Theognidem, 1099. Aristot. Polit. IV. 4. 5. Olymp. CXIX. ante Christum 302. a Lysimacho eversa est civitas, et postea communiore loco rursus instaurata. Consule Diodorum, et Livium loco supra laudato. Nec perfunctorie tunc munita esse videtur, quia Antiochum repulit anno ante Christum CXC. Paulo antea, Attalo, et Romanis in clientelam concesserat, a quibus tributum immunitatem obtinuit pace cum Rege convenita. De qua re adeatur Polybius. Post paulo in libertatem, Tyranno amoto, vindicabat Lucullus, anno ante Christum LXXIV. A Scythis vel Tartaris ruinam huic aliisque Asiæ urbibus canunt Auctores Sibyllinorum, ignemque et faces alibi minantur. Colophoniorum denique Episcopus in Concilio Ephesino memoratur. Oraculi Apollinis meminere Nicander, Alex. Strabo, Tacitus, Eusebius, Tertullianus, et Themistius Orat. XXVII. De reliqua ejus Historia, nonnihil addunt Pausan. 535. Numismata et Paræmiographi. WASS.

7. κατὰ στάσιν ἰδία ἐπαχθέντων] "Introduced without any public authority" for the purposes of a party quarrel." ἰδία is a necessary correction of Krüger's, which Göller has adopted; for στάσις ἰδία must be nonsense, there being no such thing as στάσις κοινή.

COAST OF ASIA MINOR. A. C. 427. Olymp. 88. 2.

zens, who had called  
in the Persians to their  
aid.

αὕτη ὅτε ἡ δευτέρα Πελοποννησίων ἐσβολὴ ἐς  
τὴν Ἀττικὴν ἐγίνετο. ἐν οὖν τῷ Νοτίῳ οἱ α  
καταφυγόντες καὶ κατοικήσαντες αὐτοῖσι αὖθις στασιάσαντες,  
οἱ μὲν παρὰ Πισσοῦθνου ἐπικούρους Ἀρκάδων τε καὶ τῶν  
5 βαρβάρων ἐπαγόμενοι ἐν διατειχίσματι εἶχον, καὶ τῶν ἐκ τῆς  
ἄνω πόλεως Κολοφωνίων οἱ μηδίσαντες ξυνεσελθόντες ἐπο-  
λίτευον, οἱ δὲ ὑπεξεληθόντες τούτους καὶ ὄντες φυγάδες τὸν  
Πάχητα ἐπάγονται. ὁ δὲ προκαλεσάμενος ἐς λόγους Ἰππίαν 3  
τὸν ἐν τῷ διατειχίσματι Ἀρκάδων ἄρχοντα, ὥστε, ἣν μηδὲν  
10 ἀρέσκον λέγει, πάλιν αὐτὸν καταστήσειν ἐς τὸ τεῖχος σῶν  
καὶ ὑγιά, ὁ μὲν ἐξῆλθε παρ' αὐτὸν, ὁ δ' ἐκείνον μὲν ἐν  
φυλακῇ ἀδέσμῳ εἶχεν, αὐτὸς δὲ προσβαλὼν τῷ τειχίσματι  
ἐξαπιναιῶς καὶ οὐ προσδεχομένων αἰρεῖ, τοὺς τε Ἀρκάδας  
καὶ τῶν βαρβάρων ὅσοι ἐνήσαν διαφθείρει· καὶ τὸν Ἰππίαν  
15 ὕστερον ἐσαγαγὼν ὥσπερ ἐσπείσατο, ἐπειδὴ ἔνδον ἦν, ξυλ-  
λαμβάνει καὶ κατατοξεύει. Κολοφωνίοις δὲ Νότιον παρα- 4

3. κατοικήσαντες N. αὖθις C.m. 4. περὶ b. πισσοῦθνον A. πισοῦθνον Q.  
καὶ τῶν βαρβάρων A.B.C.E.F.G.H.K.L.N.O.P.V.f.g. Haack. Poppo. Goell. Bekk.  
ceteri omitunt articulum. 6. ξυνεσελθόντες e. ξυνελθόντες F.N.O.V.d.i.  
7. ἐπεξεληθόντες d. 8. προκαλεσάμενος B.C.E.F.H.c.f.g.h.i. Poppo. Haack.  
Goell. Bekk. A.G. et vulgo προκαλεσάμενος. 9. τῷ om. g. τειχίσματι V.  
10. ἀρέσκον G.I.K.e.i. 11. μὲν ἐξῆλθε] δ' ἐξῆλθε A.B.C.E.F.f.g.

4. οἱ μὲν παρὰ Πισσοῦθνου κ. τ. λ.]  
First of all the ultra-aristocratical party  
at Colophon had called in the Persians,  
and the bulk of the Colophonian people  
had left Colophon, and settled at No-  
tium. Then an aristocratical party de-  
clared itself among the refugees at No-  
tium; and this party, again obtaining  
aid from the Persians, and from the  
aristocratical possessors of Colophon,  
expelled the popular party from their  
homes once more. To secure their  
ascendency, they kept in a part of the  
town fortified off from the rest, like an  
entrenched camp or citadel, a garrison  
of Arcadian mercenaries and barbarian  
auxiliaries. For the sense of διατει-  
χισμα, compare VII. 60, 2. and Poly-  
bius, VIII. 36.

11. ἐν φυλακῇ ἀδέσμῳ] Ἀδέσμῳ  
φρουρᾷ perperam Pollux, VIII. 72. at  
Hesych. recte ut in contextu. De σῶν  
confer Suidam et Etymol. ubi fortasse  
pro σῶ, μονοσύλλαβον, legendum σῶν.  
Vide Sallust. Fr. IV. Epist. Mithrida-  
tis, quia pacto vitam dederant insomniis  
occidere. Plutarch. Æmil. Polyænus,  
III. 2. συνθέμενος ἀβλαβῇ καὶ ζῶντα  
ἀποπέμψει—καὶ μετὰ τοῦτο κατηκόν-  
τισεν. Ita Adelbertum Comitum Hatto  
lusit apud Luitprand. II. 3. WASS.  
De σῶς add. Eustath. ad Homer. Iliad  
v. p. 959. et Thom. Mag. Ἀδισμον φυ-  
λακὴν εἶπε dicunt Græci, quæ Latinis  
est custodia libera. Vid. Brisson. V.  
Formul. p. 474. et Lips. ad Tacit. VI.  
Annal. 2. DUKER.

LESBOS. ATHENS. A. C. 427. Olymp. 88. 2.

5 δίδωσι πλὴν τῶν μηδισάντων. καὶ ὕστερον Ἀθηναῖοι οἰκιστὰς πέμψαντες κατὰ τοὺς ἑαυτῶν νόμους κατέφκισαν τὸ Νότιον, ξυναγαγόντες πάντας ἐκ τῶν πόλεων, εἴ πού τις ἦν Κολοφωνίων.

XXXV. Ὁ δὲ Πάχης ἀφικόμενος ἐς τὴν Μυτιλήνην τήν τε Πύρραν καὶ Ἑρεσον παρεστήσατο, καὶ Σάλαιθον λαβὼν

LESBOS. He then returns to Lesbos, settles matters there, and sends Sali thus, and the Mytileneans most concerned in the late revolt, prisoners to Athens. ἐν τῇ πόλει τὸν Λακεδαιμόνιον κεκρυμμένον ἀποπέμπει ἐς τὰς Ἀθήνας, καὶ τοὺς ἐκ τῆς Τενέδου Μυτιληναίων ἄνδρας ἅμα οὓς κατέθετο, καὶ εἴ τις ἄλλος αὐτῷ αἰτίως ἐδόκει εἶναι τῆς ἀποστάσεως ἀποπέμπει δὲ καὶ τῆς στρα-

2 τιας τὸ πλεόν. τοῖς δὲ λοιποῖς ὑπομένων καθίστατο τὰ περὶ τὴν Μυτιλήνην καὶ τὴν ἄλλην Λέσβον ἢ αὐτῷ ἐδόκει.

XXXVI. ἀφικόμενων δὲ τῶν ἀνδρῶν καὶ τοῦ Σαλαίθου οἱ Ἀθηναῖοι τὸν μὲν Σάλαιθον εὐθὺς ἀπέκτειναν, ἔστιν ἂν 15 παρεχόμενον, τὰ τ' ἄλλα καὶ ἀπὸ Πλαταιῶν

ATHENS. The Athenians decree that the whole Mytilenean people should be put to death, and a ship is despatched to Paches with orders to this effect. Feelings of remorse, however, immediately arise, and a second assembly is held to consider the question again. (ἔτι γὰρ ἐπολιορκοῦντο) ἀπάξειν Πελοποννησίους· περὶ δὲ τῶν ἀνδρῶν γνώμας ἐποιοῦντο, καὶ ὑπὸ ὀργῆς ἔδοξεν αὐτοῖς οὐ τοὺς παρόντας μόνον ἀποκτείνειν ἀλλὰ καὶ τοὺς ἅπαντας 20 Μυτιληναίους ὅσοι ἡβῶσι, παῖδας δὲ καὶ γυναῖκας ἀνδραποδίσαι, ἐπικαλοῦντες τὴν τε ἄλλην ἀπόστασιν ὅτι οὐκ ἀρχόμενοι ὥσπερ οἱ

2. κατέφκισαν B.E.F.g.h. 3. εἴ τίς που K. 6. εἵρεσσον V. 7. τῶν Λακεδαιμονίων κεκρυμμένων K. 9. μυτιληναίων vel μυτιληναίων A.B.C.E.F.G. H.K.L.N.O.P.V.d.e.f.g. Haack. Poppo. Goell. Bekk. vulgo μυτιληναίους. 11. δὲ ante καὶ om. b. 13. τὴν post περὶ om. G.P.V.e. 15. ἔστιν ἂν] om. K. 16. ἀπὸ τῶν πλαταιῶν C.G.H.L.P.Q.i.

2. κατὰ τοὺς ἑαυτῶν νόμους] Ex more, quo Metropoles Coloniae jura ac leges dabant. Spanhem. Dissertat. IX. de Usu et Præstant. Numism. p. 580. DUKER.

19. ἔδοξεν αὐτοῖς—ἐπικαλοῦντες κ.τ.λ.] The nominative ἐπικαλοῦντες is used,

because ἔδοξεν αὐτοῖς is in point of sense equivalent to ἐβουλεύσαντο, or some word of that sort. Compare VII. 42, 2. τοῖς μὲν Συρακοσίοις κατάπληξις οὐκ ὀλίγη ἐγένετο—ὀρώμετες κ. τ. λ. Add Herodot. III. 16, 4.

ATHENS. A. C. 487. Olymp. 88. 2.

ἄλλοι ἐποίησαντο, καὶ προσξυνεβάλετο οὐκ ἐλάχιστον τῆς  
 ὁρμῆς αἱ Πελοποννησίων νῆες ἐς Ἰωνίαν ἐκείνοις βοηθοὶ  
 τολμήσασαι παρακινδυνεύσαι· οὐ γὰρ ἀπὸ βραχείας δια-  
 νοίας ἐδόκουν τὴν ἀπόστασιν ποιήσασθαι. πέμπουσιν οὖν  
 5 τριήρη ὡς Πάχητα ἄγγελον τῶν δεδογμένων, κατὰ τάχος  
 κελεύοντες διαχρήσασθαι Μυτιληναίους. καὶ τῇ ὑστεραίᾳ  
 3 μετάνοιά τις εὐθὺς ἦν αὐτοῖς καὶ ἀναλογισμὸς ὦμον τὸ  
 βούλευμα καὶ μέγα ἐγνώσθαι, πόλιν ὅλην διαφθεῖραι μᾶλλον  
 ἢ οὐ τοὺς αἰτίους. ὥς δ' ᾗσθοντο τοῦτο τῶν Μυτιληναίων οἱ  
 10 παρόντες πρέσβεις καὶ οἱ αὐτοῖς τῶν Ἀθηναίων ξυμπράσ-  
 σοντες, παρεσκεύασαν τοὺς ἐν τέλει ὥστε αὐθις γνώμας

1. προσξυνεβάλετο A. B. E. F. G. H. K. h. Bekk. Poppo. Goell. προσξυνεβάλ-  
 λετο c. προσεξεβάλετο vel προσεξελάβετο g. προσξυνεβάλοντο Q. V. προξυνεβά-  
 λοντο f. γρ. B. et vulgo προσξυνελάβοντο. προσξυνελάβετο Patm. i. 2. ἐς] om. Q. ἐκείνοις] om. O. i. 3. τολμήσασθαι g. 4. οὖν] om. K. 5. τριήρη f.  
 6. κελεύοντα d. διαχρήσθαι H. 7. εὐθὺς post αὐτοῖς ponit g. om. i. αὐτοῖς] om. B. O. h. 8. πόλιν] πλὴν A. 9. οὐ] om. I. τοῦτο om. V. 10. οἱ] om. Q. συμπράσσοντες B. E. Q. g. ξυμπράζοντες O. 11. παρε-  
 σκεύασαντο g.

1. προσξυνεβάλετο οὐκ ἐλάχιστον κ. τ. λ.] And the Peloponnesian fleet having dared to adventure over to Ionia, to help the Mytilenæans, not a little contributed to their vehemence. This is a fair counterpart in English of the Greek of this passage. The use of the participle, as in English, instead of the infinitive mood, has been already noticed, I. 36, 1. and here the feminine nominatives αἱ νῆες τολμήσασαι are used as a single term, "Quod naves ausæ essent," equivalent to τὸ τὰς νῆες τολμήσαι. Προσξυνεβάλετο has been received by Bekker, Poppo, and Göl-  
 ler, on the authority of all the best MSS. Compare Herodotus, VIII. 90, 7. προσεβάλετο τούτου τοῦ Φοινικίου πά-  
 θεος, and Euripides, Medea, 279. ξυμ-  
 βάλλεται δὲ πολλὰ τοῦδε δειμῆτος, on which place Matthiæ observes, "ξυμ-  
 βάλλεται τοῦδε δειμῆτος dictum esse." existimo, quia poeta cogitaret de συλ-  
 λαμβάνεσθαι, συνάρασθαι τινας, ἀζη-  
 νῆ, cuius vis in συμβάλλεσθαι, con-  
 ferre ad aliquid, quodammodo latet."

ξυμβάλλεσθαι τινας is, "to aid with re-  
 spect to any thing;" and the passage in Euripides, where the metre decides the reading, and will not allow us to substitute συλλαμβάνεται, is a strong confirmation that προσξυνεβάλετο is right also in Thucydides. It shews farther that τῆς ὁρμῆς depends on προσ-  
 ξυνεβάλετο, and not, as Poppo and Göl-  
 ler suppose, on ἐλάχιστον.

7. ἀναλογισμός] Pollux, II. 120. WASS. Μετάνοια, μετάμελος. Θουκυδ. Lexicon Biblioth. Coisl. Montfaucon. p. 413. (Lex. Seg. p. 107, 11.) DUKE.

8. μᾶλλον ἢ οὐ] Compare note on II. 62, 3.

11. τοὺς ἐν τέλει] That is, the pry-  
 tanes, or the ten generals of the com-  
 monwealth, στρατηγοί. By the former the assemblies were summoned in time of peace, or on ordinary occasions; but the latter had also the power of calling them together in war, and under ex-  
 traordinary circumstances. See Thu-  
 cyd. II. 59, 4. IV. 118, 7. and Schömann de Comitibus Atheniensium, p. 61. Schö-

προθεῖναι· καὶ ἔπεισαν ῥᾶον, διότι καὶ ἐκείνοις ἔνδηλον ἦν  
 βουλόμενον τὸ πλέον τῶν πολιτῶν αὐθὶς τινὰς σφίσιν ἀπο-  
 5 CLEON, who had δούναί βουλευσασθαι. καταστάσης δ' εὐθὺς  
 been the mover of the ἐκκλησίας ἄλλαι τε γινώμαί ἀφ' ἐκάστων ἐλέ-  
 first decree, now comes forward to speak a- γοντο, καὶ Κλέων ὁ Κλεωνέτου, ὅσπερ καὶ τήν 5  
 gainst its repeal. πρότερον ἐνεκικήκει ὥστε ἀποκτεῖναι, ὧν καὶ ἐς  
 τὰ ἄλλα βιαιότατος τῶν πολιτῶν τῷ τε δῆμῳ παρὰ πολὺ ἐν  
 τῷ τότε πιθανώτατος, παρελθὼν αὐθὶς ἔλεγε τοιάδε.

XXXVII. "ΠΟΛΛΑΚΙΣ μὲν ἤδη ἔγωγε καὶ ἄλλοτε  
 "ἔγνων δημοκρατίαν ὅτι ἀδύνατόν ἐστιν ἐτέρων ἄρχειν, 10  
 SPEECH OF "μάλιστα δ' ἐν τῇ νῦν ὑμετέρα περὶ Μυτιλη-  
 CLEON. "ναίων μεταμελεία. διὰ γὰρ τὸ καθ' ἡμέραν  
 2 He reproaches the "ναῖων μεταμελεία. διὰ γὰρ τὸ καθ' ἡμέραν  
 Athenians with being "ἀδεῖς καὶ ἀνεπιβούλευτον πρὸς ἀλλήλους καὶ  
 too easy and unspi- "ἐς τοὺς συμμαχοὺς τὸ αὐτὸ ἔχετε, καὶ ὃ τι  
 cious for the times and "ἀν ἡ λόγῳ πεισθέντες ὑπ' αὐτῶν ἀμάρτητε 15  
 circumstances in which they were placed :

1. προσθεῖναι A.B.C.E.F.G.H.K.L.N.O.P.b.c.d.e.f.g. Vide Hemsterhus. ad  
 Luciani Necyom. 3. καὶ καταστάσης C.G.L.O.P.e. δ'] om. G. 4. ἐφ'  
 L.O.P. 5. ὁ κλέων Q. ὅστε καὶ L.O.P.e. 7. πολιτῶν] πολλῶν A.B.  
 8. καὶ παρελθὼν Q. αὐθὶς] αὐτοῖς K. om. e. 9. ἄλλοι τε Q.  
 10. ἀδύνατον A.B.C.E.G.H.I.K.L.M.N.O.P.V.b.c.e.f.g.h. Haack. Poppo.  
 Goell. Bekk. vulgo ἀδύνατος. 11. ὑμετέρα A.E.F. ἡμέρα B. περὶ] om. c.  
 12. ἀμελεία A.B.h.

mann concludes from the language of Nicias, VI. 14. that it was illegal for the prytanes or generals to propose any question for a second consideration after it had been determined in a prior assembly. It is not, however, clear to me that a prosecution for having committed some illegal act in the execution of his office, γραφὴ παρανόμων, could properly have been brought against a prytanis for such a proceeding. The language of Cleon would, I think, have been far more violent and menacing, had the prytanis or general been absolutely violating the law of the commonwealth in holding a second assembly to discuss the fate of the Mytilenæans. His wish seems rather to be to confound ψηφίσματα and νόμοι together, and to excite against the repeal of one

of the former the same strong feeling which was entertained in Greece against any alteration of the latter. For the distinction between νόμοι, or the constitutional laws of the state, and ψηφίσματα, or the decrees of the people on particular questions, see Aristotle, Politic. IV. 4, 25—31.

4. γινώμαί ἀφ' ἐκάστων ἐλέγοντο] For this use of ἀπὸ, compare I. 17, 1. ἐπράχθη οὐδὲν ἀπ' αὐτῶν, and the note there.

5. Κλέων ὁ Κλ.] De hoc Cleone (quem Cicero in Bruto, *turbulentum quidem civem, sed tamen eloquentem fuisse, ait*) lege Aristophanis *Equites*. HUDS.

8. πιθανώτατος] Aristophan. 'Ιπ. 136. βυρσοπώλης Παφλαγῶν, Ἀρπαξ, κεκράκτης, ΚΥΚΛΑΒΟΡΟΥ φωνὴν ἔχων.—WASS.

ATHENS. A. C. 427. Olymp. 88. 2.

and still more with listening too readily to those orators who either from vanity or worse motives were always finding fault with things as they were, and proposing some innovation.

“ ἡ οἴκτω ἐνδῶτε, οὐκ ἐπικινδύνως ἡγεῖσθε ἐς  
 “ ὑμᾶς καὶ οὐκ ἐς τὴν τῶν ξυμμάχων χάριν  
 “ μαλακίζεσθαι, οὐ σκοποῦντες ὅτι τυραννίδα  
 “ ἔχετε τὴν ἀρχὴν καὶ πρὸς ἐπιβουλεύοντας  
 “ αὐτοὺς καὶ ἄκοντας ἀρχομένους, τοῖτ' οὐκ ἐξ  
 “ ὧν ἂν χαρίζησθε βλαπτόμενοι αὐτοὶ ἀκρο-

1. ἐς ὑμᾶς] ὡς ὑμᾶς e. 3. μαλακίζεσθε A.B. οὐ] καὶ O.P. 4. πρὸς ἐπιβουλεύοντας E.F.G.H.V. Porro. Goell. Bekk. A.B. et vulgo προσεπιβουλεύοντας.  
 5. τοῖτ'] om. A.B.C.E.F.G.K.L.M.N.O.P.V.c.d.e.f. Parm. οἱ—ὑμῶν om. H. 6. χαρίζεσθε Q. ἀκροῶντο B.F.

1. οὐκ ἐπικινδύνως ἡγεῖσθε κ. τ. λ.] The sense of these words would be clearer, if they had been written οὐκ ἡγεῖσθε ἐπικινδύνως μὲν ἐς ὑμᾶς κ. τ. λ. “ You do not consider that your weakness is perilous to yourselves, and at the same time confers no obligation on your allies.”

3. οὐ σκοποῦντες ὅτι κ. τ. λ.] The omission of οἱ in the latter clause of this sentence by almost every good MS. and by all the Scholiasts in their comments on the passage, is very perplexing: for the sentence is not intelligible, according to any fair rules of language, without it. For although it may be excusable to pass from the participle to the finite verb, from ἀρχομένους to ἀκροῶνται instead of ἀκροῦμένων, yet in this case the conjunction καὶ is absolutely necessary; for although ἀρχομένους, καὶ ἀκροῶνται may be sense, yet ἀρχομένους—ἀκροῶνται is not. One of the Scholiasts says that σκοποῦντες is to be repeated, and his paraphrase is, οὐδὲ ὅτι ἀκροῶνται ὑμῶν. Is it then possible that in his MS. the reading was ὅτι οὐκ ἐξ ὧν instead of οἱ οὐκ ἐξ ὧν? This would be indeed intelligible and grammatical, but the omission of ὅτι in the majority of the MSS. is as difficult to account for as the omission of οἱ. Nor is the omission of the relative by the best MSS. IV. 10, 3. where the common reading is δ μυνόντων ἡμῶν, exactly a similar case; for there Dionysius quotes the words with the relative; nor would its omission, however harsh, be in my judgment quite so unwarrantable as in the present instance. Either then we must

retain οἱ, with Bekker and Gölle, and consider that its omission was merely a carelessness of the copyists; or the passage can only be construed by omitting ἀκροῶνται ὑμῶν, as Hermann suggests, supposing these words to have been added as an interpretation. Can it be that some words have been lost between ἀρχομένους and οὐκ ἐξ ὧν, and that the gap was attempted to be concealed by bringing together the words which immediately preceded and followed it, so that the copy might exhibit no mark of imperfection? This has been a fruitful source of the corruptions of the text in many of the Latin MSS., for as the words thus violently brought together formed of course no intelligible sentence, corrections were presently tried, which disguised the original reading more completely, as they made a meaning out of words which were never intended to be connected with each other. The Bamberg MS. of Pliny lately discovered has preserved many such gaps, of which no trace is preserved in the other MSS., and has thus enabled us to discover the origin of the corruption of many passages which had been only made more faulty by every attempt at correction; inasmuch as the corrections had all proceeded on a wrong supposition, that the unintelligible words were meant to be in juxtaposition with each other, and to form one complete sentence. And thus in the present passage of Thucydides, we could account for the omission of the relative οἱ in all the best MSS., and for its insertion in a very few as a necessary correction, if

- “ὦνται ὑμῶν, ἀλλ’ ἐξ ὧν ἂν ἰσχυὶ μᾶλλον ἢ τῇ ἐκείνων  
 3 “εὐνοία περιγένησθε. πάντων δὲ δεινότατον εἰ βέβαιον ἡμῖν  
 “μηδὲν καθεστῆξει ὧν ἂν δόξῃ πέρι, μηδὲ γνωσόμεθα ὅτι  
 “χείροσι νόμοις ἀκινήτοις χρωμένη πόλις κρείσσων ἐστὶν ἢ  
 “καλῶς ἔχουσιν ἀκύροις, ἀμαθία τε μετὰ σωφροσύνης 5  
 “ὠφελιμώτερον ἢ δεξιότης μετὰ ἀκολασίας, οἳ τε φαυλό-  
 “τεροι τῶν ἀνθρώπων πρὸς τοὺς ξυνεωτέρους ὥς ἐπὶ τὸ

3. ὦν] δι. A.E.F. μὴ δὲ V. 4. χρωμένη ἢ πόλις L.O.P. κρείσσων  
 om. V. 7. τῶν ξυνεωτέρων d. ἐπὶ τὸ πλείον A.C.E.F.G.H.I.K.L.N.O.P.V.  
 Porpo. Goell. Bekk, ἐπὶ πλείον c.f. B. et vulgo ἐπιτοπλείστον.

the words οὐκ ἐξ ὧν κ. τ. λ. were supposed to follow immediately after ἀρχομένους. Similar tricks have been played with the MSS. of Diodorus; the latter half of the eighteenth book being lost, and the defect having been concealed by tampering with the concluding part of the present eighteenth book, so as to make it appear that the nineteenth book followed it immediately. The object of these tricks was to prevent a manuscript from exhibiting any visible marks of incompleteness, which might have interfered with its value in the market, See Niebuhr, Rom. Hist. vol. III. note 297. The clause, retaining οἱ, may be thus translated, “Men whose obedience is not ensured by kindnesses which you may shew them to your own hurt; but by a superiority on your part built upon actual force, rather than upon their good affection towards you.” *Βλαπτόμενοι αὐτοὶ* should be taken together, “being hurt yourselves thereby.”

4. χείροσι νόμοις ἀκινήτοις χρωμένη κ. τ. λ.] I have observed already that Diodotus and his friends were not proposing *κινεῖν τοὺς νόμους*, but merely *κινεῖν ψήφισμα*, which in the estimation of the Greeks was a very different matter. Cleon’s principle then was inapplicable to the present question, but it was by no means so foolish as it may appear to us, judging it according to our own notions, and the different circumstances of our society. The Greeks had, as we have, their *ἄγραφος νόμος*,

or unwritten law of reason and conscience: but they had no other *written* law, *νόμος γεγραμμένος*, than the civil law of each particular state; and by this law not only their civil but their moral and religious duties also were in ordinary cases regulated. It was the sole authority by which the several virtues could be enforced on the mass of mankind; and to weaken this sanction in public opinion, by representing the law as a thing mutable and subject to the popular judgment, instead of being its guide and standard, was to leave men with no other law than their own reason and conscience; a state for which even Christians are not yet sufficiently advanced with all the lights and helps that their reason and conscience ought to have derived from the truths and motives of the gospel. In short the *νόμος γεγραμμένος* with the Greeks corresponded at once to the law of the land, and to the revealed law of God in Christian countries: and if both these laws amongst us had only the same authority of human institution and custom; if the one could not be altered without lessening our veneration for the other; who would not say with Cleon that it was far better to endure bad political institutions than to destroy the only generally understood sanction of moral duty, and to leave the mass of mankind with no law but that of their own minds, or, as it would too often be, their own prejudices and passions?



ATHENS. A. C. 437. Olymp. 88. 2.

- “ πλείον ἄμεινον οἰκοῦσι τὰς πόλεις. οἱ μὲν γὰρ τῶν τε 4  
 “ νόμων σοφώτεροι βούλονται φαίνεσθαι τῶν τε αἰὲ λεγο-  
 “ μένων ἐς τὸ κοινὸν περιγίγνεσθαι, ὥς ἐν ἄλλοις μείζουσιν  
 “ οὐκ ἂν δηλώσαντες τὴν γνώμην, καὶ ἐκ τοῦ τοιούτου τὰ  
 5 “ πολλὰ σφάλλουσι τὰς πόλεις· οἱ δ’ ἀπιστοῦντες τῇ ἐξ  
 “ ἑαυτῶν ξυνέσει ἀμαθέστεροι μὲν τῶν νόμων ἀξιούσιν εἶναι,  
 “ ἀδυνατώτεροι δὲ τοῦ καλῶς εἰπόντος μέμψασθαι λόγον,  
 “ κριταὶ δὲ ὄντες ἀπὸ τοῦ ἴσου μᾶλλον ἢ ἀγωνισταὶ ὀρθοῦνται  
 “ τὰ πλείω. ὥς οὖν χρὴ καὶ ἡμᾶς ποιῶντας, μὴ δεινότητι 5  
 10 “ καὶ ξυνέσεως ἀγωνίᾳ ἐπαιρομένους παρὰ δόξαν τῷ ὑμετέρῳ  
 “ πλήθει παραινεῖν. XXXVIII. ἐγὼ μὲν οὖν ὁ αὐτός εἰμι

I, he continues, up-  
 hold things as they  
 are; and your orators,  
 who wish again to stir  
 this question of the

“ τῇ γνώμῃ καὶ θαυμάζω μὲν τῶν προθέντων  
 “ αὐθις περὶ Μυτιληναίων λέγειν καὶ χρόνου  
 “ διατριβὴν ἐμποηισάντων, ὃ ἐστὶ πρὸς τῶν

1. οἰοῦσι i. ιοῦσι d. 2. τε] τότε K. 4. δουλώσαντες L.O. δηλώσαντες  
 Stobæus. 5. τῇ ἑαυτῶν ξυνέσει Q.V.c.d.f. Bekk. Poppo. hic tamen in ed. 1845.  
 τῇ [ἐξ] ἑαυτῶν ξ. τῇ ἐξ αὐτῶν ξ. G. 7. δὲ τὸν τοῦ Stobæus, et mox μίμψεσθαι.  
 8. ἐπὶ L.O.P. διορθοῦνται Stobæus. 9. ὥς A. “ ceteri ὥς” BKKK. ὥδ’ O.  
 γρ. δ’ χρὴ F.G.H. 12. παρὰ δόξαν A.

1. οἱ μὲν γὰρ τῶν τε νόμων κ. τ. λ.]  
 Compare I. 84, 5. III. 83. and Aristotle's  
 Rhetoric, I. 15, 12. ἐὰν δὲ ὁ γεγραμμένος  
 νόμος ἢ πρὸς τὸ πρᾶγμα,—τότε λεκτίον  
 ἐστίν,—ὅτι τὸ τῶν νόμων σοφώτερον  
 ζητεῖν εἶναι, τοῦτ’ ἔστιν, ὃ ἐν τοῖς ἐπαι-  
 νομένοις νόμοις ἀπαγορεύεται.

2. τῶν τε αἰὲ λεγομένων κ. τ. λ.] “And  
 “ to outdo whatever is said or proposed  
 “ for the public good;” that is to say,  
 to find fault with, and procure the re-  
 jection of, all other measures than their  
 own, being willing rather that good  
 should not be done, than that they  
 should not be the doers of it. Compare  
 the character of Cornelius Laco, the  
 commander of the Prætorian guards,  
 under Galba. “Consilii quamvis egre-  
 “ gii, quod non ipse adferret, inimicus,  
 “ et adversus peritos pervicax.” Tacitus,  
 Histor. I. 26.

5. τῇ ἐξ ἑαυτῶν ξυνέσει] Compare  
 the passages quoted by Poppo, [Pro-  
 legom. I. p. 201.] τῷ ἀφ’ ἡμῶν αὐτῶν  
 εὐψυχῇ II. 39, 2, and προθυμία ἀπὸ τῶν

αὐτῶν VII. 70, 3. Göller in his second  
 edition has restored the old reading;  
 but Bekker still retains the correction  
 τῇ ἑαυτῶν ξυνέσει.

8. κριταὶ ἀπὸ τοῦ ἴσου] “Impartial  
 “ judges; judges who meet the ques-  
 “ tion on fair terms;” i. e. without any  
 previous prejudice or self-interest to  
 sway them for it or against it. Compare  
 c. 42, 7. ἀπὸ τοῦ ἴσου φαίνεσθαι ἄμεινον  
 λέγοντα.

10. παρὰ δόξαν] I am inclined to  
 prefer the version of Portus, “aliter  
 “ quam sentimus,” to that of Göller,  
 “adversus quam ipse populus scivit.”  
 If such were the meaning, it would not,  
 I think, be παρὰ δόξαν, but παρὰ τὸ  
 δόξαν. And Diodotus seems to express  
 the same thing in his answer to Cleon,  
 in the words παρὰ γνώμην τι καὶ πρὸς  
 χάριν λέγειν. c. 42, 8. “We are tempted  
 “ to advise you not what we think  
 “ most for your interest, but what will  
 “ give us the best opportunity of dis-  
 “ playing our own abilities.”

ATHENS. A. C. 427. Olymp. 88. 2.

Mytilenæans, must either maintain a paradox to display their talents, or must be bribed to make the worse cause appear the better. But it is your own folly that gives them encouragement: your passion for novelty, your admiration of talent, tempts them to labour rather to gratify your craving for intellectual excitement than to propose to you sound sense in simple language.

“ ἡδίκηκότων μᾶλλον (ὁ γὰρ παθὼν τῷ δρά-  
 “ σαντι ἀμβλυτέρα τῇ ὀργῇ ἐπεξέρχεται, ἀμύ-  
 “ νασθαι δὲ τῷ παθεῖν ὅτι ἐγγυτάτω κείμενον  
 “ ἀντίπαλον ὃν μάλιστα τὴν τιμωρίαν ἀνα-  
 “ λαμβάνει), θαυμάζω δὲ καὶ ὅστις ἔσται ὁ 5  
 “ ἀντερῶν καὶ ἀξιώσων ἀποφαίνειν τὰς μὲν  
 “ Μυτιληναίων ἀδικίας ἡμῖν ὠφελίμους οὔσας,  
 “ τὰς δ’ ἡμετέρας ξυμφορὰς τοῖς ξυμμάχοις  
 “ βλάβας καθισταμένας. καὶ δῆλον ὅτι ἡ τῷ  
 “ λέγειν πιστεύσας τὸ πάνυ δοκοῦν ἀνταπο- 10  
 “ φῆναι ὥς οὐκ ἔγνωσται ἀγωνίσαιτ’ ἂν, ἡ  
 “ κέρδει ἐπαιρόμενος τὸ εὐπρεπὲς τοῦ λόγου

2. ἀμύνασθαι A. B. E. F. H. K. N. V. c. d. f. g. Haack. Poppo. Goell. Bekk. G. et vulgo ἀμύνεσθαι. 6. ἀποφαίνει g. 8. ξυμφορὰς οὐ τοῖς g. h. Poppo. 9. τῷ τὸ H. et C prima manu. 11. οὐκ] om. L. O. P.

2. ἀμύνασθαι δὲ κ. τ. λ.] For the infinitive used as the subject of a sentence without the article, compare II. 87, 7. and Matthiæ, Gr. Gr. §. 542. Jelf, 663, a. In the words immediately below, τῷ παθεῖν ὅτι ἐγγυτάτω κείμενον, the dative case is used because ὅτι ἐγγυτάτω κείμενον is equivalent to ἐγγὺς ἀκολουθοῦν, just as ἐγγύθεν ἐλθεῖν is joined to a dative case in Homer, because it is taken as one word, ἐγγίζω. The sense of the passage is, “The vengeance that follows closest upon the wrong is apt to equal it best, and to obtain the most ample satisfaction.”

4. ἀντίπαλον] Eleganter Hippocrates de Vict. rat. II. p. 26. αὔξοντες τὸ ἌΝΤΙΠΑΛΟΝ τοῦ σώματος αἷμα. WASS.

6. καὶ ἀξιώσων ἀποφαίνειν κ. τ. λ.] “Who will pretend to prove that the crimes of the Mytilenæans do us good rather than harm; (and therefore of course do not need to be punished by us;) and that when we suffer, all our allies suffer with us; (so that there can be no need to try to attach them to us by terror, since their interest, according to this doctrine, is the same as our own.)” Cleon insinuates that no man can plead for the Mytilenæans without maintain-

ing one of these two paradoxes; either that their revolt was a service rendered to Athens, or else that the example was not to be dreaded, since the allies were linked to Athens by the bonds of a common interest, and would never think of revolting for their own sakes. Whereas in truth the interests of Athens and her allies, instead of being identical were diametrically opposite; and the loss of Athens was her subjects’ gain.

[Dobree says of this passage, “non intelligo;” and the explanation offered in the preceding note is certainly somewhat far fetched, and may seem to require, as Poppo remarks, the insertion of καὶ before τοῖς ξυμμάχοις. Yet if the text be sound, I do not see how the sentence can be understood in any other manner; and to insert οὐ before τοῖς ξυμμάχοις would, I think, pervert the sense entirely.]

10. τὸ πάνυ δοκοῦν—ὥς οὐκ ἔγνωσται] Τὸ δὲ οὐκ ἔγνωσται, ἔστι τὸ ἀφανές. Schol. The sense, I think, is, “He must have such confidence in his rhetoric, as to strive to convince us that we have no certain knowledge of the most undoubted truths, that we know nothing of what we think we know best, and should be ready

ATHENS. A. C. 427. Olymp. 58. 2.

“ ἐκπονήσας παράγειν πειράσεται. ἡ δὲ πόλις ἐκ τῶν τοιῶνδε 3  
 “ ἀγώνων τὰ μὲν ἄθλα ἐτέροις δίδωσιν, αὐτὴ δὲ τοὺς κιν-  
 “ δύνους ἀναφέρει. αἵτιοι δ’ ὑμεῖς κακῶς ἀγωνοθετοῦντες, 4  
 “ οἵτινες εἰώθατε θεαταὶ μὲν τῶν λόγων γίνεσθαι, ἀκροαταὶ  
 5 “ δὲ τῶν ἔργων, τὰ μὲν μέλλοντα ἔργα ἀπὸ τῶν εὖ εἰπόντων  
 “ σκοποῦντες ὥς δυνατὰ γίνεσθαι, τὰ δὲ πεπραγμένα ἤδη,  
 “ οὐ τὸ δραστὲν πιστότερον ὄψει λαβόντες ἢ τὸ ἀκουσθὲν

2. ἄθλα τοῖς ῥήτορι C. αὐτὴ F.H.V. 6. σκοποῦντες ante ἀπὸ ponunt  
 F.H.V. τῶν δὲ πεπραγμένων Q. 7. δραστὲν A.B.E.F.G.H.K.N.V.c.d.f.g.  
 Haack. Poppo. Goell. Bekk. vulgo θιαθεν.

“ therefore to abandon all our former  
 “ notions as mere prejudices of igno-  
 “ rance.” Others understand τὸ πᾶν  
 δοκοῦν to mean “the decree just passed  
 “ against the Mytilenæans.” “He  
 “ must insist that what we are fully  
 “ resolved upon has really never been  
 “ resolved by us at all.” But then we  
 should expect τὸ δέξασθαι rather than τὸ  
 δοκοῦν.

4. θεαταὶ μὲν τῶν λόγων] At Dii Cæ-  
 lites, inquit Æsch. Agam. 822. δίκας  
 οὐκ ἂπο γὰρ σσσης κλυόντες, ἀνδροθη-  
 τας ἰλίου φθορὰς Ἐς αἱματηρὸν τεύχος  
 οὐ διχορρόπως ψήφους ἔθεντο. WASS.  
 That is to say, “You go to the public  
 “ assembly as you go to the theatre,  
 “ merely in quest of intellectual excite-  
 “ ment. You go as θεαταὶ, (θεωροὶ,  
 “ Aristot. Rhetor. I. 3, 3.) that is,  
 “ merely for your amusement; and not  
 “ as κριταὶ, that is, weighing carefully  
 “ the matter of what is said, in order  
 “ to adopt it in your practice or reject  
 “ it.” So Aristotle in the passage  
 above quoted says, ἀνάγκη δὲ τὸν ἀκροα-  
 τὴν ἢ θεωρὸν εἶναι ἢ κριτὴν.

ἀκροαταὶ δὲ τῶν ἔργων] Something  
 perhaps is here sacrificed to the anti-  
 thesis between θεαταὶ and ἀκροαταὶ,  
 λόγων and ἔργων. He means that with  
 regard to practice, instead of gaining a  
 personal knowledge of things, instead  
 of taking pains to ascertain facts for  
 themselves, they were guided solely by  
 what they heard from their orators, of  
 whom it was not always the best in-  
 formed or the most honest whom they

believed, but the most showy and elo-  
 quent. For instance, when any under-  
 taking was in agitation, if an eloquent  
 orator spoke of it as practicable, it was  
 apt to be too lightly adopted: and  
 again, during its actual progress, the  
 measures of those who conducted it  
 were judged of, not upon knowledge,  
 for the reports of eye-witnesses were  
 often not listened to, but upon the  
 representations of their orators at home;  
 who, ignorant of the difficulties of the  
 case, imputed treachery or folly to the  
 officers employed, and were, through  
 the blind insatiation of their hearers,  
 rashly believed. It is curious that the  
 very man who makes this charge against  
 others, is described by Thucydides as  
 guilty himself of the very same pre-  
 sumptuous unfairness, only two years  
 after the delivery of this speech. When  
 the officers employed in the blockade  
 of Sphacteria made a report of the  
 difficulties of their situation, Cleon  
 immediately denied the truth of the  
 statement, and inveighed against the  
 inertness of the generals of the com-  
 monwealth for not having sooner  
 brought the affair to a termination. IV.  
 27, 3—5. Compare also the complaint  
 of Nicias, VII. 48, 3, 4. already referred  
 to by Haack and Göller. The construc-  
 tion I think is, “Not taking the actual  
 “ fact as more credible from having  
 “ yourselves seen it; but considering  
 “ what you hear to be more credible,  
 “ when you learn it from those who in  
 “ words have found fault cleverly.”

“ ἀπὸ τῶν λόγῳ καλῶς ἐπιτιμησάντων” καὶ μετὰ καινότητος  
 “ μὲν λόγου ἀπατᾶσθαι ἄριστοι, μετὰ δεδοκιμασμένου δὲ  
 “ μὴ ξυνέπεσθαι ἐθέλειν, δούλοι ὄντες τῶν αἰὲ ἀτόπων,  
 “ ὑπερόπται δὲ τῶν εἰωθότων, καὶ μάλιστα μὲν αὐτὸς εἰπεῖν  
 “ ἕκαστος βουλόμενος δύνασθαι, εἰ δὲ μὴ, ἀνταγωνιζόμενοι 5  
 “ τοῖς τοιαῦτα λέγουσι μὴ ὕστεροι ἀκολουθῆσαι δοκεῖν τῇ  
 “ γνώμῃ, ὅξέως δέ τι λέγοντος προεπαίνεσαι, καὶ προαι-  
 “ σθέσθαι τε πρόθυμοι εἶναι τὰ λεγόμενα καὶ προνοῆσαι  
 “ βραδεῖς τὰ ἐξ αὐτῶν ἀποβησόμενα· ζητοῦντές τε ἄλλο τι  
 “ ὥς εἰπεῖν ἢ ἐν οἷς ζῶμεν, φρονούντες δὲ οὐδὲ περὶ τῶν 10  
 “ παρόντων ἰκανῶς· ἀπλῶς τε ἀκοῆς ἡδονῇ ἡσώμενοι, καὶ

1. λόγῳ B.C.E.F.G.H.K.L.N.Q.V.c.f.g.h.i. Haack. Poppo. Goell. Bekk. A. et  
 vulgo λόγῳ. καλοῖς c. 4. μὲν] om. L.O.g. 5. ἀνταγωνιζόμενος f.  
 6. τοιαῦτα A.B.C.E.F.G.H.K.N.Q.V.g. Poppo. Goell. Bekk. ceteri τὰ τοιαῦτα.  
 7. προαίσθισθαι E. 9. τι ἄλλο C. 10. ὥς] om. K.

2. ἀπατᾶσθαι ἄριστοι] “Most apt to  
 “ be deceived; the best subjects for  
 “ imposition.” Compare Herodot. III.  
 80, 8. διαβολὰς δὲ ἄριστος ἰνδίκεσθαι.  
 Compare also the use of the word ἐπι-  
 τήδειος, mentioned in the note on I. 71, 7.

4. καὶ μάλιστα μὲν αὐτὸς κ. τ. λ.]  
 “And it is the first wish of every man  
 “ to be himself a speaker; if this can-  
 “ not be, then, rivalling those who are  
 “ speakers, you would fain each be  
 “ thought not to have followed their  
 “ lead, and gathered wisdom as at  
 “ second hand from them; but if any  
 “ thing be cleverly spoken, you would  
 “ be thought to have anticipated the  
 “ words in your admiration of them,  
 “ being apt to be forward in catching  
 “ theoretical truth almost before it is  
 “ announced to you, but to be slow in  
 “ foreseeing its practical consequences.”  
 Such I believe to be the sense and  
 construction of this famous passage.  
 Throughout the whole of the sentence,  
 generally speaking, αἱρεῖται ὑμεῖς or οἷτινες  
 εἰώθατε must be repeated with the sub-  
 sequent participles, adjectives, and in-  
 finitive moods. Αἱρεῖται δ’ ὑμεῖς—ἀγωνο-  
 θετοῦντες—καὶ ἀπατᾶσθαι ἄριστοι (ὄντες)  
 —καὶ βουλόμενος ἕκαστος—καὶ πρόθυμοι  
 εἶναι εἰωθότες, from οἷτινες εἰώθατε.

Ἀκολουθῆσαι and προεπαίνεσαι depend  
 on βουλόμενος δοκεῖν. Προαίσθισθαι  
 πρόθυμοι seems to me to answer to προ-  
 νοῆσαι βραδεῖς, and πρόθυμοι to follow  
 εἶναι. The meaning of ὅξέως I think  
 doubtful. Göller takes it in a bad  
 sense, “clever and pointed,” as op-  
 posed to what is solid and true. Do-  
 bree’s conjecture, ὅξέως δ’ ἐτι λέγοντος  
 προεπαίνεσαι, seems however to remove  
 the difficulty of this clause most satis-  
 factorily. Göller understands the word  
 εἶναι as following προαίσθισθαι, “ready  
 “ to perceive beforehand that what is  
 “ said is really the case.” But this  
 cannot surely be right. I believe that  
 εἶναι depends on βουλόμενος, or rather  
 that Thucydides did not distinctly see  
 what word had gone immediately before,  
 and was confusing βουλόμενος, and  
 οἷτινες εἰώθατε which he had used at  
 the beginning of the sentence, or ἀρι-  
 στοι which occurs in one of the inter-  
 mediate clauses. Compare for the sen-  
 timent, Aristot. Ethic. Nicomach. VI.  
 7, 5. Ἀναξάγοραν καὶ Θαλῆν καὶ τοὺς τοι-  
 οῦτους—περιττὰ μὲν καὶ θαυμαστὰ καὶ  
 χαλεπὰ καὶ δαιμόνια εἰδέναι φασίν, ἀχρη-  
 στα δ’, ὅτι οὐ τὰ ἀνθρώπινα ἀγαθὰ ζη-  
 τοῦσιν.

ATHENS. A. C. 437. Olymp. 88. 2.

“σοφιστῶν θεαταῖς ἐοικότες καθημένοις μᾶλλον ἢ περὶ  
“πόλεως βουλευομένοις. XXXIX. ὦν ἐγὼ πειρώμενος

I, on the contrary, will lay before you the plain merits of the case. The Mytilæans revolted without any provocation, and after having experienced from you nothing but kindness. They could not bear your indulgence or their own prosperity: it intoxicated them, and drove them into the wildest schemes of ambition. Nobles and commons, all are alike guilty; and their impunity will be a sure encouragement to others of your allies to revolt also, if they see that the risk is little, while the possible gain is great.

“ἀποτρέπειν ὑμᾶς, ἀποφαίνω Μυτιληναίους  
“μάλιστα δὴ μίαν πόλιν ἡδικοκότας ὑμᾶς.  
“ἐγὼ γὰρ, οἵτινες μὲν μὴ δυνατοὶ φέρειν τὴν  
“ὑμετέραν ἀρχὴν ἢ οἵτινες ὑπὸ τῶν πολεμίων  
“ἀναγκασθέντες ἀπέστησαν, ξυγγνώμῃ ἔχω  
“νῆσον δὲ οἵτινες ἔχοντες μετὰ τειχῶν, κα  
“κατὰ θάλασσαν μόνον φοβούμενοι τοὺς  
“ἡμετέρους πολεμίους, ἐν ᾧ καὶ αὐτοὶ τριήρων  
“παρασκευῇ οὐκ ἄφρακτοι ἦσαν πρὸς αὐτοὺς,  
“αὐτόνομοί τε οἰκοῦντες καὶ τιμώμενοι ἐς τὰ  
“πρῶτα ὑφ’ ἡμῶν τοιαῦτα εἰργάσαντο, τί  
“ἄλλο οὗτοι ἢ ἐπεβούλευσάν τε καὶ ἐπανε-  
“στησαν μᾶλλον ἢ ἀπέστησαν (ἀπόστασις  
“μὲν γε τῶν βιαιῶν τι πασχόντων ἐστὶν),  
“ἐξήτησάν τε μετὰ τῶν πολεμιωτάτων ἡμᾶς  
“στάντες διαφθεῖραι; καίτοι δειωτέρον ἐστὶν

“ἢ εἰ καθ’ αὐτοὺς δύναμιν κτῶμενοι ἀντεπολέμησαν. παρά-  
20 “δειγμα δὲ αὐτοῖς οὔτε αἱ τῶν πέλας ξυμφοραὶ ἐγένοντο,  
“ὅσοι ἀποστάντες ἤδη ἡμῶν ἐχειρώθησαν, οὔτε ἡ παρούσα  
“εὐδαιμονία παρέσχεν ὄκνον μὴ ἐλθεῖν ἐς τὰ δεινὰ γενό-  
“μενοι δὲ πρὸς τὸ μέλλον θρασεῖς καὶ ἐλπίσαντες μακρό-  
“τερα μὲν τῆς δυνάμεως ἐλάσσω δὲ τῆς βουλήσεως, πόλεμον

4. ἡμᾶς G. 5. εἴ τινας μὲν K.d. 6. οἱ τινας νῦν ὑπὸ K. 8. μετὰ τῶν  
τειχῶν B.g.h. 10. τριήρων A.B. Poppo. Goell. Bekk. vulgo τριηρῶν. 13. ἀφ’  
d. i. ἀπὸ G.L.O.P.e. ὑπὲρ Q. 14. οἵτοι] οἱ τοιοῦτοι e. 16. γε] om. K.  
τοι V.c.f. 18. στάντες] om. Q. 19. εἰ] om. P. 20. οὐδὲ K.  
21. ἥδη] δι’ E. δὴ C.c.e. 22. ὄκνον τοῦ μὴ e. 23. μακρότερον Q. 24. τὸν  
πόλεμον Q.

1. σοφιστῶν] Sic Athenis proprie dictos, qui rhetorice docebant, adnotat Scaliger IV. Animadv. in loc. controu. Titii 5. Vid. hic Schol. et Cresoll. I. Theatr. Rhetor. 1. DUKER.

4. μάλιστα δὴ μίαν πόλιν ἡδικοκότας] “Have, for one city, done you the

“greatest possible injury.” Compare VII. 68, 1. πλείστα εἰς ἀνὴρ δυνάμενος ὠφελεῖν. and I. 74, 1. μάλιστα ἐτιμῆσατε ἄνδρα ξένον, “for a foreigner.” Mr. Bloomfield quotes Herodot. VI. 127, 1. ἐπὶ πλείστον δὴ χλιδὴς εἰς ἀνὴρ ἀφίκετο, and several other passages.

- 4 " ἤρατο, ἰσχὺν ἀξιώσαντες τοῦ δικαίου προθεῖναι· ἐν ᾧ γὰρ  
 " ὥθήθησαν περιέσεσθαι, ἐπέθεντο ἡμῖν οὐκ ἀδικούμενοι. εἴωθε  
 " δὲ τῶν πόλεων αἷς ἂν μάλιστα καὶ δι' ἐλαχίστου ἀπροσδό-  
 " κητος εὐπραξία ἔλθῃ, ἐς ὕβριν τρέπειν· τὰ δὲ πολλὰ κατὰ  
 " λόγον τοῖς ἀνθρώποις εὐτυχοῦντα ἀσφαλέστερα ἢ παρὰ  
 " δόξαν· καὶ κακοπραγίαν ὥς εἰπεῖν ῥᾶον ἀπωθοῦνται ἢ  
 5 " εὐδαιμονίαν διασώζονται. χρῆν δὲ Μυτιληναίους καὶ πάλα  
 " μηδὲν διαφέροντας τῶν ἄλλων ὑφ' ἡμῶν τετιμῆσθαι, καὶ  
 " οὐκ ἂν ἐς τόδε ἐξύβρισαν· πέφυκε γὰρ καὶ ἄλλως ἄνθρωπος  
 " τὸ μὲν θεραπεῦον ὑπερφρονεῖν, τὸ δὲ μὴ ὑπεῖκον θαυμάζειν. 10  
 6 " κολασθήτωσαν δὲ καὶ νῦν ἀξίως τῆς ἀδικίας, καὶ μὴ τοῖς  
 " μὲν ὀλίγοις ἢ αἰτία προστεθῇ, τὸν δὲ δῆμον ἀπολύσῃτε.  
 7 " πάντες γὰρ ὑμῖν γε ὁμοίως ἐπέθεντο, οἷς γ' ἐξῆν ὥς ἡμᾶς  
 8 " τρεπομένοις νῦν πάλιν ἐν τῇ πόλει εἶναι. ἀλλή τὸν μετὰ  
 " τῶν ὀλίγων κίνδυνον ἡγησάμενοι βεβαιότερον ξυναπέ- 15

1. ἤρατο C. προσθεῖναι K. et prima manu C. 3. καὶ] om. K.L.O.P.e.  
 3. ἐλαχίστου d. 4. ἔλθαι e. 5. παρὰ] περὶ I. 7. ἐχρῆν L.d.i. χρῆ A.B.C.  
 F.H.I.K.M.V.f. 8. διαφέροντας E.G.L.M.O.P. ὡς M. 13. ὑμῖν A.C.  
 E.F.H.K.L.M.O.P.b.c.f. Vulgo, Bekk. Poppo. Goell. ἡμῖν. 14. τρεπομένοις  
 H.L.O.d. et corr. F. τρεπομένους P. τὸν] om. C.L.

2. εἴωθε δὲ τῶν πόλ.] Locum hunc imitati sunt Demosthenes in Olynth. 2. Sallustius in Histor. Fragm. Clemens Alexandr. Strom. I. 4. Philistus Historicus, aliique. Vide Putschii notas ad Sallustii Fragm. HUDS. Verba posita sunt pro εἴωθε δὲ ἢ εὐπραξία ἐκεῖνας τὰς πόλεις ἐς ὕβριν τρέπειν, αἷς ἂν μάλιστα ἀπροσδόκητος ἔλθῃ. GÖLLER. For the sentiment in the next lines compare the well known English proverb, which Shakespeare has expressed somewhat less strongly than the common version of it:

the adage must be verified,  
 That beggars mounted run their horse to death.  
 HENRY VI. part 3.

6. καὶ κακοπραγίαν — διασώζονται] T. Magist. in διασώζεσθαι, et εὐ λέγει. DUKER.

8. μηδὲν διαφέροντας] Τὸ λεγόμενον οὕτως· εἶδει τοὺς Μυτιληναίους οὕτω τιμᾶσθαι ὑφ' ἡμῶν, ὥς οὐδὲν διαφέροντας τῶν ἄλλων. SCHOLIARST.

9. πέφυκε γὰρ καὶ ἄλλως κ. τ. λ.] Compare IV. 61, 5. πέφυκε γὰρ τὸ ἀνθρώπειον διὰ παντὸς ἀρχεῖν μὲν τοῦ εἰ-  
 κοντος, φυλάσσεσθαι δὲ τὸ ἐπίον. Καὶ ἄλλως, "not in this case only, but in  
 "others also," i. e. "generally."

13. πάντες γὰρ ὑμῖν γε ὁμοίως ἐπέ-  
 θέντο] I have restored ὑμῖν. for ἡμῖν in  
 these words, not only on the authority  
 of most of the best MSS. but because  
 it seems to suit better with the pre-  
 ceding words. "Let not the aristo-  
 "cratic party alone be considered  
 "guilty, while you acquit the com-  
 "mons; for nobles and commons alike,  
 "whatever be their differences among  
 "themselves, joined in attacking you."

15. κίνδυνον — βεβαιότερον] "Thinking  
 "it the surer game to join with the  
 "aristocracy." Κίνδυνος is "risk,  
 "hazard, chance." The expression  
 κίνδυνος βεβαιότερος occurs again, ac-  
 cording to one mode of interpreting  
 the passage, V. 108.

ATHENS. A. C. 427. Olymp. 88. 2.

“στησαν. τῶν τε ξυμμάχων, σκέψασθε, εἰ τοῖς τε ἀναγ-  
 “κασθεῖσιν ὑπὸ τῶν πολεμίων καὶ τοῖς ἐκούσιν ἀποστᾶσι  
 “τὰς αὐτὰς ζημίας προσθήσετε, τίνα οἴεσθε ὄντινα οὐ  
 “βραχεῖα προφάσει ἀποστήσεσθαι, ὅταν ἡ κατορθώσαντι  
 5 “ἐλευθέρωσις ἢ ἡ σφαλέντι μηδὲν παθεῖν ἀνήκεστον; ἡμῖν  
 “δὲ πρὸς ἐκάστην πόλιν ἀποκεκινδυνεύσεται τὰ τε χρήματα  
 “καὶ αἱ ψυχαί. καὶ τυχόντες μὲν πόλιν ἐφθαρμένην παρα- 10  
 “λαβόντες τῆς ἔπειτα προσόδου, δι’ ἣν ἰσχύομεν, τὸ λοιπὸν  
 “στερήσεσθε, σφαλέντες δὲ πολεμίους πρὸς τοῖς ὑπάρ-  
 10 “χουσιν ἔξομεν· καὶ ὃν χρόνον τοῖς νῦν καθεστηκόσι δεῖ  
 “ἐχθροῖς ἀνθίστασθαι, τοῖς οἰκείοις ξυμμάχοις πολεμήσομεν.  
 “XL. οὐκουν δεῖ †προθεῖναι† ἐλπίδα οὔτε λόγῳ πιστὴν  
 “οὔτε χρήμασιν ὠνητὴν, ὥς ξυγγνώμην ἁμαρτεῖν ἀνθρω-

1. τοῖς τε] τοῖς γε c. 2. ὑπὸ τῶν G.H.K.L.N.O.P.Q.V.d. Haack.  
 Poppo. Goell. Bekk. A.B.E.F. et vulgo ὑπὸ τε τῶν. ὑποστᾶσι F. 3. τὰς  
 αὐτὰς] τοσαύτας C.M.b.c.f. 6. ἀποκεκινδυνεύσεται V. 7. διεφθαρμένην Q.  
 9. στερήσεσθαι F. πολεμίους post ὑπάρχουσιν ponit. K. 11. συμ-  
 μάχοις d. 12. προθεῖναι E.F.G.H. Bekk. Goell. Poppo. ed. 1845. A.B. vulgo,  
 Haack. προσθεῖναι. 13. ἀνθρωπίνως A.B.E.F.G.H.I.L.N.O.P.V.d.g.h. Poppo.  
 Goell. Bekk. vulgo ἀνθρωπείως.

12. οὐκουν δεῖ προθεῖναι ἐλπίδα κ.τ.λ.] I have adopted the reading *προθεῖναι* instead of *προσθεῖναι*, because “to hold ‘out a hope’” seems a more natural expression than “to give a hope;” and thus we have, III. 67, 6. τοὺς ἀγῶνας *προθήσονται*, but VIII. 17, 2. τὸ ἀγώνισμα *προσθεῖναι*, the word *προθεῖναι* applying to a thing not appropriated to a person, but offered as an exercise for his feelings or his actions; *προσθεῖναι* is to make over as a gift: so that *προθεῖναι* is suited to a contest, *προσθεῖναι* to the prize of that contest. In the following words *πιστὴν* is interpreted by Dr. Bloomfield and others to mean *πισύνην*, and Dr. Bloomfield refers to Plato de Legg. VII. p. 824. c. *νικτερευτὴν δὲ κυσὶ καὶ πλείκταις πιστὸν μηδεὶς—λάση—θηρεῖσαι*. According to the common sense of the word the meaning would be, “neither assured by words, nor ‘purchased by money.’”

13. ὥς ξυγγνώμην ἁμαρτεῖν ἀνθρωπίνως

λήφονται] In these words I do not suppose the construction to be *ξυγγνώμην τοῦ ἁμαρτεῖν*, but I understand the words *ἁμαρτεῖν ἀνθρωπίνως* to be a sort of explanation of *ξυγγνώμην*, and *ξυγγνώμη* here is not so much “pardon” as “allowance.” “They must not ‘hope to receive any allowance of ‘human infirmity;’” that is, “that it ‘will be allowed them that their fault ‘was but one of human infirmity.’” Compare the use of the verb *συγγνώσκειν* in Herodotus, I. 89, 5. *συγγνώμης ποιεῖν σε δίκαια*, “Allowing that what ‘you do is just.” Of the passive sense of *ξύγνωναι*, which the Scholiast rightly interprets *ξυγγνώμης ἄξιον*, I have not been able to find any other examples. In IV. 98, 6. the construction is so doubtful that Schneider (Lexicon in *ξυγγνώμην*) was hardly justified in referring to that place as affording another instance of the word being used in this same passive sense.

- <sup>2</sup> These then are no fit subjects for compassion: this is no matter
- <sup>3</sup> In which you can afford to listen to ingenious arguments in favour of what is practically mischievous. Justice and expediency alike call for exemplary vengeance on the Mytilenians. Steel yourselves to a just and wise severity; and teach your allies a memorable lesson of the consequences of revolting from your dominion.
- “ πίνως λήφονται. ἄκοντες μὲν γὰρ οὐκ ἔβλαψαν, εἰδότες δὲ ἐπεβούλευσαν· ξύγγνωμον δ’ ἐστὶ τὸ ἀκούσιον. ἐγὼ μὲν οὖν καὶ τότε πρῶτον καὶ νῦν διαμάχομαι μὴ μεταγνῶναι ὑμᾶς τὰ προδοεδογμένα, μηδὲ τρισὶ τοῖς 5 ἄξυμφορωτάτοις τῇ ἀρχῇ, οἴκτῳ καὶ ἡδονῇ λόγων καὶ ἐπιεικείᾳ, ἀμαρτάνειν. ἔλεός τε γὰρ πρὸς τοὺς ὁμοίους δίκαιος ἀντιδίδοσθαι, καὶ μὴ πρὸς τοὺς οὗτ’ ἀντοικτιοῦντας ἐξ ἀνάγκης τε καθεστῶτας αἰὲν πολεμίους· οἳ τε 10 τέρποντες λόγῳ ῥήτορες ἔξουσιν καὶ ἐν ἄλλοις ἐλάσσοσιν ἀγῶνα, καὶ μὴ ἐν ᾧ ἡ μὲν πόλις βραχεία ἦσθείσα μεγάλα ζημιώσεται, αὐτοὶ δὲ ἐκ τοῦ εὖ εἰπεῖν τὸ παθεῖν εὖ ἀντιλήφονται· καὶ ἡ ἐπιεικεία πρὸς τοὺς μέλλοντας ἐπιτηδεύουσιν καὶ τὸ λοιπὸν ἔσεσθαι μᾶλλον 15 δίδεται ἢ πρὸς τοὺς ὁμοίους τε καὶ οὐδὲν ἦσσαν πολεμίους

2. ξυγγνώμον E. συγγνωστόν d. 4. πρῶτον] πρίπον d. 5. πρὸς τὰ προδοεδογμένα Q. μὴ δὲ V. τοῖς τρισὶν ἄξυμφ. K. 6. καὶ ante ἡδονῇ om. g.h. g. τοὺς om. V. οὗτ’] μὴ K. 10. αἰὲν καθεστῶτας c.f. 13. ἦσθείσα βραχεία V. ζημιωθήσεται G. (qui et αὐτοὶ om.) I.O.P.Q.d.g. 14. εἰπεῖν] ποιεῖν O.d. ἦ] om. e. 16. οὐδέ f.

4. μεταγνῶναι τὰ προδοεδογμένα] Compare VIII. 24, 5. τὴν ἀμαρτίαν ξυγγνώσαν. The notion seems to me rather the technical one of *unvoting* what they had resolved upon, than the general one of “repenting.” Compare II. 65, 12. τὰ πρόσφορα ἐπιγινώσκοντες. In the common sense of “repenting” the word occurs in a transitive sense in Euripides, *Medea*, 63. *Iphig. Aul.* 1403. *Matthiae*. Perhaps, however, there is in the word the double meaning of “repenting” and “unvoting,” as the second *anist* favours the former rather than the latter sense. *Μεταγνῶναι* then would be equivalent to *μεταγνώστας λύνειν*.

5. μηδὲ τρισὶ τοῖς ἄξυμφορωτάτοις] Existimat P. Victorius, lib. 31. Var. Lect. c. 10. ad hunc locum Thucyd. respexisse Sallust. de Bello Catilin. in principio orationis Caesaris. HUDS.

6. οἴκτῳ—καὶ ἐπιεικείᾳ] Οἴκτος or ἔλεος is a feeling, ἐπιεικεία a habit. The former, pity or compassion, may occasionally touch those who are generally far from being ἐπιεικεῖς, mild or gentle. Ἐπιεικεία relates to all persons, οἴκτος to particular individuals: we may be always mild and gentle, but pity is only awakened by the immediate presence of suffering.

14. τὸ παθεῖν εὖ] Namely, “the money of those persons whose interests they are bribed to advocate at the expense of their country.”

16. πρὸς τοὺς ὁμοίους—ὑπολειπομένους] “Towards those who remain, “after all, just what they were, and “nothing abated in their inveteracy.” Ὀμοίους, “such as they were before.” Compare II. 80, 1. ὁ περίπλους οὐκέτι ἔσσιτο ὁμοίος.



ATHENS. A. C. 487. Olym. 88. 2.

“ ὑπολειπομένους. ἐν δὲ ξυελῶν λέγω· πειθόμενοι μὲν ἐμοὶ 5  
 “ τὰ τε δίκαια ἐς Μυτιληναίους καὶ τὰ ξύμφορα ἅμα ποιή-  
 “ σετε, ἄλλως δὲ γνόντες τοῖς μὲν οὐ χαριεῖσθε, ὑμᾶς δὲ  
 “ αὐτοὺς μᾶλλον δικαίωσεσθε. εἰ γὰρ οὗτοι ὀρθῶς ἀπέστη- 6  
 5 “ σαν, ὑμεῖς ἂν οὐ χρεῶν ἄρχοιτε. εἰ δὲ δὴ καὶ οὐ προσήκον  
 “ ὅμως ἀξιοῦτε τοῦτο δρᾶν, παρὰ τὸ εἰκὸς τοι καὶ τούσδε  
 “ ξυμφόρως δεῖ κολλάζεσθαι, ἢ παύεσθαι τῆς ἀρχῆς καὶ ἐκ  
 “ τοῦ ἀκινδύνου ἀνδραγαθίζεσθαι. τῇ τε αὐτῇ ζημία ἀξιώ- 8  
 “ σατε ἀμύνασθαι καὶ μὴ ἀναλγητότεροι οἱ διαφεύγοντες  
 10 “ τῶν ἐπιβουλευσάντων φανῆναι, ἐνθυμηθέντες ἃ εἰκὸς ἦν  
 “ αὐτοὺς ποιῆσαι κρατήσαντας ὑμῶν, ἄλλως τε καὶ προῦ-  
 “ πάρξαντας ἀδικίας. μάλιστα δὲ οἱ μὴ ξὺν προφάσει τινὰ 9  
 “ κακῶς ποιοῦντες ἐπεξέρχονται καὶ διόλλυνται, τὸν κίνδυνον

1. ἐν τε K.c.e.f. 2. ἐς τοὺς μετ. g. 5. δὴ] δεῖ C.d.e.i. 6. ὅμως] ἅμα c.f.  
 τοι A.B.C.F.G.H.I.K.P.V.f. Poppo. Goeller. Bekk. om. i. E. et vulgo τοῖων.  
 7. παύσασθε Q. 8. κινδύνου B. 9. τῶν ἐπιβουλευόντων οἱ διαφεύγοντες b.f.  
 10. ἦν] om. e. 11. ὑμῶν A.B.C.E.F.G.H.I.K.b.c.f.g.h.i. Poppo. Bekk. vulgo,  
 Haack. Goell. ἡμῶν. τε] om. g. 12. οἱ] εἰ Q. σὺν g.

3. ὑμᾶς δὲ αὐτοὺς μᾶλλον δικαί-  
 ωσεσθε] Recte interpretatur hunc locum  
 doctissimus Gatakerus de Stilo Nov.  
 Instrum. cap. VIII. DUKER. Elmsley  
 (note on Medea, 93.) proposes to read  
 δικαίωσετε. But Poppo well compares I.  
 33, 3. ἢ σφᾶς αὐτοὺς βεβαιώσασθαι, and  
 other passages where the middle voice  
 is used with the reflective pronoun, by  
 a similar pleonasm to that by which  
 verbs compounded with a preposition  
 are often followed by the very same  
 preposition out of composition. The  
 sense of δικαίωσεσθε is explained to be,  
 “ You will pass sentences upon your-  
 selves.” Δικαιοῦν, from the sense  
 of “doing justice,” acquires that of  
 “condemning and punishing.” See  
 Aristotle, Ethics, V. 9, 2. Herodotus,  
 III. 29, 3. I am not sure, however, that  
 there is not somewhat more of an an-  
 tithesis to χαριεῖσθε intended. “ You  
 “ will not confer a favour on them, but  
 “ will rather be applying the strict  
 “ rules of justice against yourselves.”  
 There seems to be something of the  
 same contempt for arguments derived

from justice implied in this use of the  
 word δικαίωσεσθε, which is stated fully  
 in the Athenian’s language to the Me-  
 lians, V. 89, &c.

5. οὐ χρεῶν—οὐ προσήκον] See Mat-  
 thiae, Gr. Gr. §. 564. Jelf, 700. a.

7. ἢ παύεσθαι τῆς ἀρχῆς κ. τ. λ.] Com-  
 pare II. 63, 1, 2.

9. οἱ διαφεύγοντες] Göller wishes to  
 read διαφυγόντες, but Poppo properly  
 refers to his Prolegomena, vol. I. p. 152.  
 already quoted in the note on III. 4, 4.  
 Οἱ διαφεύγοντες is equivalent to a sub-  
 stantive, like οἱ διαβάλλοντες in the  
 passage, III. 4, 4.

13. ἐπεξέρχονται καὶ διόλλυνται] It is  
 surprising that both Poppo and Göller  
 should have followed Hermann in his  
 interpretation of this passage, who, in  
 order to avoid giving διόλλυνται an ac-  
 tive signification, takes it with ὑφορώ-  
 μενοι, in the sense of “it kills them to  
 “live in suspicion of danger,” i. e.  
 “they cannot bear to live in suspicion.”  
 I know not indeed any other example  
 of διόλλυσθαι being used in an active  
 sense; for in the passage in Euripides,

ATHENS. A. C. 427. Olymp. 88. 2.

- “ ὑφορώμενοι τοῦ ὑπολειπομένου ἐχθροῦ· ὁ γὰρ μὴ ξὺν  
 “ ἀνάγκη τι παθὼν χαλεπώτερος διαφυγὼν τοῦ ἀπὸ τῆς ἴσης  
 10 “ ἐχθροῦ. μὴ οὖν προδόται γένησθε ὑμῶν αὐτῶν, γενόμενοι  
 “ δ’ ὅτι ἐγγύτατα τῇ γνώμῃ τοῦ πάσχειν καὶ ὡς πρὸ παντὸς  
 “ ἂν ἐτιμήσασθε αὐτοὺς χειρώσασθαι, νῦν ἀνταπόδοτε μὴ 5  
 “ μαλακισθέντες πρὸς τὸ παρὸν αὐτίκα μηδὲ τοῦ ἐπικρε-  
 11 “ μασθέντος ποτὲ δεινοῦ ἀμνημονοῦντες. κολάσατε δὲ ἀξίως  
 “ τούτους τε, καὶ τοῖς ἄλλοις ξυμμάχοις παράδειγμα σαφὲς  
 “ καταστήσατε, ὅς ἂν ἀφιστῇται, θανάτῳ ζημιωσόμενον.  
 12 “ τόδε γὰρ ἦν γνώσιν, ἥσσον τῶν πολεμίων ἀμελήσαντες 10  
 “ τοῖς ὑμετέροις αὐτῶν μαχεῖσθε ξυμμάχοις.”

1. μὴ γὰρ i. 2. ἀνάγκη] δίκη H.I.L.N.O.P.V. et corr. F. ἴσης] ἥσσης g.h.  
 3. ὑμῶν B.E.H.K.L.O.V.d.e.f.g.h.i. ita C. Haack. Poppo. Goell. Bekk. γινόμενοι c.  
 4. ἐγγυτάτω N.Q.c.f. ἐγγυτάτῃ, omisso τῇ, A.B.E.F.H.V.g. τῇ] τε N.  
 5. ἀνταπόδοτε E. 7. κολάσατε C.d.e. κολάσαντες c. 9. ἀφίστηται I.L.M.O.P.  
 ἀφίσταται F.K. ἀφιστῇ Q. 11. ὑμετέροις ξυμμάχοις μαχεῖσθε K.

Hercules Fur. 737. Musgrave's correction, διώλλυς for διώλλυσ', is so probable that the later editors seem rightly to have adopted it: and in Plato, Republic, II. p. 370. (61 Tauchnitz.) εἰάν τις τινὸς παρῇ ἔργου καιρὸν, διόλλυται, the verb διόλλυται may be referred to καιρὸς, "the opportunity is utterly lost." Yet as the passage seems incapable of bearing any other meaning; as Thucydides was noted by the ancient critics for using words occasionally in an uncommon signification; and as it does not appear to involve an absolute solecism, if we take διόλλυνται in a middle sense, "they procure or effect his destruction," I cannot but think that this is the true interpretation of the passage. Döderlein in his *Lectiones Homericæ*, quoted by Poppo and Göller, maintains that ἀπολέσθαι is used in an active sense in Homer, II. IX. 230. ἐν δοιῇ δὲ σαωσέμεν ἢ ἀπολέσθαι Νῆας εὖσσελμους. and he refers also to Lysias, De Bonis Aristophanis, p. 655. Reiske; where, however, Reiske himself has without scruple corrected ἀπολέσθαι into ἀπολέσαι. Döderlein also appeals to Sophocl. Elect. 1010.

but that passage, I think, is also doubtful. Still I feel that the interpretation proposed by Hermann is so certainly wrong that there is no choice between giving διόλλυνται an active or middle signification, or supposing that the passage is corrupt.

2. τοῦ ἀπὸ τῆς ἴσης ἐχθροῦ] "For he who has suffered evil without needful cause is more dangerous if he shall have escaped, than one who was an enemy on equal terms;" that is, "than one who has not suffered more than he has inflicted, nor has more to complain of in his enemy than his enemy has to complain of in him." In the next line, γενόμενοι ὅτι ἐγγύτατα κ. τ. λ. compare I. 143, 6. ὅτι ἐγγύτατα τούτου διανοηθέντας. and because γενόμενοι τῇ γνώμῃ is exactly equivalent to διανοηθέντες, the construction goes on καὶ ὡς—ἂν ἐτιμήσασθε, just as if διανοηθέντες, or some participle of similar sense had actually preceded it. "Recalling, as nearly as possible, the feelings of the actual moment of suffering, and how you then would have prized above all things," &c.

ATHENS. A. C. 427. Olymp. 88. 2.

DIODOTUS, who on the first discussion of the question had argued against the massacre of the Mytilenæans, now speaks in reply to Cleon.

5 *ἐλεγε τοιάδε.*

XLII. “ΟΥΤΕ τοὺς προθέντας τὴν διαγνώμην αὐθις  
“περὶ Μυτιληναίων αἰτιῶμαι, οὔτε τοὺς μεμφομένους μὴ

SPEECH OF  
DIODOTUS.

There is a worse evil  
10 than the eloquent  
speeches of men of  
talent; and that is,  
the coarse calumnies  
of men of no talent,  
who, unable to cope  
with their adversaries  
fairly, or to answer  
15 their reasonings, adopt  
the easier course of mal-  
ligning their motives,  
and trying to silence  
them by setting up the  
cry, that they speak  
only from interested  
views.

“πολλάκις περὶ τῶν μεγίστων βουλευέσθαι  
“ἐπαινῶ, νομίζω δὲ δύο τὰ ἐναντιώτατα εὐ-  
“βουλία εἶναι, τάχος τε καὶ ὀργήν, ὧν τὸ μὲν  
“μετὰ ἀνοίας φιλεῖ γίνεσθαι, τὸ δὲ μετὰ  
“ἀπαιδευσίας καὶ βραχύτητος γνώμης. τοὺς 2  
“τε λόγους ὅστις διαμάχεται μὴ διδασκάλους  
“τῶν πραγμάτων γίνεσθαι, ἢ ἀξύνετός ἐστιν  
“ἢ ἰδίᾳ τι αὐτῷ διαφέρει, ἀξύνετος μὲν, εἰ  
“ἄλλῳ τινι ἡγεῖται περὶ τοῦ μέλλοντος δυνα-  
“τὸν εἶναι καὶ μὴ ἐμφανοῦς φράσαι, διαφέρει  
“δ’ αὐτῷ, εἰ βουλόμενός τι αἰσχρὸν πείσαι εὖ  
“μὲν εἰπεῖν οὐκ ἂν ἡγεῖται περὶ τοῦ μὴ καλοῦ

1. μετ’ αὐτὸν δὲ G.L.O.d.e. 2. δίτος g. ὥσπερ L.O. 4. παρέλθων καὶ  
τότε] om. d.e. 6. οὔτε] ὅτε B. 7. μὴ] om. Q. 9. δὲ] τε A.B.C.F.G.H.  
K.N.Q.V.f.g. ἐναντιώματα K. 15. ἰδίᾳ] ἀδείᾳ I. ἢ ἄλλῳ C. 17. δια-  
φέροι A.C.E.G.H.I.b.e.g. 19. ἡγῆται c.g.h.i.

6. οὔτε τοὺς προθέντας κ. τ. λ.] Compare in Cleon’s speech, c. 38. at the beginning, θαυμάζω μὲν τῶν προθέντων αὐθις. Immediately afterwards, νομίζω δὲ δύο τὰ ἐναντιώτατα κ. τ. λ. compare in Cleon’s speech, c. 38, 1. καὶ χρόνου διατριβὴν ἐμποιοσάντων, and all the reproaches cast upon compassion and lenity in c. 40.

10. ὧν τὸ μὲν μετὰ ἀνοίας κ. τ. λ.] “Haste,” he says, “is but the companion of folly:” the less a man understands of the difficulties of a question, the quicker will be his decision upon it; and hence the complaint on the other side, “that wisdom entangles herself with overwiseness,” or, in Thucydides’ words, that τὸ πρὸς ἅπαν ξυνετὸν ἐπὶ πᾶν ἀργόν. III. 82, 6. “Pas-

sion,” Diodotus proceeds, “is to be found together with a vulgar and ill-taught and narrow mind.” Compare III. 84, 1. ἀπαιδευσία ὀργῆς πλείστον ἐκφερόμενοι. Ἀπαιδευσία seems to include the notions of coarseness and moral ignorance, “a low and vulgar mind.” Βραχύτης γνώμης is, I think, what we call “narrowness of mind,” those limited and partial and short-sighted views which are inseparable from moral ignorance. And such coarse and brutish natures are naturally prone to violence; for where reason is low, passion is necessarily predominant.

11. μετὰ ἀνοίας φιλεῖ γίνεσθαι] Vide Sallustium Catil. L. WASS.

19. οὐκ ἂν ἡγεῖται] See note on II. 89, 6.

ATHENS. A. C. 427. Olymp. 88. 2.

- “ δύνασθαι, εὖ δὲ διαβαλὼν ἐκπλήξαι ἂν τοὺς τε ἀντερουῖντας  
 3 “ καὶ τοὺς ἀκουσομένους. χαλεπώτατοι δὲ καὶ οἱ ἐπὶ χρήμασι  
 4 “ προσκατηγοροῦντες ἐπίδειξιν τινα. εἰ μὲν γὰρ ἀμαθίαν  
 “ κατητιῶντο, ὁ μὴ πείσας ἀξυνετώτερος ἂν δόξας εἶναι ἢ  
 “ ἀδικώτερος ἀπεχώρει· ἀδικίας δ’ ἐπιφερομένης πείσας τε 5  
 “ ὑποπτος γίγνεται καὶ μὴ τυχὼν μετὰ ἀξυνεσίας καὶ ἄδικος.  
 5 “ ἢ τε πόλις οὐκ ὠφελεῖται ἐν τῷ τοιῷδε· φόβῳ γὰρ ἀπο-  
 6 “ στερεῖται τῶν συμβούλων. καὶ πλείστ’ ἂν ὀρθοῖτο ἀδυνά-  
 “ τους λέγειν ἔχουσα τοὺς τοιούτους τῶν πολιτῶν· ἐλάχιστα  
 7 “ γὰρ ἂν πεισθείησαν ἀμαρτάνειν. χρὴ δὲ τὸν μὲν ἀγαθὸν 10  
 “ πολίτην μὴ ἐκφοβοῦντα τοὺς ἀντερουῖντας ἀλλ’ ἀπὸ τοῦ  
 “ ἴσου φαίνεσθαι ἄμεινον λέγοντα, τὴν δὲ σῶφρονα πόλιν

1. διαβάλλων K.e. διαλαβὼν E.g.h. ἂν] om. e. 3. προκατηγοροῦντες C.e.f. μὴ προκατηγοροῦντες K. ἀντίδειξιν G.H.L.O.P.e. et corr. F. 4. ξυνε-  
 τώτερος E. 5. πείσας δὲ C. 8. συμβούλων g. καὶ] ὡς καὶ d. ἀδυ-  
 νάτους] om. c. 9. λέγειν] om. C.K.N.e. 11. φοβοῦντα e.

2. χαλεπώτατοι δὲ καὶ οἱ ἐπὶ χρήμασι κ. τ. λ.] This is in allusion to Cleon's charges, c. 38, 2. κέρδει ἐπαιρόμενος τὸ εὐπρεπὲς τοῦ λόγου ἐκπονήσας, παράγειν πειράσεται. “ But they deal most hard-  
 “ ly, who, besides their general com-  
 “ plaints of the uselessness of public  
 “ speaking, go on to accuse the speaker  
 “ of making a sort of false display of  
 “ eloquence, in order to be paid for it;” that is, of selling his talents, and speaking not what he thinks but what he is paid to speak; a mere *got up* harangue. Προσκατηγοροῦντες ἐπίδειξιν (scil. τῶν ῥητόρων) is an instance of the same construction as ἀδικία κατηγορεῖτο αὐτοῦ, I. 95, 3. where see the note; “Im-  
 “ puting (to the orators) an insincere  
 “ display of rhetoric.” Ἐπίδειξιν ἐπὶ χρήμασι, “A display for the sake of  
 “ money or gain;” in the well known meaning of ἐπὶ with a dative case, “in  
 “ order to; for the sake of.” See Matthiæ, Gr. Gr. §. 585. β. Jelf, 634. 3. g.

4. ἀξυνετώτερος ἢ ἀδικώτερος] For this double comparative, see the note on I. 21, 1. ἐπὶ τὸ προσαγωγώτερον ἢ ἀληθέστερον.

9. τοὺς τοιούτους τῶν πολιτῶν] The stress is on these words, “The speak-  
 “ ing of such citizens as these is indeed

“ an evil, and so far I agree with  
 “ Cleon.”

11. ἀπὸ τοῦ ἴσου] The construction is, φαίνεσθαι ἄμεινον λέγοντα, μὴ ἐκφοβοῦντα—ἀλλ’ ἀπὸ τοῦ ἴσου. “His elo-  
 “ quence should triumph, not by de-  
 “ terring opposition, but by its own in-  
 “ trinsic superiority, meeting its oppo-  
 “ nents on fair terms.”

12. τὴν δὲ σῶφρονα πόλιν κ. τ. λ.] The obscurity of this sentence seems to me to arise from the same words, ἀλλὰ μὴδ’, bearing a different meaning within two lines; signifying first “but  
 “ not either,” (*aber auch nicht*, Göl-  
 “ ler,) and then “but not even,” (*sondern nicht einmal*, Göl-  
 “ ler.) “The state that  
 “ acts soberly and wisely, should both  
 “ abstain from conferring additional  
 “ honour on him whose counsels she  
 “ mostly deems salutary: (but neither  
 “ should she detract from the honour  
 “ he has already:) and him whose  
 “ counsels she rejects, she should not  
 “ only forbear to punish, but she  
 “ should not even throw any discredit  
 “ upon him.” The words which I have  
 put in a parenthesis seem inserted by  
 the way, in allusion to what he had  
 just said, πείσας τε ὑποπτος γίγνεται.  
 Compare also what is said of Antiphon,

ATHENS. A. C. 437. Olym. 88. 2.

“ τῷ τε πλείστα εὖ βουλευόντι μὴ προστιθέναι τιμὴν, ἀλλὰ  
 “ μὴδ’ ἐλασσούν τῆς ὑπαρχούσης, καὶ τὸν μὴ τυχόντα  
 “ γνώμης οὐχ ὅπως ζημιούν ἀλλὰ μὴδ’ ἀτιμάζειν. οὕτω γὰρ  
 “ ὃ τε κατορθῶν ἥκιστα ἂν ἐπὶ τῷ ἔτι μειζόνων ἀξιούσθαι  
 5 “ παρὰ γνώμην τι καὶ πρὸς χάριν λέγοι, ὃ τε μὴ ἐπιτυχὼν  
 “ ὀρέγοιτο τῷ αὐτῷ χαριζόμενός τι καὶ αὐτὸς προσάγεσθαι  
 “ τὸ πλῆθος. XLIII. ὧν ἡμεῖς τὰναντία δρῶμεν, καὶ  
 “ προσέτι ἦν τις καὶ ὑποπτεῦνται κέρδους μὲν  
 “ ἔνεκα τὰ βέλτιστα δὲ ὁμως λέγειν, φθονή-  
 10 “ σαντες τῆς οὐ βεβαίου δοκῆσεως τῶν κερδῶν

Thus the men most  
 capable of advising you  
 are rendered useless to  
 you, because you are  
 taught to suspect their

“ προσέτι ἦν τις καὶ ὑποπτεῦνται κέρδους μὲν  
 “ ἔνεκα τὰ βέλτιστα δὲ ὁμως λέγειν, φθονή-  
 “ σαντες τῆς οὐ βεβαίου δοκῆσεως τῶν κερδῶν

I. προτιθέναι g. προτίθεσθαι e. προστίθεσθαι I. 4. ἥκιστα ἂν] om. O.  
 τῷ] τὸ A.B.E.F.H.V.g. τὸν K. 5. λέγοι] om. P. 9. δὲ ὁμως] om. h.  
 10. βεβαίας. L.O.P.e.

VIII. 68, 1. ὑπόπτως τῷ πλῆθει διὰ δόξαν  
 δεινότητος διακείμενος. He means to  
 say that the Athenians were apt to run  
 into extremes; paying exaggerated hon-  
 our to an able and influential orator  
 as long as he was popular; but prone  
 to turn his very popularity and influ-  
 ence into a crime when their suspicions  
 or jealousy were once excited against  
 him. Æschines, in his speech on the  
 crown, tries to give this turn to their  
 feelings towards Demosthenes, and  
 tries to alarm their pride by dwelling  
 on the sovereign influence which they  
 had suffered their favourite orator to  
 exercise over their judgments; but his  
 rival's ascendancy was too great, and  
 the other extreme which Diodotus men-  
 tions, τῷ πλείστα εὖ βουλευόντι προστι-  
 θέναι τιμὴν, was exemplified in the re-  
 sult of that great cause, as well as in  
 the award of the crown which gave  
 occasion to it. Τὸν μὴ τυχόντα γνώμης  
 seems to signify what he had before  
 expressed simply by μὴ τυχῶν, as op-  
 posed to πείσας, “Him who wins not  
 “your suffrage.” Compare II. 35, 6.  
 τῆς ἐκάστου—δόξης τυχεῖν. He is speak-  
 ing, I think, in this place, not of what he  
 afterwards notices, the turn of public  
 feeling against a popular orator because  
 of the failure of the measures which  
 had been adopted on his recommenda-

tion; but rather of the habitual un-  
 friendly feeling, the suspicion of hosti-  
 lity to the constitution, and the liability  
 to prosecutions by the *συκοφάνται*, to  
 which unpopular orators were exposed;  
 and which tempted them to vie some-  
 times with the natural favourites of the  
 people in proposing measures more  
 agreeable to the popular taste than  
 really advantageous to the country.  
 Τῷ αὐτῷ, “in the same way,” i. e. τῷ  
 παρὰ γνώμην τι καὶ πρὸς χάριν λέγειν.  
 “ἥκιστα must be repeated before ὀρέ-  
 γοιτο.

3. οὐχ ὅπως (ζημιούν) Οὐχ ὅπως se-  
 pissime dicitur pro non modo non, se-  
 quente negatione in posteriore membro  
 orationis. Lucian. ὑπὲρ τοῦ ἐν τῇ προσ-  
 ῆγ. πταισμ. p. 497. καὶ οὐχ ὅπως θεοῖς,  
 ἀλλ’ οὐδ’ ἀνθρώποις δεξιοῖς πρέπον. Sed  
 non minus sine ea. Thucydides, I. 35, 4.  
 τῶνδε δὲ οὐχ ὅπως καλυταὶ ἐχθρῶν  
 ὄντων—γενήσασθε, ἀλλὰ καὶ—δυναμὴν  
 προσλαβεῖν περιόψεσθε. Lucian. Ab-  
 dicat. p. 721. ἀλλ’ αὐτος—οὐχ ὅπως—  
 μείζονα τὰ δικάα μοι τῆς εὐνοίας εἰσφέρει  
 —ἀλλὰ—προσέτι καὶ μισοὶ φιλοῦντα.  
 Itaque in his particula negans non pot-  
 est suppleri ex sequente membro,  
 quod de hoc loco Thucydidis dicit  
 Portus in Var. Lect. Eadem in lingua  
 Latina est ratio particularum non modo.  
 DUKER.



ATHENS. A. C. 457. Olymp. 88. 2.

- motives. They must  
 2 be careful how they  
 address you, when  
 their words are re-  
 garded beforehand with  
 suspicion, and should  
 their advice be fol-  
 lowed, and then prove  
 unfortunate, you pun-  
 ish them for a fault in  
 3 which you yourselves  
 were partakers.
- “ τὴν φανεράν ὠφελίαν τῆς πόλεως ἀφαιρού-  
 “ μεθα. καθέστηκε δὲ τάγαθὰ ἀπὸ τοῦ εὐθέως  
 “ λεγόμενα μὴδὲν ἀνυποπτότερα εἶναι τῶν  
 “ κακῶν, ὥστε δεῖν ὁμοίως τὸν τε τὰ δεινότατα  
 “ βουλούμενον πείσαι ἀπάτῃ προσάγεσθαι τὸ 5  
 “ πλῆθος καὶ τὸν τὰ ἀμείνω λέγοντα ψευσά-  
 “ μενον πιστὸν γενέσθαι. μόνην τε πόλιν διὰ  
 “ τὰς περινοίας εὖ ποιῆσαι ἐκ τοῦ προφανοῦς  
 “ μὴ ἐξαπατήσαντα ἀδύνατον· ὁ γὰρ διδὼν φανερώς τι  
 4 “ ἀγαθὸν ἀνθυποπτεύεται ἀφανῶς πῃ πλέον ἔξειν. χρὴ δὲ 10

2. εὐθέως E.L.O.  
 λεγόμενον A.B.E.F.H.V.g.h.i.  
 ποι K.L.Q. πῇ C.

3. μὴδὲνα ὑποπτότερον P.  
 7. τὴν πόλιν Q.

4. τὰ] om. e.  
 10. ἀνθυποπτεύονται B.g.h.

7. μόνην τε πόλιν κ. τ. λ.] “ And  
 “ this is the only state which, owing to  
 “ these extravagant and far-fetched no-  
 “ tions, it is impossible to serve in a  
 “ plain and open manner.” Μόνην τε  
 πόλιν, scil. ταύτην or ὑμᾶς. Περινοίας  
 denotes the excess of an active mind;  
 which not only sees all that is really to  
 be seen in a subject, but fancies some-  
 thing more. It is the fault into which  
 men are apt to fall in commenting upon  
 works which they highly admire; be-  
 cause from an attentive study of them  
 they discover beauties which general  
 readers do not notice, they are tempted  
 to think that still deeper study will  
 bring to light still greater treasures;  
 and attribute to every word of their  
 author some deep meaning, or some  
 particular beauty. Thus the περινοίαι  
 of the Athenians consisted in an over-  
 suspiciousness of the motives of public  
 men, in a disbelief of human virtue,  
 not less unreasonable than the childish  
 credulity which takes every man at his  
 word, and thinks that all who speak  
 fairly mean fairly.

9. ὁ γὰρ διδὼν φανερώς κ. τ. λ.]  
 Compare Aristotle, Rhetoric, III. 16, 9.  
 ἐπιστοῦσι γὰρ ἄλλο τι πράττειν ἐκόντα,  
 πλὴν τὸ συμφέρον.

10. χρὴ δὲ πρὸς τὰ μέγιστα κ. τ. λ.] Is  
 not the stress of this passage contained  
 in the words πραιτέρω προνοούντας,

and is it not intended to introduce the  
 speaker's view of the question before  
 them, namely, that it is one of expedi-  
 ency, and involves most important in-  
 terests; and therefore it should not be  
 decided upon in haste and anger, as  
 Cleon had recommended; but after a  
 deliberate calculation of the probable  
 future results of the decree which they  
 had passed? For if a measure were  
 adopted blindly and in haste, the or-  
 ators who advised it were sure to suffer,  
 if its consequences were afterwards  
 found to be injurious. Therefore it  
 concerned them greatly to weigh well  
 the counsel which they gave, and not  
 to adopt that summary process of judg-  
 ment which Cleon recommended, and  
 which the people at large, not being  
 individually responsible for the votes  
 they gave, were sufficiently inclined  
 to practise. Ἐν τῷ τοιούτῳ ἀξιοῦντι,  
 “ While such notions prevail on your  
 “ part;” that is, “ such a suspicion of  
 “ our motives, that we must expect the  
 “ most unfavourable construction to be  
 “ put upon all that we say; and there-  
 “ fore we should be doubly cautious  
 “ what we do say.” Ὑμῶν τῶν δι’ ὀλί-  
 γου σκοπούντων means, as explained  
 above, “ you who vote upon very sum-  
 “ mary consideration of a question;”  
 who are individually inclined τῶν λεγο-  
 μένων κακοῦς κριτὰς, ὡς μὴ προσηκόντων,

ATHENS. A. C. 487. Olymp. 88. 2.

“ πρὸς τὰ μέγιστα καὶ ἐν τῷ τοιῷδε ἀξιοῦντι ἡμᾶς περαιτέρω  
 “ προνοοῦντας λέγειν ὑμῶν τῶν δι’ ὀλίγου σκοποῦντων,  
 “ ἄλλως τε καὶ ὑπεύθυνον τὴν παραίνεσιν ἔχοντας πρὸς  
 “ ἀνεύθυνον τὴν ὑμετέραν ἀκρόασιν. εἰ γὰρ ὁ τε πείσας καὶ 5  
 “ ὁ ἐπισπόμενος ὁμοίως ἐβλάπτοντο, σωφρονέστερον ἂν  
 “ ἐκρίνετε· νῦν δὲ πρὸς ὀργὴν ἦν τινα τύχητε ἔστιν ὅτε  
 “ σφαλέντες τὴν τοῦ πείσαντος μίαν γνώμην ζημοῦτε, καὶ

5. δ] om. c. ἐπισπόμενος A.B.F.G.H.K.V.f.g. Poppo. Goell. Bekk. E. et  
 vulgo ἐπισπόμενος. 6. ἐκρίνατε H.g. ἐκρίνετο f. ὀργὴν—οὐ] om. P. ἦν  
 τινα B. ἦν K.N. ἦν τινας Dissen. Disquis. Philolog. p. 19. ἦν τινα Bekk.

εἶναι. I. 120, 3. Compare also Demos-then. Olynthiac. I. near the end. δεῖ βοηθεῖν τοὺς λέγοντας, ἵνα αἱ τῶν πεπολιτευμένων αὐτοῖς εὐθύναι ῥάδια γένωνται· ὥς ὅποι' αὐτ' ἂν ὑμᾶς περιστῇ τὰ πράγματα, τοιοῦτοι κριταὶ καὶ τῶν πεπραγμένων αὐτοῖς ἔσεσθε.

I. καὶ ἐν τῷ τοιῷδε ἀξιοῦντι.] Schol-astes et Stephanus melius videntur percipisse sententiam horum verborum, quam Valla et Portus. Est enim ita dictum, ut I. 142, 6. καὶ ἐν τῷ μὴ μελετῶντι ἀξυνετώτεροι ἔσονται. Et III. 10, 1. ἐν τῷ διαλλάσσοντι τῆς γνώμης.—DUKER.

6. πρὸς ὀργὴν ἦν τινα τύχητε κ. τ. λ.] The difficulty of this passage is well known. Hermann, who is followed by Haack and Poppo, puts a comma at τύχητε, and joins πρὸς ὀργὴν ἦν τινα τύχητε (ζημοῦντες), ζημοῦτε, “ Accord- ing to the passion that may chance “ to guide you, you punish,” &c. or literally, “ you punish according to “ whatever passion you may chance “ (to punish).” Bekker and Göl-ler place no comma after τύχητε, and join σφαλίντες ἔστιν ὅτε πρὸς ὀργὴν ἦν τινα τύχητε (σφαλίντες), “ meeting from “ time to time with some disaster, ac- “ cording to the various passions which “ may have lured you to incur disas- “ ters.” Mr. Bloomfield joins πρὸς ὀργὴν—ζημοῦτε, and at ἦν τινα he under-stands παραίνεσιν from the preceding sentence, “ Whatever counsel it may be “ in which you may happen to have “ been disappointed, you punish in “ your anger,” &c. To the first mode

of taking the passage there is this ob-jection, that there seems no reason for qualifying the word ὀργὴν by ἦν τινα τύχητε, as it is the speaker's object not to represent the punishment varying according to the ebb or flow of the people's resentment, but to describe the resentment and the consequent punishment as certain and severe, Mr. Bloomfield's way makes very good sense, but the ἦν τινα seems so natu- rally to belong to ὀργὴν, that it is very harsh to refer it either to παραίνεσιν, a word repeated from a former sentence; or, as once occurred to me, to γνώμην, a few words afterwards, ἦν τινα γνώμην τύχητε σφαλίντες, “ Whatever opinion “ or counsel it may be in which you “ may have chanced to be disappoint- “ ed.” On the whole then I prefer the interpretation of Bekker and Göl-ler, and consider the clause, νῦν δὲ πρὸς ὀργὴν—σφαλίντες, to be opposed to σωφρονέστερον ἂν ἐκρίνετε immediately preceding it. Πρὸς ὀργὴν—σφαλίντες is a condensed expression for πρὸς ὀργὴν ἐπιχειρήσαντες καὶ σφαλίντες, the preposition πρὸς expressing the object which we follow, that which flits before our eyes, and tempts us onward while we gaze on it. Ὁ ἔρως ὁ ἡγούμενος ἐξάγει εἰς τοὺς κινδύνους, καὶ πλείστα βλάπτει is an exact development of the idea contained in πρὸς ὀργὴν σφα-λίντες. “ But now, when some passion “ or other tempts you from time to “ time to plans which end in disaster, “ you punish,” &c.

“ οὐ τὰς ὑμετέρας αὐτῶν, εἰ πολλαὶ οὖσαι ξυνεξήμαρτον.

“ XLIV. ἐγὼ δὲ παρήλθον οὔτε ἀντερῶν περὶ Μυτιληναίων

2 “ οὔτε κατηγορήσων. οὐ γὰρ περὶ τῆς ἐκείνων ἀδικίας ἡμῖν ὁ

3 “ ἀγὼν, εἰ σωφρονοῦμεν, ἀλλὰ περὶ τῆς ἡμε-  
 3 “ τέρας εὐβουλίας. ἦν τε γὰρ ἀποφήνω πάνυ 5

“ ἀδικοῦντας αὐτοὺς, οὐ διὰ τοῦτο καὶ ἀπο-  
 “ κτείνειν κελεύσω, εἰ μὴ ξυμφέρον· † ἦν † τε

“ καὶ ἔχοντές τι ξυγγνώμης εἶεν, εἰ τῇ πόλει

4 “ μὴ ἀγαθὸν φαίνοιτο. νομίζω δὲ περὶ τοῦ

“ μέλλοντος ἡμᾶς μᾶλλον βουλευέσθαι ἢ τοῦ 10

5 “ παρόντος. καὶ τοῦτο ὁ μάλιστα Κλέων ἰσχυρίζεται, ἐς τὸ

“ λοιπὸν ξυμφέρον ἔσθαι πρὸς τὸ ἦσσαν ἀφίστασθαι

“ θάνατον ζημίαν προθεῖσι, καὶ αὐτὸς περὶ τοῦ ἐς τὸ μέλλον

1. ὡν ἐξήμαρτον E.

φαίνω c.f.

H.P.Q.b.

O.P.

λον E.

7. εἰ ἦν g.

Vid. Dissem.

Disquis.

Philolog. Spec. I. p. 24.

12. ἦν g.

3. περὶ] om. G.L.O.P.d.i.

εἴτε L.O.P.Q.

8. συγγνώμης B.

13. προθεῖσι C.K.L.Q.V.c.e.

μᾶλλον] μάλ-

5. ἦν] εἰ Q.

ἀπο-

εἰ ἐν τῇ

11. G.I.K.L.

μᾶλλον] μάλ-

7. ἦν τε] Thom. Mag. in εἰ, ἦν αἰ μετὰ υποτακτικοῦ παρὰ τοῖς ἀκριβεστά- τοις. εἰ γὰρ εὐρηται ἀπαξ παρὰ Θουκυδ. ἦν τε—εἶεν: Et deinde, post prolata duo loca Luciani, in quibus ἦν itidem cum optativo ponitur, ἀλλ' οὐ δεῖ (ἡ- λοῦν τὸ ἀπαξ ῥηθέν. Videtur notare Lucianum, qui illud ἀπαξ ῥηθέν, ut dicit, Thucydidis imitatus fuerit. Sed credo Lucianum peritiorem sermonis Græci fuisse, quam Thomam. DUKER.

ἦν τε καὶ ἔχοντες—εἶεν, κ. τ. λ.] Two difficulties present themselves on the first reading of this passage, the omis- sion of the apodosis, and the use of ἦν with the optative mood. The former, however, seems to be easily removable; for this is one of the cases alluded to in the note on c. 31, 1. where two oppo- site members of an alternative being given, and the consequence of one of them being stated, the consequence of the other follows so directly to every one's apprehension, according to the common law of contraries, that it may safely be omitted without any obscurity. Hermann, however, considers the words

οὐ διὰ τοῦτο—ξυμφέρον, to be the com- mon apodosis to both clauses, ἦν τε γὰρ ἀποφήνω, and ἦν τε καὶ ἔχοντες κ. τ. λ. as if the sense were “neither if I make “them out ever so guilty, nor if they “should have any claims to favourable “allowance, shall I advise their death, “unless it be expedient for the state.” But this I cannot consider to be the true interpretation. With regard to the use of ἦν with the optative mood, Bek- ker has preserved the common reading, although he has corrected a similar passage in Isocrates (de Pace, p. 168. c.) Dobree proposes either to read, εἴτε καὶ —εἶεν, or else to strike out εἶεν. The present text is as old as Thomas Mag- ister, for he notices the construction to condemn it as ungrammatical; but it does not therefore follow that it is as old as the time of Thucydides. I be- lieve that it is not genuine, and either of the corrections proposed by Dobree seems to me to be preferable to the present reading.

13. προθεῖσι] “If we hold out death “as the penalty, we shall find it (i. e.



ATHENS. A. C. 427. Olymp. 88. 2.

- “καλῶς ἔχοντας ἀντισχυρίζομενος τὰναντία γιγνώσκω. καὶ 6  
 “οὐκ ἀξίῳ ὑμᾶς τῷ εὐπρεπεί τοῦ ἐκείνου λόγου τὸ χρησίμον  
 “τοῦ ἐμοῦ ἀπώσασθαι. δικαιοτέρος γὰρ ὢν αὐτοῦ ὁ λόγος 7  
 “πρὸς τὴν νῦν ὑμετέραν ὀργὴν ἐς Μυτιληναίους τάχ’ ἂν  
 5 “ἐπισπάσαιτο· ἡμεῖς δὲ οὐ δικάζομεθα πρὸς αὐτοὺς, ὥστε  
 “τῶν δικαίων δεῖν, ἀλλὰ βουλευόμεθα περὶ αὐτῶν, ὅπως  
 “χρησίμως ἔξουσιν. XLV. ἐν οὖν ταῖς πόλεσι πολλῶν  
 “θανάτου ζημία πρόκειται, καὶ οὐκ ἴσων τῷδε  
 “ἀλλ’ ἐλασσόνων ἁμαρτημάτων· ὅμως δὲ τῇ  
 10 “ἐλπίδι ἐπαιρόμενοι κινδυνεύουσι, καὶ οὐδεὶς  
 “πῶ καταγνοὺς ἑαυτοῦ μὴ περιέσσεσθαι τῷ  
 “ἐπιβουλεύματι ἦλθεν ἐς τὸ δεινόν. πόλις τε 2  
 “ἀφισταμένη τίς πῶ ἦσσω τῇ δοκήσει ἔχουσα  
 “τὴν παρασκευὴν ἢ οἰκίαν ἢ ἄλλων ξυμ-  
 15 “μαχία τούτῳ ἐπεχείρησε; πεφύκασί τε  
 “ἅπαντες καὶ ἰδία καὶ δημοσίᾳ ἁμαρτάνειν,  
 “καὶ οὐκ ἔστι νόμος ὅστις ἀπείρξει τούτου,  
 “ἐπεὶ διεξεληλύθασί γε διὰ πασῶν τῶν ζημιῶν οἱ ἄνθρωποι  
 “προστιθέντες, εἴ πως ἦσσαν ἀδικοῦντο ὑπὸ τῶν κακούργων.  
 20 “καὶ εἰκὸς τὸ πάλαι τῶν μεγίστων ἀδικημάτων μαλακω- 3

4. νῦν om. V. 6. βουλόμεθα H.I.K.L.O.P. 8. θανάτων G.L.O. ζημία  
 πρόκειται C.G.K.L.N.O.P.V.d.e. τῶνδε I. 10. ἐπαιρόμενοι] οὐ περὶ g.  
 12. τὸ δεινόν] τὸν κίνδυνον d. 14. οἰκία H.Q.V. et correctus A. οἰκίαν K. οἰκία F.  
 ξυμμαχία A.B.E.F.H.Q.V. Poppe. Haack. Goell. Bekk. ξυμμαχία C.K.f.g.h.  
 G. et vulgo ξυμμαχίαν. 15. τοῦτο A.B.E.F.V.g. et γρ. G. 18. ἐπειδὴ E.g.  
 διεληλύθασι L.O.P. ἐξεληλύθασι E. 19. ὅπως O. 20. εἰκότως, omisso τὸ, M.b.g.

“the holding out death) useful for the  
 “prevention of future revolt.” Θάνατον  
 ζημίαν προθεῖσι ξυμφέρον ἵσσεσθαι. scil.  
 τὸ προθεῖναι. Compare V. 111, 1. and  
 I. 118, 4. εἰ πολεμοῦσιν ἄμεινον ἵσται.  
 and Matthæ, Gr. Gr. §. 550. obs. 4.  
 Jelf, 691.

5. οὐ δικάζομεθα—ὥστε τῶν δικαίων  
 δεῖν κ. τ. λ.] Compare the well known  
 passage in Aristotle's Rhetoric, as to  
 three kinds of oratory, and the object  
 proposed in each; where he says ex-  
 pressly, τέλος—τῷ μὲν συμβουλεύοντι,

τὸ συμφέρον καὶ βλαβερὸν—τοῖς δὲ δι-  
 καζομένοις, τὸ δίκαιον καὶ τὸ ἀδίκον.  
 Rhetoric, I. 3. 4.

15. πεφύκασι] Simonides, Πάμπαν  
 ἄμεινος οὐτις, οὐτ’ ἀκήριος. Sopater  
 apud Stobæum, p. 313. Καὶ βούλου μὲν  
 ἁμαρτημάτων τὴν ψυχὴν, ὥς δυνατόν,  
 καθαρεῖν· ἐννοεῖ δὲ, ὡς ΣΥΜΦΥΤΟΝ  
 τὸ ἁμαρτάνειν ἀνθρώποις. ὥσθ’ ὥς ἂν  
 τις ὡς ἀναμαρτήτους κολάζῃ, τὸ μέτρον  
 ὑπερβαίνει τῆς κατὰ φύσιν ἐπανορθώ-  
 σεως. WASS.

"τέρας κείσθαι αὐτὰς, παραβαينوμένων δὲ τῷ χρόνῳ ἐς τὸν  
 "θάνατον αἱ πολλαὶ ἀνήκουσι καὶ τοῦτο ὁμῶς παραβαί-  
 4 "νεται. ἡ τοίνυν δεινότερόν τι τούτου δέος εὐρετέον ἐστίν, ἡ  
 "τόδε γε οὐδὲν ἐπίσχει, ἀλλ' ἡ μὲν πενία ἀνάγκη τὴν τόλμαν  
 "παρέχουσα, ἡ δ' ἐξουσία ὕβρει τὴν πλεονεξίαν καὶ φρονή- 5  
 "ματι, αἱ δ' ἄλλαι ξυντυχίαι ὀργῇ τῶν ἀνθρώπων, ὡς  
 "ἐκάστη τις κατέχεται ὑπ' ἀνηκέστου τινὸς κρείττονος, ἐξά-  
 5 "γουσιν ἐς τοὺς κινδύνους. ἡ τε ἐλπίς καὶ ὁ ἔρως ἐπὶ παντὶ,  
 "ὁ μὲν ἡγούμενος ἡ δ' ἐφεπομένη, καὶ ὁ μὲν τὴν ἐπιβολὴν  
 "ἐκφροντίζων ἡ δὲ τὴν εἰπορίαν τῆς τύχης ὑποτιθεῖσα, 10  
 "πλείστα βλάπτουσι, καὶ ὄντα ἀφανῆ κρείσσω ἐστὶ τῶν  
 6 "ὀρωμένων δεινῶν. καὶ ἡ τύχη ἐπ' αὐτοῖς οὐδὲν ἔλασσον  
 "ξυμβάλλεται ἐς τὸ ἐπαίρειν· ἀδοκίμως γὰρ ἔστιν ὅτε  
 "παρισταμένη καὶ ἐκ τῶν ὑποδεεστέρων κινδυνεύειν τινα  
 "προάγει, καὶ οὐχ ἥσσον τὰς πόλεις, ὅσῳ περὶ τῶν με- 15  
 "γίστων, ἐλευθερίας ἢ ἄλλων ἀρχῆς, καὶ μετὰ πάντων  
 "ἕκαστος ἀλογίστως ἐπὶ πλέον τι ταύτων ἐδόξασεν.

1. τῶν χρόνων g. 3. εὐρητέον g. 4. τόδε γε] τόγε A.B.E.F.H.V.g.  
 ἐπίσχειν d.e.i. 5. κατέχουσα f. ὕβρ ει expunctis litteris duabus F. 7. κατέ-  
 ρηται O. παρέχεται f. κρείσσονος Bekk. 9. ἐπιβολὴν I.c. 10. ὑποθεῖσα h.  
 11. βλάπτουσι πλείστα c.f. 15. μεγίστων τε C. 17. ταύτων] αὐτῶν A.B.E.  
 F.H.I.K.L.N.O.V.d.e.f.g. Goell. ed. 2. Poppe. ed. 2. Vulgo et Bekk. αὐτῶν.

4. ἀλλ' ἡ μὲν πενία ἀνάγκη κ. τ. λ.]  
 Compare Aristotle, Rhetoric, I. 12, 15.  
 ἀδικοῦσι, ὅσοι ἂν ἐνδεεῖς ᾖσι· διχῶς δὲ  
 εἰσιν ἐνδεεῖς· ἡ γὰρ ὡς ἀνταγκίου, ὥσπερ  
 οἱ πεινῆτες· ἡ ὡς ὑπερβολῆς, ὥσπερ οἱ  
 πλούσιοι. "Ανάγκη, ὕβρει, and ὀργῇ, are  
 dative cases signifying the cause, "Po-  
 "very making men bold from neces-  
 "sity, and large means making them  
 "ambitious from insolence and pride,"  
 &c. "Ὀργῇ is "passion" generally, as  
 in ch. 43, 5. ὡς ἐκάστη τις, scil. ξυντυ-  
 χία, "As the several conditions of life  
 "are severally enlaved by some mighty  
 "and fatal passion."

11. καὶ ὅντα ἀφανῆ κ. τ. λ.] "And  
 "though not seen," (he uses the neu-  
 ter gender, because ἐλπίς and ἔρως are  
 but another way of expressing the ob-

jects of hope and desire, as in St. Paul,  
 Romans viii. 24. ἐλπίς δὲ βλεπομένη οὐκ  
 ἴσται ἐλπίς.) "they are stronger in  
 "their influence than the dangers that  
 "are seen."

17. ταύτων] ἐδόξασεν] Almost every  
 good MS. reads αὐτῶν, in which case  
 the construction would be ἐδόξασεν ἐπὶ  
 πλέον τι αὐτῶν, scil. ἐλευθερίας καὶ ἀρ-  
 χῆς, "Carries his imaginations some-  
 "what too far concerning them." Δο-  
 ξάζειν is, "to form schemes in imagin-  
 "ation; to indulge in dreams of the  
 "fancy," as I. 120, 8. 'Επὶ πλέον τι  
 αὐτῶν is like the expressions ἐπὶ μέγα  
 ισχύος, II. 97, 5. ἐπὶ μέγα τοῦ ἄλλου  
 ξύλου. IV. 100, 2. ἐπὶ πολὺ τῆς δόξης  
 ἐποίησεν. IV. 12, 3.

ATHENS. A. C. 457. Olymp. 68. 2.

“ ἀπλῶς τε ἀδύνατον καὶ πολλῆς εὐθειας, ὅστις οἶεται  
 “ τῆς ἀνθρωπείας φύσεως ὁρμωμένης προθύμως τι πράξαι  
 “ ἀποτροπὴν τινα ἔχειν ἢ νόμων ἰσχύϊ ἢ ἄλλῳ τῷ δεινῷ.  
 “ XLVI. οὐκ οὐτε τοῦ θανάτου τῇ ζημίᾳ ὥς ἐχεγγύφ  
 5 “ πιστεύσαντας χεῖρον βουλευσασθαι, οὐτε ἀνέλπιστον κα-  
 “ ταστῆσαι τοῖς ἀποσταῖσι ὥς οὐκ ἔσται με-  
 “ ταγνῶναι καὶ ὅτι ἐν βραχυτάτῳ τὴν ἀμαρ-  
 “ τίαν καταλῦσαι. σκέψασθε γὰρ ὅτι νῦν μὲν, 2  
 “ ἢν τις καὶ ἀποσταῖσα πόλις γνῶ μὴ περιεσο-  
 “ μένη, ἔλθοι ἂν ἐς ξύμβασιν δυνατὴ οὖσα ἔτι  
 “ τὴν δαπάνην ἀποδοῦναι καὶ τὸ λοιπὸν ὑπο-  
 “ τελεῖν ἐκείνως δὲ τίνα οἴεσθε ἢν τινα οὐκ  
 “ ἄμεινον μὲν ἢ νῦν παρασκευάσασθαι, πολι-  
 “ ορκία τε παρατενεῖσθαι ἐς τοῦσχατον, εἰ τὸ

A system of terror  
 will not then so much  
 prevent your allies  
 from revolting, as it  
 will make them desper-  
 ate in their resistance  
 when they have re-  
 volted. We shall find  
 a far better security  
 in the previous care  
 and watchfulness of  
 our government than  
 in the bloodiness of  
 our after punishments.

2. τῆς] om. A. ἀνθρωπείνης B. ἀνθρωπίνης g.h. προθύμως om. G.  
 3. νόμων ἰσχύει d. 4. οὐκ οὐν E. τεῦ] om. e. 6. ὅστις F.H.Q. 9. καὶ]  
 om. L.O.P. γνῶ μὴ] γνώμη A.F.K.N.V. 10. ἔλθοιεν g. 12. τίνα] τί  
 γὰρ f. ἦντινα Bekk. ὅντινα I. 13. παρασκευάσασθαι A.B.C.E.F.G.H.I.  
 K.V.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. Vulgo παρασκευάσεσθαι. 14. εἰ]  
 ἢ A.E.F.H.K.L.M.V.b.c.d.g.h.i. et γρ. G.

1. πολλῆς εὐθειας, ὅστις οἶεται] A manner of speaking confused between εὐθειας ὅστις τὸ οἴεσθαι, and εὐθης, ὅστις οἶεται. See the note on II. 44, 2.  
 4. ἐχεγγύφ] Huc respicit Suidas in ἐχέγγυος, et exponit ὁ δὲ πίστεως ἄξιος. Hesych. βεβαίῳ, ἐξ αὐτοῦ ἔχοντι τὴν ἐγγύην. Nostrum sequitur Clemens Strom. VII. p. 891. Τῇ τοῦ Κυρίου φωνῇ πιστούμεθα τὸ ζητούμενον, ἢ πασῶν ἀποδείξεων ἘΧΕΓΓΥΩΤΕΡΑ. Josephus Antiq. XIX. 1, 17. Τὸ δὲ πιστὸν τοῦ περιεῖναι μηδέπω τότε ἘΧΕΓΓΥΟΝ συνελθεῖν. Illi praeiverat Macchab. Script. II. x. 28. Οἱ μὲν ἙΓΓΥΟΝ ἔχοντες εὐμερίας καὶ νίκης μετ' ἀρετῆς τὴν ἐπὶ τὸν Κύριον καταφυγὴν. Codex ibi Alex. elegantius οἱ μὲν οὖν. Noster alibi, IV. 55, 3, διὰ τὸ τὴν γνώμην ἈΝΕΧΕΓΓΥΟΝ γεγενῆσθαι. Quod sua illos opinio ut fidejussor inidoneus esset frustrata. In Anthol. πῆπος ἙΓΓΥΟΣ πυρός. Hæc omnia a parente Historiæ Herodoto,

apud quem haud semel invenies: V. 30, 6. Οὐ ΦΕΡΕΤΤΥΟΣ εἰμι δύναμιν τοσαύτην παρασχεῖν. Hos Maro emulatus est: "Non, si Jupiter ipse Spondeat Italiam." Æschylus Sept. 444. Αἰδῶν τέτακται λῆμα Πολυφόντου βία, ΦΕΡΕΤΤΥΟΝ φρούρημα. Anacreon, Ὀρη γὰρ σ' ἐπέδωκεν ἈΝΕΓΓΥΟΣ. WASS.  
 7. ὅτι ἐν βραχυτάτῳ] Compare ὥς ἐς ἐλάχιστον χωρίον. I. 63, 1. and Xenophon, Cyropæd. I. 6, 26. ταῦτα πειρώμεθα ὥς ἐν ἐχυρωτάτῳ ποιεῖσθαι. See Poppo, Prolegom. I. p. 301.  
 τὴν ἀμαρτίαν καταλῦσαι] Dionys. Halic. VI. 47. ἀναλύσασθαι τὰς ἀμαρτίας. DUKEN.  
 13. ἄμεινον μὲν—παρασκευάσασθαι, πολιορκία τε παρατενεῖσθαι] The common reading παρασκευάσεσθαι was owing probably to the rule of the grammarians, that verbs of hoping and believing required the future tense after them, and not the aorist. But that this

- " αὐτὸ δύναται σχολῇ καὶ ταχὺ ξυμβῆναι ; ἡμῖν τε πῶς οὐ  
 " βλάβη δαπανᾶν καθημένοις διὰ τὸ ἀξύμβατον, καὶ ἦν  
 " ἔλωμεν πόλιν, ἐφθαρμένην παραλαβεῖν καὶ τῆς προσόδου  
 " τὸ λοιπὸν ἀπ' αὐτῆς στέρεσθαι ; ἰσχύομεν δὲ πρὸς τοὺς  
 3 " πολεμίους τῷδε. ὥστε οὐ δικαστὰς ὄντας δεῖ ἡμᾶς μᾶλλον 5  
 " τῶν ἐξαμαρτανόντων ἀκριβεῖς βλάπτεσθαι, ἢ ὅρᾶν ὅπως  
 " ἐς τὸν ἔπειτα χρόνον μετρίως κολάζοντες ταῖς πόλεσιν  
 " ἔξομεν ἐς χρημάτων λόγον ἰσχυούσαις χρῆσθαι, καὶ τὴν  
 " φυλακὴν μὴ ἀπὸ τῶν νόμων τῆς δεινότητος ἀξιοῦν ποι-  
 4 " εῖσθαι, ἀλλ' ἀπὸ τῶν ἔργων τῆς ἐπιμελείας. οὐ νῦν 10  
 " τάναντία δρῶντες, ἦν τινα ἐλεύθερον καὶ βία ἀρχόμενον  
 " εἰκότως πρὸς αὐτονομίαν ἀποστάντα χειρωσώμεθα, χαλε-  
 5 " πῶς οἰόμεθα χρῆναι τιμωρεῖσθαι. χρὴ δὲ τοὺς ἐλευθέρους  
 " οὐκ ἀφισταμένους σφόδρα κολάζειν, ἀλλὰ πρὶν ἀποστήναι  
 " σφόδρα φυλάσσειν καὶ προκαταλαμβάνειν ὅπως μηδ' ἐς 15

1. ταγεί g. τε] δι g. 3. παραλαβεῖν c. 4. τὸ] om. L. 11. τάναντία  
 A.B.F.H.N.V.g.h. Poppo. Goell. Bekk. E.G. et vulgo τούναντιον.

was not the universal practice of the Attic writers, the examples quoted by Lobeck, Parerga ad Phrynich. VI. p. 751. sufficiently prove. In the present instance there is a reason for varying the tense παρασκευάσασθαι—παρατενείσθαι, because the latter denotes the continuance of an action which could only begin after the action denoted by the former was over: and in the latter the notion of future time is essential, whereas in the former the time is unimportant, and it is simply the occurrence of the thing which the writer wishes to signify. For the conjunction τε answering to μὲν, instead of the usual δέ, see Poppo, Prolegom. I. p. 276. and compare V. 71, 1. where there is nothing to answer to ποιεῖ μὲν καὶ ἅπαντα τοῦτο, except καὶ τότε. §. 2. some lines below.

2. ἦν ἔλωμεν πόλιν, ἐφθαρμένην παραλαβεῖν] Compare V. 93. ἡμεῖς δὲ μὴ διαφθείραντες ὑμᾶς κερδαίνομεν ἂν.

5. ὥστε οὐ δικαστὰς ὄντας—βλάπτεσθαι] "We must not be strict judges

" of the offenders to our own preju-  
 " dice; but rather, by punishing with  
 " moderation, ensure our being able to  
 " avail ourselves of them for the future  
 " with their resources unimpaired."  
 Δικαστὰς ὄντας βλάπτεσθαι, "to hurt  
 " ourselves by being judges," as I. 71,  
 1. ἀμυνόμενοι μὴ βλάπτεσθαι, "not to  
 " hurt yourselves by resisting." Ἐς  
 χρημάτων λόγον corresponds, I believe,  
 to our expression "on the score of  
 " money; on the account of money."  
 The origin of the phrase seems to be,  
 "if we come to talk about money."  
 So καλὸν εἰς ἀρετῆς λόγον, Demosthenes  
 de Falsa Legat. p. 385. Reiske, and the  
 expressions in Herodotus, ἐς τοῦτου λό-  
 γον, III. 99, 4. VII. 9, 2. Compare  
 also ἐν ἀνδραπόδων λόγῳ, III. 125, 3. ἐν  
 ὁμήρων λόγῳ, VII. 222, 2. and other  
 similar phrases. In all these cases the  
 original notion, I believe, is that of  
 "talking about a thing;" and there-  
 fore I think the Scholiast wrong in  
 explaining λόγον by ἀπαρίθμησιν.

ATHENS. A. C. 427. Olymp. 88. 2.

“ἐπινοίαν τούτου ἴωσι, κρατήσαντάς τε ὅτι ἐπ’ ἐλάχιστον  
 “τὴν αἰτίαν ἐπιφέρειν. XLVII. ὑμεῖς δὲ σκέψασθε ὅσον

And consider further  
 the great impolicy of  
 alienating the popular  
 party, now every where  
 your natural ally, by  
 involving the commons  
 of Mytilene, to whom  
 you owe the surrender  
 of the town, in the  
 punishment of the ari-  
 tocracy.

“ἂν καὶ τοῦτο ἁμαρτάνοιτε Κλέωνι πειθό-  
 “μενοι. νῦν μὲν γὰρ ὑμῶν ὁ δῆμος ἐν πάσαις  
 “ταῖς πόλεσιν εὖνους ἐστὶ, καὶ ἡ οὐ ξυναφί-  
 “σταται τοῖς ὀλίγοις ἢ εἰαν βιασθῇ ὑπάρχει  
 “τοῖς ἀποστήσασι πολέμιος εὐθύς, καὶ τῆς  
 “ἀντικαθισταμένης πόλεως τὸ πλῆθος ξύμ-  
 “μαχον ἔχοντες ἐς πόλεμον ἐπέρχεσθε. εἰ δὲ

- 10 “διαφθερεῖτε τὸν δῆμον τῶν Μυτιληναίων, ὃς οὔτε μετέσχε  
 “τῆς ἀποστάσεως, ἐπειδὴ τε ὅπλων ἐκράτησεν, ἐκὼν παρέ-  
 “δωκε τὴν πόλιν, πρῶτον μὲν ἀδικήσετε τοὺς εὐεργέτας  
 “κτείνοντες, ἔπειτα καταστήσετε τοῖς δυνατοῖς τῶν ἀνθρώ-  
 “πων ὃ βούλονται μάλιστα· ἀφιστάντες γὰρ τὰς πόλεις  
 15 “τὸν δῆμον εὐθύς ξύμμαχον ἔξουσιν, προδειξάντων ὑμῶν τὴν  
 “αὐτὴν ζημίαν τοῖς τε ἀδικούσιν ὁμοίως κείσθαι καὶ τοῖς μή.  
 “δεῖ δὲ καὶ εἰ ἡδίκησαν μὴ προσποιεῖσθαι, ὅπως ὃ μόνον 4

1. ἀπόνοιαν g. κρατήσαντες L.O. 3. ἁμαρτάνητε Q. 4. ὑμῖν] om. c.  
 ἔν τε πάσαις K. 5. ταῖς] om. e. ἡ] om. C.K.c.e.f. 6. ὀλίγοις] λόγοις  
 C.Q.c. ἂν P.Q. ὑπάρχει] om. e. 7. πολεμίους d. 10. διαφθερεῖτε V.  
 τῶν A.B.E.F.H.K.N.V.c.d.g. Poppo. Goell. ed. 2. Vulgo, et Bekk. τόν. utrum-  
 que om. L.O.P. 14. ὃ καὶ βούλονται d. 17. καὶ ante εἰ om. L.O.P.  
 ποιεῖσθαι P.

1. ὅτι ἐπ’ ἐλάχιστον] Compare in Cleon’s speech, μὴ τοῖς μὲν ὀλίγοις ἡ αἰτία προστεθῇ, τὸν δὲ δῆμον ἀπολύσῃτε. c. 39, 6.

10. τὸν δῆμον τῶν Μυτιληναίων] I have followed Poppo in restoring the reading of all the best MSS. instead of τὸν Μυτιληναίων. Compare the instances of a similar mode of expression quoted by Poppo, vol. I. p. 132. τὴν γῆν τῶν Παρρασιῶν. V. 33, 2. τὸ πλῆθος τῶν Ἀργείων. V. 59, 4. &c.

17. μὴ προσποιεῖσθαι] Viger considers this expression as equivalent to προσποιεῖσθαι μὴ, “to pretend not,” as οὐ φημί is “I say no,” and not, “I do not say.” See chap. VII. sect. 12. §. 7. And so in careless English we some-

times hear it said, “You must *not seem* to notice it,” instead of “You must *seem not* to notice it.” Προσποιεῖσθαι is “to assume or take to one oneself;” hence “to pretend or counterfeit.” An instance of μὴ προσποιεῖσθαι in the same sense as in the text, “to pretend “not to notice a thing,” occurs in Theophrastus, Character. Ethic. περὶ εἰρωνίας.—ἀκούσας τι, δόξει μὴ προσποιεῖσθαι: where, however, the addition of δόξει would seem to point out a simpler explanation of the phrase; “not to take a thing to oneself,” i. e. “not to take it up, or notice it.” [“In loco Theophrasti δόξει delevit “Ast. c. 1.” Poppo.]

ATHENS. A. C. 427. Olymp. 88. 2.

“ ἡμῶν ἔτι ζύμμαχόν ἐστι μὴ πολέμιον γένηται. καὶ τοῦτο  
 “ πολλῷ ξυμφορώτερον ἡγοῦμαι ἐς τὴν κάθεξιν τῆς ἀρχῆς,  
 “ ἐκόντας ἡμᾶς ἀδικηθῆναι, ἢ δικαίως οὐς μὴ δεῖ διαφθεῖραι.  
 “ καὶ τὸ Κλέωνος τὸ αὐτὸ δίκαιον καὶ ξύμφορον τῆς τιμω-  
 “ ρίας οὐχ εὐρίσκεται ἐν αὐτῷ δυνατόν ὃν ἅμα γίνεσθαι. 5  
 “ XLVIII. ὑμεῖς δὲ γνόντες ἀμείνω τάδε εἶναι, καὶ μήτε  
 “ οἶκτφ πλέον νείμαντες μήτ’ ἐπιεικείᾳ, οἷς οὐδὲ ἐγὼ ἐῷ  
 My advice then is, “ προσάγεσθαι, ἀπ’ αὐτῶν δὲ τῶν παραινου-  
 that you reserve for “ μένων, πείθεσθέ μοι Μυτιληναίων οὓς μὲν  
 a dispassionate trial “ Πάχης ἀπέπεμψεν ὥς ἀδικοῦντας κρίναι καθ’ 10  
 the principal authors “ ἡσυχίαν, τοὺς δ’ ἄλλους ἔᾶν οἰκεῖν. τάδε  
 and abettors of the “ γὰρ ἔς τε τὸ μέλλον ἀγαθὰ καὶ τοῖς πολε-  
 2 revolt: and allow the “ μίοις ἤδη φοβερά· ὅστις γὰρ εὖ βουλευέται πρὸς τοὺς  
 rest of the people to “ ἐναντίους κρείσσων ἐστὶν ἢ μετ’ ἔργων ἰσχύος ἀνοία  
 live in peace. “ ἐπιών.” 15

2 XLIX. Τοιαῦτα δὲ ὁ Διόδοτος εἶπε. ῥηθειςὼν δὲ τῶν  
 γνωμῶν τούτων μάλιστα ἀντιπάλων πρὸς ἀλλήλας οἱ  
 Ἀθηναῖοι ἦλθον μὲν ἐς ἀγῶνα ὅμως τῆς δόξης καὶ ἐγένοντο

1. ὑμῶν G.P.V. 2. ξυμφερώτερον B.E.F.H.e. ξυμφερότερον V. κάθεξιν Q.  
 4. ξυμφέρον Q. 5. δυνατόν] om. N.V. δν] om. i. 6. δε] om. O. μήτε  
 A.B.C.E.F.G.H.K.L.M.O.V.b.c.d.e.f.g. Haack. Poppo. Goell. Bekk. vulgo  
 μηδὲ οἶκτφ. 7. μέιναντες c. 8. παραινομένων V. 9. πείθεσθαι B.E.F.G.  
 V.h. 12. ἔς τε] ἔσται πρὸς L.O.P. 13. βούλεται A.B.E.F.P.e. 14. ἀνοίας  
 ἰσχύος O. ἰσχύων ἰσχύ g. ἀνοία om. G. 16. δε A.B.C.E.F.K.f.g. Poppo.  
 Goell. Bekk. δῆ c. G. et vulgo μὲν. διότος c. δε] om. f. 17. ἀλλήλους  
 A.B.C.E.F.I.L.O.P.f.g.h.i. 18. ἀγῶνας e. τῆς] om. c.

4. καὶ τὸ Κλέωνος κ. τ. λ.] Respicit  
 ad verba Cleonis, c. 40, 5. πειθόμενοι μὲν  
 ἔμοι τά τε δίκαια ἐς Μυτιληναίους καὶ τὰ  
 ξύμφορα ἅμα ποιήσεται. Mox ad verba  
 ἐν αὐτῷ supplees ἐν τῷ τιμωρεῖσθαι.—  
 GÖLLER.

18. ἐς ἀγῶνα ὅμως τῆς δόξης] Ὅμως,  
 “ notwithstanding,” alludes to what had  
 been said before, c. 36, 3. 4. that the  
 people repented of their former decree,  
 and that the majority of them evidently  
 wished to be allowed to reconsider the  
 question. “ Notwithstanding all this,  
 “ when it came to the point, the repeal

“ of the decree was not carried without  
 “ a struggle.” Compare a similar pas-  
 sage in Livy, VI. 17. “ Non negatum  
 “ itaque tantum de captivis; sed in quo  
 “ ab sociis tamen temperaverant, de-  
 “ nunciatum,” &c. where “ tamen”  
 refers to what had been said before,  
 “ tristia responsa reddita.” See also  
 Thucyd. III. 28, 2. VII. 1, 2. Βυμάλιστα  
 ἀντιπάλων πρὸς ἀλλήλας I understand  
 Thucydides to mean that the real con-  
 test was between the motion of Cleon  
 and that of Diodotus, and that what-  
 ever modifications of opinion there

LESBOS. A. C. 427. Olymp. 88. 2.

Diodotus' motion is carried by a small majority; and a second ship is despatched with all haste to Lesbos, and arrives just in time to prevent the execution of the first decree.  
 ἐν τῇ χειροτονίᾳ ἀγχώμαλοι, ἐκράτησε δὲ ἡ τοῦ Διοδότου. καὶ τριήρη εὐθὺς ἄλλην ἀπέστειλλον 3 κατὰ σπουδὴν, ὅπως μὴ φθασάσης τῆς προτέρας εὖρωσι διεφθαρμένην τὴν πόλιν· προεῖχε δὲ ἡμέρα καὶ νυκτὶ μάλιστα. παρασκευασάντων 4 δὲ τῶν Μυτιληναίων πρέσβων τῇ νηὶ οἶνον καὶ ἄλφита, καὶ μεγάλα ὑποσχομένων εἰ φθάσαιεν, ἐγένετο σπουδὴ τοῦ πλοῦ τοιαύτη ὥστε ἡσθιὸν τε ἅμα ἐλαύνοντες οἶνω καὶ ἐλαίῳ ἄλφита πεφυραμένα, καὶ οἱ μὲν ὕπνον ἡρῶντο 10 κατὰ μέρος οἱ δὲ ἤλαυνον. κατὰ τύχην δὲ πνεύματος οὐδενὸς 5 ἐναντιωθέντος, καὶ τῆς μὲν προτέρας νεὼς οὐ σπουδῇ πλεούσης ἐπὶ πρᾶγμα ἀλλόκοτον, ταύτης δὲ τοιούτῳ τρόπῳ ἐπειγομένης, ἡ μὲν ἔφθασε τοσοῦτον ὅσον Πάχητα ἀνεγνωκέναι τὸ ψήφισμα καὶ μέλλειν δράσειν τὰ δεδογμένα, ἡ δ' 15 ὕστερα αὐτῆς ἐπικατάγεται καὶ διεκώλυσε μὴ διαφθεῖραι. παρὰ τοσοῦτον μὲν ἡ Μυτιλήνη ἦλθε κινδύνου. L. τοὺς δ' 6

1. ἀγχώμαλον P. 3. προτέρας] V.d.i. Bekk. ed. 1832. ἐτέρας L.O.P. Poppo. A.B.E.F.G. et vulgo δευτέρας. 5. ἡμέρα καὶ A.B.C.F.H.K.L.N.O.P.V.c.d.e.f.g. h.i. Haack. Poppo. Goell. Bekk. vulgo ἡμέρα τε καί. 6. τῶν] om. K. 8. εἰσθιὸν E. 9. πεφυραμένα A.B.F.G.H.L.N.V.d.g. Haack. Poppo. Goell. Bekk. E. et ceteri πεφυρμένα. 14. τὸ] om. Q. 15. ὕστερα i. ὕστερα δ' αὐτῆς C. φθείραι L.O.P. διαφθαρεῖναι g. 16. κινδύνου] κινδύνων I. κακοῦ B. et nescio quis Paris.

might have been between these two extremes were merged in one or the other of them when the question came to the vote. So in the debate in the Roman senate on the punishment of the accomplices of Catiline, the motions of Cæsar and Cato were μάλιστα ἀντίπαλοι, that is, they were in a manner the rallying points of the two opposite parties; and although D. Silanus and several other persons had proposed motions nearly to the same effect as Cato's, yet Cato's was adopted by the aristocratical party, as expressing what they wished most strongly and decidedly. See Cicero, Letters to Atticus, XII. 21.

3. τῆς προτέρας] I have followed Bekker in restoring the reading προ-

τέρας, which seems to me to be absolutely necessary to the sense of the passage. It is absurd to suppose that δευτέρας can mean προτέρας, merely because it sometimes signifies "one of two," when the number of the objects and not their order is all that the writer wishes to notice. And every attempt to explain the passage, whilst δευτέρας is taken in its only possible sense, appears to me to be hopeless. Göller in his 2nd edition declares himself to be of the same opinion.

13. ἔφθασε] Vid. Diodor. Sicul. pag. 315. a. Wass.

16. παρὰ τοσοῦτον—κινδύνου] This expression occurs again, VII. 2, 4. (at the end) παρὰ τοσοῦτον μὲν Συράκουσαι ἦλθον κινδύνου. The other well known

LESBOS. A. C. 427. Olymp. 86. 2.

ἄλλους ἄνδρας οὓς ὁ Πάχης ἀπέπεμψεν ὡς αὐτιωτάτους  
 ὄντας τῆς ἀποστάσεως Κλέωνος γνώμη δι-  
 ἐφθειραν οἱ Ἀθηναῖοι· ἦσαν δὲ ὀλίγῳ πλείους  
 χιλίων. καὶ Μυτιληναίων τείχη καθείλον καὶ  
 ναῦς παρέλαβον. ὕστερον δὲ φόρον μὲν οὐκ  
 ἔταξαν Λεσβίοις, κλήρους δὲ ποιήσαντες τῆς  
 γῆς πλὴν τῆς Μηθυμναίων τρισχιλίους τρια-  
 κοσίους μὲν τοῖς θεοῖς ἱερὸν ἐξείλον, ἐπὶ δὲ

The party however  
 most forward in the  
 late revolt are all put  
 2 to death; and the  
 whole property of the  
 3 soil of Lesbos, ex-  
 cept at Methymna, is  
 forfeited by the in-  
 habitants, who pay  
 henceforth a rent for  
 their lands to 2700

7. τῆς τῶν μηθυμναίων L.

χιλίους c.

cases of *παρὰ τοσοῦτον*, *παρ' ὀλίγον*, *παρὰ μικρόν*, are all, I think, something different from these, and the Scholiast seems to have been of this opinion, for he explains *παρὰ τοσοῦτον* by *εἰς τοσοῦτον*, as if the meaning were simply, "into such imminent danger Mytilene came." *Παρὰ τοσοῦτον ὀλίθρον* might be understood fairly enough in the common sense, "had such a narrow escape from destruction; came with-  
 "in so much of destruction:" but it cannot be properly said that "they came within so much of danger," for they were in the very greatest danger or risk of perishing, though they did not actually perish. I believe that Mr. Bloomfield is right in supposing that there is some confusion in the expression, between *εἰς τοσοῦτον κινδύνου*, and *παρὰ τοσοῦτον οὐκ ἀπώλετο*, unless indeed *κινδύνου* be taken in a wider sense, not only for the "likelihood of evil," which is properly "danger," but for "the evil of which there is a likelihood," in which sense we use our own word "danger;" and then *παρὰ τοσοῦτον κινδύνου* would be exactly equivalent to *παρὰ τοσοῦτον ὀλίθρου*, "had such a narrow escape from danger," i. e. "came so near destruction." The analogy of the English word "danger" is not conclusive, because the notion of *κίνδυνος* is so much that of "risk or likelihood," rather than actual evil, that, as is well known, the verb *κινδυνεύω* is often used when the subject is of a neutral kind, or even when speaking of the chance or probability of good. Whereas "danger" is used entirely in a bad sense, because

the original meaning is not so much risk as actual mischief, being connected with the French "dommager" (according to Du Cange) and the Italian "danneggiare," and all three being derived from "damnum" or the low Latin "damniarium."

6. *κλήρους*] *Μερίδας* recte interpretatur Scholiastes. Est enim *κλήρος* portio, sive modus agri colonis, in agros hostibus ademptis missis, vel nova urbe condita civibus viritim sorte adsignatus. Vid. Spanhem. ad Aristoph. Nub. v. 203. et ad Callimach. Hymn. in Del. v. 281. et Perizon. ad Aelian. XII. Var. Hist. 61. Posterioris generis *κλήρους heredia* vocabant Romani, quod heredem sequerentur, ut ait Varro I. de Re Rust. 10. DUKER.

7. *τριακοσίους*—*ἐξείλον*] De hoc more Veterum, in dividendis agris ab hoste captis, agit Spanhem. Dissert. IX. de Præstant. et Usu Numism. pag. 669. et ad Juliani Orat. I. pag. 218. DUKER. The portions of land thus assigned to the gods in ancient Greece and Rome were considered a part of the property of the state, and like other public lands were usually let out to individuals, who were bound to keep up the sacred buildings, to provide victims and all things necessary for the sacrifices, and to maintain the priests and inferior ministers of the temples. See Aristotle, Politics, VII. 10, 11. Isocrates, Areopagit. p. 196. ed. Bekker. Harpocration, ἀπὸ μισθωμάτων. Xenophon, Vectigall. IV. 19. Aggenus Urbicus, De Controvers. Agrorum, p. 73. Hyginus, De Limitib. Constituend. p. 206. in the Collection of Scriptores Rei Agrariæ,



SARONIC GULF. A. C. 427. Olymp. 88. 2.

Athenian citizens who become the proprietors of the soil.

τοὺς ἄλλους σφῶν αὐτῶν κληρούχους τοὺς  
λαχόντας ἀπέπεμψαν· οἷς ἀργύριον Λέσβιοι  
ταξάμενοι τοῦ κλήρου ἐκάστου τοῦ ἐνιαυτοῦ δύο μνᾶς φέρειν  
αὐτοὶ εἰργάζοντο τὴν γῆν. παρέλαβον δὲ καὶ τὰ ἐν τῇ<sup>4</sup>  
5 ἡπείρῳ πολίσματα οἱ Ἀθηναῖοι ὅσων Μυτιληναῖοι ἐκράτουν,  
καὶ ὑπήκουον ὕστερον Ἀθηναίων. τὰ μὲν κατὰ Λέσβον 5  
οὕτως ἐγένετο.

LI. Ἐν δὲ τῷ αὐτῷ θέρει μετὰ τὴν Λέσβον ἄλωσιν  
Ἀθηναῖοι Νικίου τοῦ Νικηράτου στρατηγούντος ἐστράτευσαν  
10 SARONIC GULF. ἐπὶ Μίνων τὴν νῆσον, ἣ κεῖται πρὸ Μεγάρων  
The small island of ἐχρῶντο δὲ αὐτῇ πύργον ἐνοικοδομήσαντες οἱ

4. ἐξεργάζοντο L.O.P. ἡργάζοντο E.  
ὑστερον L.O.P. τὰ μὲν ταῦτα Q.  
H. Goell. μίνων vulgo, et Bekk.

6. ὕστερον ἀθηναίους Q. ἀθηναίων  
8. τῇ] om. L.O.P. 10. μινῶων

ed. Rigalt. Compare also Böckh, *Staatshaushaltung der Athener*. book iii. c. 2. There were other instances of land consecrated by individuals to some god, in which the *τέμενος*, or land thus set apart, was still possessed by them and their posterity, subject only to the charge of keeping up the temple, and its service, and maintaining its ministers. The object of these consecrations was to secure the possession of the land more effectually, by putting it under the sanction of religion. See the well known case of Xenophon thus consecrating his land at Scillus to Diana, *Anabasis*, V. 3, 6—13. and Mæandrius claiming to himself and family the perpetual priesthood of a temple which he had built to Jupiter the Deliverer, Herodotus, III. 142, 2, 5. Finally, certain priesthoods and sacred lands were sometimes given to the kings, as to Battus at Cyrene, Herodot. IV. 161, 4. and to the kings of Sparta, Herodot. VI. 56, 1. In these cases the profits of the land went of course to the king's maintenance in the double capacity of priest and tenant, while, by being invested with the sacred character, his tenure of the sacred land was a source of dignity as well as of advantage.

1. κληρούχους—ἀπέπεμψαν] They sent them out probably to ascertain the size

and situation of their respective shares, and to arrange matters with their future tenants. But it is clear that they did not continue to live in the island, from all the subsequent story of the revolts in Lesbos, VIII. 22. 23. and Xenophon, *Hellenic*. I. 6. II. 2. which evidently shews that there was no population of Athenian citizens then residing there. It is clear also from VII. 57, 2. where Thucydides, in his account of the composition of the Athenian armament at Syracuse, mentions the Athenian settlers of Ægina and Histiaæ, both of whom must have been far less numerous and of less importance than the three thousand settlers of Lesbos, had they really settled there. Besides, as the old inhabitants continued to live on their land, and to cultivate it, it would have been a mere banishment from all the enjoyments of Athens without any object, had the Athenian shareholders gone to live in idleness at Lesbos, when they might just as easily have received their rent at Athens. On the whole subject of the κληροῦχοι, corresponding with the coloni of Rome, quibus agri assignabantur, see Böckh, *Staatshaushaltung*, &c. vol. I. book iii. c. 18.

10. Μίνων τὴν νῆσον] Strabo, IX. p. 391. ἄκραν vocat. DUKEN.

- 3 Minoa, off Megara. Μεγαρῆς φρουρίᾳ. ἐβούλετο δὲ Νικίας τὴν  
is occupied by the φυλακὴν αὐτόθεν δι' ἐλάσσονος τοῖς Ἀθη-  
Athenians. ναίοις καὶ μὴ ἀπὸ τοῦ Βουδόρου καὶ τῆς Σαλαμῖνος εἶναι,  
τούς τε Πελοποννησίους, ὅπως μὴ ποιῶνται ἔκπλους αὐτόθεν  
λανθάνοντες τριήρων τε, οἷον καὶ τὸ πρὶν γενόμενον, καὶ 5  
λῃστῶν ἐκπομπαῖς, τοῖς τε Μεγαρεῦσιν ἅμα μηδὲν ἐσπλεῖν.  
3 ἐλὼν οὖν ἀπὸ τῆς Νισαίας πρῶτον δύο πύργῳ προέχοντε  
μηχαναῖς ἐκ θαλάσσης, καὶ τὸν ἔσπλουν ἐς τὸ μεταξὺ τῆς  
νῆσου ἐλευθερώσας, ἀπετείχιζε καὶ τὸ ἐκ τῆς ἡπείρου, ἥ κατὰ  
γέφυραν διὰ τενάγους ἐπιβοήθεια ἦν τῇ νήσῳ οὐ πολὺ 10  
4 διεχούσῃ τῆς ἡπείρου. ὥς δὲ τοῦτο ἐξεργάσαντο ἐν ἡμέραις  
ὀλίγαις, ὕστερον δὴ καὶ ἐν τῇ νήσῳ τεῖχος ἐγκαταλιπὼν καὶ  
φρουρὰν ἀνεχώρησε τῷ στρατῷ.

1. ἐβουλεύετο K. 2. αὐτόθι O. 3. βουδόρου V. 4. μὴ] om. P.  
αὐτόθι P. αὐτῶν A.B.V.g. 5. τε] δὲ L.O. om. g.h. 6. ἐκπομπᾶς h.  
7. νισαίας O. et prima manu C. 8. πρῶτον] om. f. 9. δύο G.f.g. 9. ἦ] ἡ A.  
10. ἐπιβοηθείαι E. ἐπὶ βοήθεια K.g. 11. ἐξεργάσαντο I.L.O.Q.d. 12. ἐν ὀλί-  
γαις ἡμέραις V.

4. τούς τε Πελοποννησίους] Cass. hic adscriptum habet scholion, ἐβούλετο δηλονότι. Ita accusativus τούς Πελοποννησίους, hic erit pro nominativo, quasi esset, καὶ ὅπως οἱ Πελοποννησίοι μὴ ποιῶνται ἔκπλους. Hæc constructio usitatis-  
sima est cum verbis οἶδα, ὁρῶ, φοβοῦμαι, eorumque synonymis, cujus multa exempla conguessit Stephan. ad Script. de Dial. p. 51. Nec tamen infrequens cum aliis. De λέγω et ἀγγέλλω vid. quæ adnotat Clar. Gronov. ad Arrian. III. 1. Aristoph. Plut. 56. σὺ πρότερον σαυτὸν ὅστις εἶ, φράσσον. Nubib. 144. ἀνῆρτο Χαρεφῶντα ψύλλαν ὁπόσους ἄλλοιτο τοὺς αὐτῆς πόδας. Et Avib. 1269. Δεινὸν γὰρ τὸν κήρυκα, τὸν παρὰ τοὺς βροτοὺς οἰχόμενον, εἰ μηδέποτε ροστήσει πάλιν. DUKEE.

τούς τε Πελοποννησίους, ὅπως μὴ ποιῶνται] The accusative case is owing to τὴν φυλακὴν which had preceded it, and an infinitive mood was probably intended to follow, μὴ ποιήσθαι λανθάνοντας, instead of which Thucydides changed the construction, and wrote ὅπως μὴ ποιῶνται λανθάνοντες.

7. ἐλὼν οὖν ἀπὸ τῆς Νισαίας κ. τ. λ.]

The situations of Minoa and Nisæa are now determined by the investigations of Mr. Spratt of H. M. S. Beacon. His map and sketch with the paper which illustrates them were published in the Journal of the Geographical Society, vol. VIII. part II. p. 205, and by the Society's permission they are now inserted at the end of this volume. Minoa has long since ceased to be an island, but the mole which closed the mouth of the harbour, and on which according to custom stood one of the towers which defended the entrance of the port, may it appears still be traced; running in a S. S. E. direction from the rocky hill which was once the island of Minoa. The words ἀπὸ τῆς Νισαίας Gøller understands to mean, "on the side of Nisæa," as opposed to τὸ ἐκ τῆς ἡπείρου a little below. Of the two towers taken by Nicias, one probably stood on the end of the mole which ran out from Minoa, and the other on a corresponding mole which ran out from the main land towards it, the entrance into the harbour lying between them.

PLATÆA. A. C. 427. Olymp. 88. 2.

LII. Ὑπὸ δὲ τοὺς αὐτοὺς χρόνους τοῦ θέρους τούτου καὶ οἱ Πλαταιῆς οὐκέτι ἔχοντες σίτον οὐδὲ δυνάμενοι πολιορκεῖσθαι ξυνέβησαν τοῖς Πελοποννησίοις τοιῶνδε τρόπῳ. προσέβαλον αὐτῶν τῷ τείχει, οἱ δὲ 2 οὐκ ἐδύναντο ἀμύνεσθαι. γνούς δὲ ὁ Λακεδαιμόνιος ἄρχων τὴν ἀσθένειαν αὐτῶν βία μὲν οὐκ ἐβούλετο ἐλεῖν· (εἰρημένον γὰρ ἦν αὐτῷ ἐκ Λακεδαιμόνος, ὅπως, εἰ σπονδαὶ γίγνουντό ποτε πρὸς Ἀθηναίους καὶ ξυγχωροῖεν ὅσα πολέμῳ 3 χαρρία ἔχουσιν ἑκάτεροι ἀποδίδοσθαι, μὴ ἀνάδοτος εἶη ἡ Πλάταια ὡς αὐτῶν ἐκόντων προσχωρησάντων) προσπέμπει δὲ αὐτοῖς κήρυκα λέγοντα εἰ βούλονται παραδοῦναι τὴν πόλιν ἐκόντες τοῖς Λακεδαιμονίοις καὶ δικασταῖς ἐκείνοις χρήσασθαι, τοὺς τε 4 ἁδίκους κολάζειν, παρὰ δίκην δὲ οὐδένα. τοσαῦτα μὲν ὁ κήρυξ εἶπεν· οἱ δὲ (ἦσαν γὰρ ἤδη ἐν τῷ ἀσθενεστάτῳ) παρέδωκαν τὴν πόλιν. καὶ τοὺς Πλαταιέας ἔτρεφον οἱ Πελο- 5

2. οὐκέτι] οὐκ c.f. 4. προσέβαλλον C.G.I. αὐτῶν] om. F.L.O.P.  
αὐτῷ V. 5. ἐδύναντο A.E.H.K.V.d.e. Porpo. Goell. Bekk. ceteri ἡδύναντο.  
ἀμύνεσθαι d.e. Λακεδαιμονίοις d. 6. αὐτῶν] om. H.N.V. 7. γὰρ] γ' Q.  
8. γίνονται e. 11. προχωρησάντων E. 12. προσπέμπει L.O.P. 14. τε]  
δὲ K.c. 16. κήρυξ Bekk.

13. λέγοντα, εἰ βούλονται κ. τ. λ.] The words εἰ βούλονται are to be understood as the herald's question, "Are they disposed to surrender their city to the Lacedæmonians, and submit to their judgment, and that they should punish the guilty, but no one contrary to justice?" Βούλονται is put in the indicative mood, according to that well known practice of the Greeks to blend the forms of dramatic and narrative composition together, using the mood and tense which the speaker himself would have used, yet adopting the third person instead of the second, as relating that he said so and so to a third party. For the expression εἰ βούλονται without any further apodosis, compare IV. 37, 2. ἐκήρυξάν τε, εἰ βούλουτο τὰ ὅπλα παρα-

δοῦναι καὶ σφᾶς αὐτοὺς Ἀθηναίους ὥστε βουλεύσαι ὅτι ἂν ἐκείνοις δοκῇ. I have taken τε in τοὺς τε ἁδίκους as the simple copulative conjunction; the subject to κολάζειν is understood from the preceding words δικασταῖς ἐκείνοις χρήσασθαι, and the tense is varied perhaps for that very reason, to shew that the subject is changed; although the present and aorist, and the present and future, are found in so many other instances to be joined together in the same sentence after μέλλω, βούλομαι, and similar verbs, that it is unnecessary to seek for any particular reason for the variation from one tense to the other. See Lobeck, Parerga ad Phrynich. VI. p. 747. note.

ποννήσιοι ἡμέρας τινὰς, ἐν ὅσῳ οἱ ἐκ τῆς Λακεδαίμονος  
 6 δικάσται πέντε ἄνδρες ἀφίκοντο. ἐλθόντων δὲ αὐτῶν κατη-  
 γορία μὲν οὐδεμία προετέθη, ἡρώτων δὲ αὐτοὺς ἐπικαλεσά-  
 μένοι τοσοῦτον μόνον, εἴ τι Λακεδαιμονίους καὶ τοὺς ζυμ-  
 μάχους ἐν τῷ πολέμῳ τῷ καθεστῶτι ἀγαθόν τι εἰργασμένοι 5  
 7 εἰσίν. οἱ δ' ἔλεγον, αἰτησάμενοι μακρότερα εἰπεῖν καὶ προ-  
 τάξαντες σφῶν αὐτῶν Ἀστυμάχον τε τὸν Ἀσωπολάου καὶ  
 8 Λάκωνα τὸν Ἀειμνήστου πρόξενον ὄντα Λακεδαιμονίων. καὶ  
 ἐπελθόντες ἔλεγον τοιαύδε.

LIII. "ΤΗΝ μὲν παράδοσιν τῆς πόλεως, ᾧ Λακεδαι- 10  
 "μόνιοι, πιστεύσαντες ὑμῖν ἐποιησάμεθα, οὐ τοιάνδε δίκην  
 SPEECH OF THE "οἴομενοι ὑφέξειν, νομμηωτέραν δέ τινα ἔσ-  
 PLATÆANS.  
 They express their "σθαι, καὶ ἐν δικασταῖς οὐκ ἐν ἄλλοις δεξά-

1. τῆς] om. f. 2. κατηγορία E.g. 3. προσετέθη e. 4. μόνον] om. d.i.  
 εἰ τοὺς Λακεδαιμονίους K. 5. ἐν τῷ] αὐτῷ Q. τῷ καθεστῶτι] om. g. τῷ  
 om. K. ἀγαθόν τι] om. e. εἰργασάμενοι O. 8. καὶ ἐλθόντες c. om.  
 L.O.P.

4. εἴ τι—ἀγαθόν τι] The repetition of the τι may seem suspicious, as in c. 54, 2. where these words occur again, every MS. has merely εἴ τι—ἀγαθόν, and in c. 68, 2. all the best MSS. agree in the same reading. I believe, however, that here and in c. 68, 2. the τι should be repeated, but not in c. 54, 2. The Lacedæmonians meant to put the question as strongly as possible, "whether they had" in any point done any service;" but the Platæans in quoting it in their own speech naturally make it less pointed, and merely state it as asking "whether they had done any service," &c.

6. οἱ δ' ἔλεγον—καὶ ἐπελθόντες ἔλεγον] The second ἔλεγον Haack understands of the particular speakers; the first of the whole body of the Platæans; the second is, in short, a sort of corrected expression for what had before been stated loosely and inaccurately.

12. νομμηωτέραν δέ τινα ἔσσεσθαι] That it would be a trial according to the common laws of justice and usages of all countries, which should make the issue to be tried not simply one of fact, where the fact was allowed on both sides; but one of law and equity,

whether the fact was a crime, and if it were, whether there were any circumstances in the case to palliate it and mitigate the punishment; both which questions were wholly precluded by the course adopted by the Lacedæmonians. In the grammatical construction of the opening sentences of this chapter we may remark the use of the indicative mood ἡμαρτήκαμεν after μή, in order to express the conviction of the speaker, rather than his doubtful apprehension, that the Platæans had actually missed both the advantages which they had hoped to gain: "We fear lest we have" missed," not, "lest we may have missed." See Matthiæ, Gr. Gr. §. 520. obs. 5. Jelf, 814, a. and Hermann on Viger, note 270. and "De Modorum Constructionibus apud Homerum." We may notice also the genitive and nominative absolute following after τεκμαιρόμενοι. προκατηγορίας οὐ γεγενημένης—τί τε ἐπερώτημα βραχὺ δν. So in I. 1, 1. we have τεκμαιρόμενος—ὅτι—ἦσαν—καὶ—ὄρων. Compare Poppo, Prolegom. I. p. 129.

13. οὐκ ἐν ἄλλοις] "Lege οὐκ ἂν ἄλλοις." DOBREE. But the order of

fears that all they can say will be fruitless, as their fate is already determined on, to gratify the hatred of the Thebans.

- “μενοι, ὥσπερ καὶ ἐσμέν, γενέσθαι ἢ ὑμῖν,  
 “ἡγούμενοι τὸ ἴσον μάλιστ’ ἂν φέρεσθαι. νῦν  
 “δὲ φοβούμεθα μὴ ἀμφοτέρων ἅμα ἡμαρτή-  
 “καμεν’ τὸν τε γὰρ ἀγῶνα περὶ τῶν δεινο-  
 5 “τάτων εἶναι εἰκότως ὑποπτεύομεν, καὶ ὑμᾶς μὴ οὐ κοινοὶ  
 “ἀποβῆτε, τεκμαιρόμενοι προκατηγορίας τε ἡμῶν οὐ προ-  
 “γεγενημένης ἢ χρῆ ἀντειπεῖν, (ἀλλ’ αὐτοὶ λόγον ἡτησά-  
 “μεθα,) τὸ τε ἐπερώτημα βραχὺ ὄν, ᾧ τὰ μὲν ἀληθῆ  
 “ἀποκρίνασθαι ἐναντία γίγνεται, τὰ δὲ ψευδῇ ἔλεγχον ἔχει.  
 10 “πανταχόθεν δὲ ἄποροι καθεστῶτες ἀναγκαζόμεθα καὶ  
 “ἀσφαλέστερον δοκεῖ εἶναι εἰπόντας τι κινδυνεύειν· καὶ γὰρ  
 “ὁ μὴ ῥηθεὶς λόγος τοῖς ὧδ’ ἔχουσιν αἰτίαν ἂν παράσχοι  
 “ὥς εἰ ἐλέχθη σωτήριος ἂν ᾖν. χαλεπῶς δὲ ἔχει ἡμῖν πρὸς  
 “τοῖς ἄλλοις καὶ ἡ πειθῶ. ἀγνώτες μὲν γὰρ ὄντες ἀλλήλων, 5

1. περ] om. P. καὶ] om. d. Verbi ἐσμέν syllabam alteram corr. F. 3. ἡμαρτή-  
 κωμεν d. 4. δυνατωτάτων V. 5. κοινῇ K.Q.c. 6. προγενομένης O.  
 9. γίγνεσθαι C.e. τὰ] τὸ g. 10. πανταχόθεν τε Q. 12. ἂν] om. Q.  
 14. μὲν] om. L. γὰρ] om. Q. ἀλλήλοις B.

the words, I think, would be opposed to this correction. Göller gives the construction rightly: καὶ ἐν δικασταῖς δεξάμενοι γενέσθαι, οὐκ ἐν ἄλλοις ἢ ὑμῖν.

11. εἰπόντας τι κινδυνεύειν] I believe Stephens interprets this rightly, “Non prius periclitari quam aliquid dixerimus.” Compare I. 20, 3. βουλόμενος—δράσαντες τι καὶ κινδυνεύσαι, “Not to risk their lives for nothing,” and III. 5, 2. βουλόμενοι εἰ προσγίγναιτό τι κινδυνεύειν.

13. χαλεπῶς δὲ—καὶ ἡ πειθῶ] “And besides our other disadvantages, there are peculiar difficulties which obstruct even the effect of our arguments and pleadings upon your minds. All that we can urge you know already; and yet it appears to have no weight with you; we cannot therefore but fear, that to repeat it to you again will be equally fruitless.” The sense of what follows appears to be this: “It is not that we should fear your question, if it really proceeded upon an impression that we had used you ill, that your kindnesses to us had met with

“an unworthy and ungrateful return, “in our being now in arms against “you. Though our conduct might not “be as pure and free from reproach as “yours, yet we should not despair of “proving that it did not deserve any “severe condemnation. But what we “really fear is, that our conduct, what- “ever we can show it to have been, “will not affect your sentence; that “your minds are made up already, and “that we are to be sacrificed to gratify “the Thebans, not on account of our “demerits towards you.” In the last sentence of the chapter there is a strange grammatical confusion. Göller rightly observes that it should either be ἀλλὰ μὴ ἄλλοις χάριν φέροντες—ἡμᾶς καθιστῆτε, or ὑμῶν χάριν φερόντων—καθιστώμεθα. Compare II. 3. 4. VIII. 102, 2. A little above Göller is equally right in explaining τὰς ἀρετὰς ἡμῶν, “our services towards you; our merits not so “much generally as with regard to you “in particular.” Compare the note on τὰ ἐς ἀρετὴν. II. 40, 6.

PLATÆA. A. C. 427. Olymp. 88. 2.

“ἐπεισενεγκάμενοι μαρτύρια ὧν ἄπειροι ἦτε ὠφελούμεθ’ ἅν.  
 “νῦν δὲ πρὸς εἰδότας πάντα λελέξεται, καὶ δέδιμεν οὐχὶ μὴ  
 “προκαταγνόντες ἡμῶν τὰς ἀρετὰς ἥσους εἶναι τῶν ὑμετέ-  
 “ρων ἔγκλημα αὐτὸ ποιῆτε, ἀλλὰ μὴ ἄλλοις χάριν φέροντες  
 “ἐπὶ διεγνωσμένην κρίσιν καθιστώμεθα. LIV. παρεχόμενοι 5

Still, they say, we will  
 try the only chance  
 yet left us. We appeal  
 from your hard ques-  
 tion, “Whether we  
 2 “have rendered you  
 “any service in this  
 “present war?” for  
 not to serve an avowed  
 enemy is no crime;  
 and we turn to that  
 period, when we can  
 truly say that we did  
 both you and all Greece  
 service in that time of  
 your greatest peril, the  
 Persian invasion.

“δὲ ὁμως ἃ ἔχομεν δίκαια πρὸς τε τὰ Θη-  
 “βαίων διάφορα καὶ ἐς ὑμᾶς καὶ τοὺς ἄλλους  
 “Ἑλλήνας, τῶν εὖ δεδρασμένων ὑπόμνησιν  
 “ποιησόμεθα καὶ πείθειν πειρασόμεθα. φαμέν  
 “γὰρ πρὸς τὸ ἐρώτημα τὸ βραχὺ, εἴ τι Λακε- 10  
 “δαιμονίους καὶ τοὺς ξυμμάχους ἐν τῷ πολέμῳ  
 “τῷδε ἀγαθὸν πεποιήκαμεν, εἰ μὲν ὥς πολε-  
 “μίους ἐρωτᾶτε, οὐκ ἀδικεῖσθαι ὑμᾶς μὴ εὖ  
 “παθόντας, φίλους δὲ νομίζοντας αὐτοὺς ἀμαρ-  
 “τάνειν μᾶλλον τοὺς ἡμῖν ἐπιστρατεύσαντας. 15  
 3 “τὰ δ’ ἐν τῇ εἰρήνῃ καὶ πρὸς τὸν Μῆδον  
 “ἀγαθοὶ γεγενήμεθα, τὴν μὲν οὐ λύσαντες νῦν πρότεροι, τῷ  
 “δὲ ξυνεπιθέμενοι τότε ἐς ἐλευθερίαν τῆς Ἑλλάδος μόνοι  
 4 “Βοιωτῶν. καὶ γὰρ ἡπειρώται τε ὄντες ἐνανμαχήσαμεν ἐπ’  
 “Ἀρτεμισίῳ, μάχῃ τε τῇ ἐν τῇ ἡμετέρᾳ γῇ γενομένη 20  
 “παρεγεγόμεθα ὑμῖν τε καὶ Πausanία· εἴ τέ τι ἄλλο κατ’  
 “ἐκείνου τὸν χρόνον ἐγένετο ἐπικίνδυνον τοῖς Ἑλλησι,

1. ἐπεισενεγκ. Bekk. μαρτυρίας e. 2. πᾶν L.O.P. λέξεται C.I.K.d.e.f.  
 καὶ δέδιμεν om. G. δέδιαμεν g. μὴ οὐχὶ Q. 3. καταγνόντες O. τῶν]  
 αὐτῶν I. 4. αὐτῷ H. ποιεῖτε B.E.g.h. 6. τῶν i. 7. καὶ τοὺς  
 A.B.C.E.F.G.H.K.N.Q.V.c.f.g.h. Haack. Poppo. Goell. Bekk. ceteri καὶ ἐς τοὺς.  
 8. τῶν δὲ Q.g. δεδρασμένων P.d. 9. καὶ πείθειν πειρασόμεθα] om. Q. 15. μά-  
 λιστα g. τοὺς] om. L.O.P.Q. στρατεύσαντες g. 17. πρότερον d. 18. ἐπ’  
 ἐλευθερίᾳ G.I.L.O.P.d. 19. τε] om. g.

6. πρὸς τε τὰ Θηβαίων διάφορα καὶ ἐς  
 ὑμᾶς] “Our claims of justice, against  
 “the animosity of the Thebans, and  
 “towards you.” Τὰ Θηβαίων διάφορα,  
 “The quarrel of the Thebans against  
 “us.” Compare IV. 79, 2. τὰ παλαιὰ  
 διάφορα τῶν Ἀθηναίων.

14. φίλους δὲ νομίζοντας] The con-

struction is again varied: φαμέν γὰρ—  
 εἰ μὲν ἐρωτᾶτε,—νομίζοντας δὲ φίλους,  
 instead of εἰ δὲ φίλους νομίζετε.

18. ξυνεπιθέμενοι] “Attacking him  
 “jointly with you.” Compare I. 73, 4.  
 ξυναναμαχήσαι.

19. ἡπειρώται τε ὄντες] Compare He-  
 rodot. VIII. i. i.

PLATÆA, A. C. 427. Olymp. 88. 2.

“ πάντων παρὰ δύναμιν μετέσχομεν. καὶ ὑμῖν, ὦ Λακεδαι-  
 “ μόνιοι, ἰδίᾳ, ὅτε περ δὴ μέγιστος φόβος περιέστη τὴν  
 “ Σπάρτην μετὰ τὸν σεισμόν τῶν ἐς Ἰθώμην Εἰλώτων  
 “ ἀποστάντων, τὸ τρίτον μέρος ἡμῶν αὐτῶν ἐξεπέψαμεν  
 5 “ ἐς ἐπικουρίαν· ὧν οὐκ εἰκὸς ἀμνημονεῖν. LV. καὶ τὰ μὲν  
 “ παλαιὰ, καὶ μέγιστα τοιοῦτοι ἡξιώσαμεν  
 “ εἶναι, πολέμιοι δὲ ἐγενόμεθα ὕστερον. ὑμεῖς α  
 “ δὲ αἴτιοι· δεομένων γὰρ ξυμμαχίας ὅτε Θη-  
 “ βαῖοι ἡμᾶς ἐβιάσαντο, ὑμεῖς ἀπεώσασθε καὶ  
 “ πρὸς Ἀθηναίους ἐκελεύετε τραπέσθαι ὡς  
 10 “ ἐγγὺς ὄντας, ὑμῶν δὲ μακρὰν ἀποικούντων.  
 “ ἐν μέντοι τῷ πολέμῳ οὐδὲν ἐκπρεπέστερον 3  
 “ ὑπὸ ἡμῶν οὔτε ἐπάθετε οὔτε ἐμελλήσατε.  
 “ εἰ δ’ ἀποστήναι Ἀθηναίων οὐκ ἠβελήσαμεν 4  
 15 “ ὑμῶν κελευσάντων, οὐκ ἠδικοῦμεν· καὶ γὰρ  
 “ ἐκεῖνοι ἐβοήθουν ἡμῖν ἐναντία Θηβαίοις ὅτε ὑμεῖς ἀπωκνεῖτε,  
 “ καὶ προδοῦναι αὐτοὺς οὐκέτι ἦν καλόν,—ἄλλως τε καὶ οὖς  
 “ εὖ παθῶν τις καὶ αὐτὸς δεόμενος προσηγάγετο ξυμμάχους  
 “ καὶ πολιτείας μετέλαβεν,—ιέναι δὲ ἐς τὰ παραγγελλόμενα

1. περὶ b. 2. περ] om. e. 3. ἐς] ἐπ’ G.L.O.P. 8. γὰρ] δι’ A.B.F.  
 10. ὡς] om. C. 12. μέντοι οὖν τῷ c. ἐκπρεπώδεστερον O. 14. ἐβελήσαμεν K.  
 15. ἀδικοῦμεν b.d.

2. φόβος—τῶν Εἰλώτων] “The alarm  
 “ of the Helots, who revolted and  
 “ settled at Ithome.” Such is, I think,  
 the true construction, and therefore I  
 have followed Poppo in striking out  
 the comma after Σπάρτην. Compare  
 Poppo, Prolegom. I. p. 299. Μετὰ τὸν  
 σεισμόν. Compare I. 101, 2.

3. σεισμόν] Olymp. LXXVII. 4. vid.  
 Diod. p. 274. c. WASS.

4. ἡμῶν αὐτῶν] “Our own citizens,  
 “ and not a force of subjects or allies,  
 “ such as your expeditions mostly con-  
 “ sist of.” Compare the note on II. 39,  
 4. ἡμῶν αὐτῶν ἐπίπεψιν.

8. δεομένων γὰρ ξυμμαχίας] Compare  
 Herodot. VI. 108, 1—4.

19. πολιτείας μετέλαβεν] This is to

be understood of the private rights of  
 citizenship, such as the Cærites and  
 other people connected with Rome by  
 what the Greeks called *ισοπολιτεία* (see  
 Niebuhr, vol. II. p. 49. Eng. transl.)  
 enjoyed in the early times of the Roman  
 commonwealth: including the *Jus con-*  
*nubii*, or of intermarriage, and the *Jus*  
*commercii*, or of purchasing and in-  
 heriting land in Attica, but not con-  
 ferring the public rights of voting in  
 the assembly, or of eligibility to offices  
 of state. And this imperfect citizenship  
 appears to have been called at Athens  
 “the rights or freedom of Platæans,”  
 as at Rome it was called “*Jus Cæ-*  
*ritum*,” or “*inter Cærites referri*.”  
 Thus the slaves who fought at Salamis

PLATÆA. A. C. 427. Olymp. 88. 2.

- 5 “ εἰκὸς ἦν προθύμως. ἃ δὲ ἑκάτεροι ἐξηγείσθε τοῖς συμμά-  
 “ χοις, οὐχ οἱ ἐπόμενοι αἴτιοι εἴ τι μὴ καλῶς ἐδράτε, ἀλλ’ οἱ  
 “ ἄγοντες ἐπὶ τὰ μὴ ὀρθῶς ἔχοντα. LVI. Θηβαῖοι δὲ  
 “ πολλὰ μὲν καὶ ἄλλα ἡμᾶς ἠδίκησαν, τὸ δὲ  
 “ τελευταῖον αὐτοὶ ξύνιστε δι’ ἅπερ καὶ τάδε 5  
 “ πᾶσχομεν. πόλιν γὰρ αὐτοὺς τὴν ἡμετέραν  
 “ καταλαμβάνοντας ἐν σπονδαῖς καὶ προσέτι  
 “ ἱερομηνία ὀρθῶς ἐτιμωρησάμεθα κατὰ τὸν  
 “ πᾶσι νόμον καθεστῶτα τὸν ἐπιόντα πολέμιον  
 “ ὅσιον εἶναι ἀμύνεσθαι· καὶ νῦν οὐκ ἂν εἰ- 10  
 “ κότως δι’ αὐτοὺς βλαπτοίμεθα. εἰ γὰρ τῷ  
 “ αὐτίκα χρησίμῳ ὑμῶν τε καὶ ἐκείνων πολε-  
 “ μίῳ τὸ δίκαιον λήψεσθε, τοῦ μὲν ὀρθοῦ  
 “ φανείσθε οὐκ ἀληθεῖς κριταὶ ὄντες, τὸ δὲ  
 “ συμφέρον μᾶλλον θεραπεύοντες. καίτοι εἰ 15  
 “ νῦν ὑμῖν ὠφέλιμοι δοκοῦσιν εἶναι, πολὺ καὶ  
 “ ἡμεῖς καὶ οἱ ἄλλοι Ἕλληνες μᾶλλον τότε  
 5 “ ὅτε ἐν μείζονι κινδύνῳ ἦτε. νῦν μὲν γὰρ ἐτέροις ὑμεῖς

1. συμμάχοις E. 2. τι μὴ] μὴ τι M.b. τε μὴ g. 4. ἡμᾶς] om. I. 8. ὀρθῶς  
 ἐτιμωρησάμεθα A.B.E.F.G.H.M.N.V.b.g.h. Poppo. Goell. Bekk. vulgo ὀρθῶς τε  
 ἐτιμωρησάμεθα. 12. τε] om. C.c.e. 14. φανείσθαι E. ὄντες] εἶναι V.  
 17. οἱ] om. M.P.Q.g.

were, according to Hellanicus, made Platæans; that is, were freed, and enjoyed the private rights of citizens, but not the political ones. See the Scholiast on Aristophanes, Frogs, 706. The political and religious rights of citizenship, except only eligibility to the office of archon, and to certain priesthoods hereditary in particular families, were conferred on the surviving Platæans immediately after the tragical fate of those whose trial Thucydides is here describing. See the Pseudo Demosthenes against Neæra, pag. 1380. ed. Reiske.

8. ἱερομηνία] “A holy time of the “moon or month.” The term is applied sometimes to a whole month, as

V. 54, 2. if it were occupied either entirely or mostly with the celebration of religious holydays; and sometimes to particular days in the month. See the Scholiast on Pindar, Nemean Odes, III. 4. ἱερομηνίαι δὲ λέγονται αἱ ἐν τῷ μηνὶ ἱεραὶ ἡμέραι, οἷαιδὴποτε θεοῖς ἀνειμέναι. See also Duker’s note on Thucyd. V. 54, 2.

9. τὸν ἐπιόντα πολέμιον ὅσιον κ. τ. λ.] Compare VII. 68, 1.

11. τῷ αὐτίκα χρησίμῳ ὑμῶν τε κ. τ. λ.] That is, τῷ τε αὐτίκα χρησίμῳ ὑμῶν καὶ ἐκείνων πολεμίῳ, for the τε is again transposed, as in I. 49, 6. οἱ Κορίνθιοι ἡσσώντό τε, where see the note. See other instances quoted by Poppo, Prolegom. I. p. 300.



PLATÆA. A. C. 427. Olymp. 68. 2.

“ἐπέρχεσθε δεινοί· ἐν ἐκείνῳ δὲ τῷ καιρῷ, ὅτε πᾶσι δου-  
 “λείαν ἐπέφερεν ὁ βάρβαρος, οἶδε μετ’ αὐτοῦ ἦσαν. καὶ 6  
 “δίκαιον ἡμῶν τῆς νῦν ἁμαρτίας, εἰ ἄρα ἡμάρτηται, ἀντι-  
 “θῆναι τὴν τότε προθυμίαν· καὶ μείζω τε πρὸς ἐλάσσω  
 5 “εὐρήσετε, καὶ ἐν καιροῖς οἷς σπάνιον ἦν τῶν Ἑλλήνων  
 “τινὰ ἀρετὴν τῇ Ξέρξου δυνάμει ἀντιτάξασθαι, ἐπηρεοῦντό  
 “τε μᾶλλον οἱ μὴ τὰ ξύμφορα πρὸς τὴν ἔφοδον αὐτοῖς  
 “ἀσφαλείᾳ πράσσοντες, ἐθέλοντες δὲ τολμᾶν μετὰ κινδύνων  
 “τὰ βέλτιστα. ὧν ἡμεῖς γενόμενοι καὶ τιμηθέντες ἐς τὰ 7

1. ὑπέρχεσθε P. 3. ἡμάρτηται ἀντιθῆναι A. B. E. F. H. K. M. N. V. c. f. g. h. i.  
 Haack. Poppo. Goell. Bekk. G. et vulgo ἡμάρτηται τι ἀντιθῆναι. 5. τινὰ ἀρετὴν  
 τῶν Ἑλλήνων c. f. 6. τῇ τοῦ ξέρξου e. 7. μάλιστα L. O. P. αὐτοῖς Bekk.  
 ed. 1832. vulgo αὐτοῖς. 8. ἀσφαλῆαι E. 9. βέλτιστῳ] μέγιστα c.

5. ἐν καιροῖς οἷς σπάνιον κ. τ. λ.] The order is, σπάνιον ἦν τῶν Ἑλλήνων τινὰ ἀντιτάξασθαι ἀρετὴν τῇ Ξέρξου δυνάμει. In what follows there is an antithesis between the several words of the two clauses: τὰ ξύμφορα—τὰ βέλτιστα. ἀσφαλείᾳ—μετὰ κινδύνων. πράσσοντες (i. e. “practising,” in the old sense of the word, equivalent to “intriguing,” “manœuvring.” See note on I. 56. 2.)—ἐθέλοντες τολμᾶν. The dative case ἀσφαλείᾳ seems to me to correspond to δι’ ἀσφαλείας, I. 17, i. e. “without exposing” “themselves to hazard, in security,” as opposed to μετὰ κινδύνων. others interpret it “for their safety,” as if it were ἐς ἀσφαλείαν. The first sense would exactly correspond to the words, III. 82, 7. ἀσφαλείᾳ δὲ τὸ ἐπιβουλεύσασθαι, if we may read there the dative instead of the nominative, with Haack and Poppo. There is also a difficulty about αὐτοῖς or αὐτοῖς, which does not seem to me to follow naturally after ἔφοδον, as Göller understands it, “the attack made” “upon them.” I am rather inclined to take it with τὰ ξύμφορα, as Göller now does, in part at least, in his second edition, “what was for their own interest with respect to the invasion.”

9. ὧν ἡμεῖς γενόμενοι κ. τ. λ.] “This” “better part was ours also, and highly” “were we honoured for it; yet now we” “fear lest the very same conduct should” “be our ruin, because we have again” “preferred our honour, which bound

“us fast to Athens, to our interest,  
 “which tempted us to join you. And  
 “yet the same estimate should ever be  
 “made of the same principles; and we  
 “should hold it as our real interest to  
 “retain an ever enduring sense of the  
 “services of brave and faithful allies,  
 “while we take care of whatever our  
 “immediate advantage may seem to  
 “call for.” Such I believe to be the  
 sense of this most obscurely expressed  
 passage, nor do I think it necessary to  
 adopt Heilmann’s ingenious conjecture  
 ἔχουσι, the dative plural of the participle, instead of ἔχουσι. In the words  
 τὸ παραντίκα ὠφέλιμον there is a manifest  
 allusion to τῷ αὐτίκα χρησίμῳ ἡμῶν  
 in the earlier part of the chapter. The  
 meaning is, that whereas the Lacedæ-  
 monians were sacrificing every thing to  
 their present interest, they ought to  
 admit other considerations; and while  
 they took care of their present advantage,  
 they should not neglect those  
 eternal principles of honour and gratitude  
 which were in the long run the  
 true interest of every body. Ἐχουσι,  
 no doubt, would be far neater, but the  
 same meaning is, I think, deducible  
 from the text as it now stands. Τὸ  
 παραντίκα πον ἡμῖν ὠφέλιμον seems to  
 signify, “that which on any occasion  
 “may be our immediate interest;” the  
 particle πον expressing a sort of doubt,  
 whether there could be an immediate  
 interest opposed to the laws of duty.

PLATÆA. A. C. 427. Olymp. 88. 2.

- “ πρῶτα νῦν ἐπὶ τοῖς αὐτοῖς δέδιμεν μὴ διαφθαρῶμεν, Ἀθη-  
 νᾶιους ἐλόμενοι δικαίως μᾶλλον ἢ ὑμᾶς κερδαλέως. καίτοι  
 “ χρὴ ταῦτα περὶ τῶν αὐτῶν ὁμοίως φαίνεσθαι γιγνώσκον-  
 “ τας, καὶ τὸ ξυμφέρουν μὴ ἄλλο τι νομίσαι ἢ τῶν ξυμ-  
 “ μάχων τοῖς ἀγαθοῖς ὅταν αἰεὶ βέβαιον τὴν χάριν τῆς ἀρετῆς 5  
 “ ἔχουσι καὶ τὸ παραυτίκα που ἡμῖν ὠφέλιμον καθιστῆται.  
 “ LVII. προσκέψασθέ τε ὅτι νῦν μὲν παράδειγμα τοῖς  
 “ πολλοῖς τῶν Ἑλλήνων ἀνδραγαθίας νομίζεσθε· εἰ δὲ περὶ  
 “ ἡμῶν γνώσεσθε μὴ τὰ εἰκότα (οὐ γὰρ ἀφανῆ  
 “ κρινεῖτε τὴν δίκην τήνδε, ἐπαινούμενοι δὲ 10  
 “ περὶ οὐδ’ ἡμῶν μεμπτῶν,) ὁράτε ὅπως μὴ  
 “ οὐκ ἀποδέξονται ἀνδρῶν ἀγαθῶν πέρι αὐ-  
 “ τοὺς ἀμείνους ὄντας ἀπρεπές τι ἐπιγυνῶναι,  
 “ οὐδὲ πρὸς ἱεροῖς τοῖς κοινοῖς σκύλα ἀπὸ  
 2 “ ἡμῶν τῶν εὐεργετῶν τῆς Ἑλλάδος ἀνατεθῆναι. δεινὸν δὲ 15  
 “ δόξει εἶναι Πλάταιαν Λακεδαιμονίους πορθῆσαι, καὶ τοὺς  
 “ μὲν πατέρας ἀναγράψαι ἐς τὸν τρίποδα τὸν ἐν Δελφοῖς δι’  
 “ ἀρετὴν τὴν πόλιν, ὑμᾶς δὲ καὶ ἐκ παντὸς τοῦ Ἑλληνικοῦ  
 3 “ πανοικησίᾳ διὰ Θηβαίους ἐξαλεῖψαι. ἐς τοῦτο γὰρ δὴ  
 “ ξυμφορᾶς προκεχωρήκαμεν, οἵτινες Μήδων τε κρατησάντων 20

3. ὁμοίως f. 6. ὑμῖν A.B.C.E.V.d.e.f.g.h. Bekk. ed. 1832. καθίστηται  
 I.K.L.M.O.V. καθίσταται P.Q. καθίστητε d. 7. τε] om. B.O. 9. οὐ γὰρ]  
 οὐκ K. ἀφανῆ d.i. 11. περὶ] παρὰ g. 12. ἀποδέξονται C. 13. αὐτοὺς  
 post ὄντας habet V. 14. πρὸς τοῖς ἱεροῖς g. 16. δείξει C. 18. ἀρετῆς L.P.  
 καὶ] om. K. τοῦ] om. e. 19. πανοικησίᾳ E.G.I.L.N.O.Q.

16. Λακεδαιμονίους—Θηβαίους] The names of nations are sometimes used in Greek without the article, when they are intended to convey the notion of some well known points in the national character, rather than the mere inhabitants of such a country. Thus Λακεδαιμονίους means, “you who are Lacedæmonians,” that is, “whose peculiar glory it is to be the perpetual assertors of Grecian liberty.” (Compare I. 69, 1. IV. 86.) Θηβαίους means, “such wretches as the Thebans;”

that is, “notorious traitors to Greece, and” whose land was forfeited for their “treason according to the united sentence of confederate Greece.” Compare Herodot. VII. 132. Xenophon, Hellenic. VII. 3, 20. and 5, 35.

20. οἵτινες Μήδων τε κρατησάντων ἀπαλλύμεθα] “Who were going to be” ruined, had the Medes been victorious.” The imperfect tense is here absolutely necessary, and I have not hesitated with Haack and Poppe to follow the Cassel MS. (H.) in restoring

PLATÆA. A. C. 427. Olymp. 88. 2.

- “ ἀπωλλύμεθα καὶ νῦν ἐν ὑμῖν τοῖς πρὶν φιλτάτοις Θηβαίων  
 “ ἡσώμεθα, καὶ δύο ἀγῶνας τοὺς μεγίστους ὑπέστημεν,  
 “ τότε μὲν τὴν πόλιν εἰ μὴ παρέδομεν, λιμῷ διαφθαρῆναι,  
 “ νῦν δὲ θανάτου κρίνεσθαι. καὶ περιεώσμεθα ἐκ πάντων 4  
 5 “ Πλαταιῆς οἱ παρὰ δύναμιν πρόθυμοι ἐς τοὺς Ἕλληνας  
 “ ἔρῃμοι καὶ ἀτιμώρητοι· καὶ οὔτε τῶν τότε ξυμμάχων  
 “ ὠφελεῖ οὐδεὶς, ὑμεῖς τε, ὦ Λακεδαιμόνιοι, ἡ μόνη ἐλπίς,  
 “ δέδιμεν μὴ οὐ βέβαιοι ᾗτε. LVIII. καίτοι ἀξιοῦμέν γε  
 “ καὶ θεῶν ἕνεκα τῶν ξυμμαχικῶν ποτὲ γενο-  
 10 “ μένων καὶ τῆς ἀρετῆς τῆς ἐς τοὺς Ἕλληνας  
 “ καμφθῆναι ὑμᾶς, καὶ μεταγῶναι εἴ τι ὑπὸ  
 “ Θηβαίων ἐπείσθητε, τὴν τε δωρεὰν ἀντα-

We became your ene-  
 mies only by necessity;  
 we are now your sup-  
 pliants: and the very  
 tombs of your fathers,

“ καὶ θεῶν ἕνεκα τῶν ξυμμαχικῶν ποτὲ γενο-  
 μένων καὶ τῆς ἀρετῆς τῆς ἐς τοὺς Ἕλληνας  
 “ καμφθῆναι ὑμᾶς, καὶ μεταγῶναι εἴ τι ὑπὸ  
 “ Θηβαίων ἐπείσθητε, τὴν τε δωρεὰν ἀντα-

1. ἀπωλλύμεθα H. et corr. F. Haack. Poppo. et Bekk. in ed. 1832. Vulgo ἀπολ-  
 λύμεθα. καί—ἡσώμεθα] om. E. 3. λιμῷ δὲ διαφθαρῆναι C.e. 4. θανάτου  
 κρίνεσθαι B.g.h. Poppo. Goell. Bekk. δίκη uncis inclusit Haack. A.E.F.G. et  
 ceteri θανάτου δίκη κρίνεσθαι. περιεώσμεθα K. 6. ἐρῃμοι Bekk. Poppo. τότε  
 om. L.O. 7. ὠφελεῖται K. 8. δεδίαμεν Dionysius, p. 7. 9. ξυμμάχων Q.  
 11. καμφθῆναι A.B.E.F.I.c.d.e.g. “et libri tam scripti quam editi ad Duk. usque  
 “collati, quantum scimus, omnes. Γναμφθῆναι ex marg. Stephan. a Wassio jus-  
 “sus recepit Dukerus, servavit Haack. sed jure expulit Bekker.” Poppo.  
 κναμφθῆναι C.f. 12. τε] δὲ V.

it. Compare Euripides, Bacchæ, 612.  
 τίς μοι φύλαξ ἦν, εἰ σὺ συμφορὰς τύχοις;  
 which Elmsley properly translates,  
 “Quis mihi dux futurus erat, si tibi  
 “aliquid mali accidisset?” adding, “ἦν  
 “enim pro ἐμελλεν ἔσεσθαι accipiendum  
 “est.” He then quotes Euripid. Heracl.  
 462. and Iphigen. Aul. 1405. to which  
 may be added Thucyd. VIII. 86, 4. ἐν  
 φ᾽ σφεδέστατα Ἰωνίαν εἶχον οἱ πολέμοιοι.  
 and Herodotus, VII. 220, 2. μένοντι δὲ  
 αὐτοῦ κλέος μέγα εἰλεπέτο, καὶ ἡ Σπάρτης  
 εὐδαιμονίῃ οὐκ ἐξηλείφετο.

3. τότε μὲν—λιμῷ διαφθαρῆναι] Com-  
 pare c. 52, 1—4. and again c. 59, 4. εἰ-  
 λόμεθα γὰρ ἂν—λιμῷ τελευτήσαι. I  
 should not have thought it necessary to  
 make these references, had not Poppo  
 strangely imagined that the words re-  
 lated to a fancied danger of starvation  
 during the Persian invasion, when the  
 Platæans would have been blockaded  
 and starved had they not abandoned  
 their city. But Gölle truly observes,  
 that Thucydides says, εἰ μὴ παρέδομεν

τὴν πόλιν, which the Platæans never did  
 to the Persians: and besides, it is truly  
 absurd to suppose, that when the Pla-  
 tæans say δύο ἀγῶνας τοὺς μεγίστους  
 ὑπέστημεν, they mean by one of these  
 ἀγῶνες a danger wholly hypothetical,  
 which they never had incurred, but  
 might possibly under very different cir-  
 cumstances have incurred; although,  
 as Gölle well observes again, even had  
 the Platæans ever been besieged by the  
 Persians, their danger would not have  
 been chiefly from famine, for the mul-  
 titude of the enemy would probably  
 soon have scaled the walls of so small  
 a town, destitute as it was of any na-  
 tural advantages of situation.

12. τὴν τε δωρεὰν—χάριν] Αὐτοὺς  
 means the Thebans. “Ask back again  
 “of them the gift of our lives, which  
 “we fear you have given to gratify  
 “their vengeance, that they kill not  
 “those whose death will be your shame;  
 “and receive from us an honest grati-  
 “tude, instead of the disgraceful grati-

which we duly honour, of your fathers who fell and were buried in our land, when Thebes fought against them and against Greece, call upon you not to abandon them to the care of Theban traitors.

- 2 "παιτῆσαι αὐτοὺς μὴ κτείνειν οὐδὲ μὴ ὑμῖν  
 "πρέπει, σώφρονά τε ἀντὶ αἰσχρᾶς κομίσασθαι  
 "χάριν, καὶ μὴ ἡδονὴν δόντας ἄλλοις κακίαν  
 "αὐτοὺς ἀντιλαβεῖν· βραχὺ γὰρ τὸ τὰ ἡμέτερα  
 "σώματα διαφθεῖραι, ἐπίπονον δὲ τὴν δύσ-5  
 "κλειαν αὐτοῦ ἀφανίσει. οὐκ ἐχθροὺς γὰρ  
 "ἡμᾶς εἰκότως τιμωρήσεσθε, ἀλλ' εὖνους, κατ' ἀνάγκην  
 3 "πολεμήσαντας. ὥστε καὶ τῶν σωματῶν ἄδειαν ποιοῦντες  
 "ὅσια ἂν δικάζοιτε, καὶ προνοοῦντες ὅτι ἐκόντας τε ἐλάβετε  
 "καὶ χεῖρας προῖσχομένους (ὁ δὲ νόμος τοῖς Ἑλλήσι μὴ 10  
 "κτείνειν τούτους), ἔτι δὲ καὶ εὐεργέτας γεγεννημένους διὰ  
 4 "παντός. ἀποβλέψατε γὰρ ἐς πατέρων τῶν ὑμετέρων θήκας,  
 "οὓς ἀποθανόντας ὑπὸ Μήδων καὶ ταφέντας ἐν τῇ ἡμέτερᾳ  
 "ἐτιμῶμεν κατὰ ἔτος ἕκαστον δημοσίᾳ ἐσθήμασί τε καὶ τοῖς

3. κακίας i.  
 τὸ ἔτος Q.

4. αὐτοῖς N.V.

5. φθεῖραι c.f.

8. ὥστε] ὡς M.

14. κατὰ

"tude which you would purchase from them by gratifying their evil passions." In the words *δωρεάν ἀνταπαιτῆσαι* there is an allusion to what had been said before, c. 53, 5. *δίδμιν—μὴ ἄλλοις χάριν φέροντες*, κ. τ. λ. By *σώφρονι χάριν* is meant the return of fair and honourable service which an act of true and honourable kindness claims; by *αἰσχρὰν χάριν*, that return of base compliances and serviceable villainy which is the natural and only recompense of those who make themselves the tools of their neighbours' crimes.

2. *σώφρονι*] Vid. Euripidem *Androm.* 778. WASS.

10. *νόμος τοῖς Ἑλλήσι*] Vid. Feith. III. *Antiquit. Homerica.* 14. et infr. cap. 66, 2. 67, 5, 6. DUKER.

14. *κατὰ ἔτος ἕκαστον*] Hujus annui sacri totam rationem multis describit Plutarch. *Aristid.* p. 608. DUKER.

*ἐσθήμασι*] The practice of wrapping a body for burial in a rich and costly dress, mentioned by Plutarch, Alexander c. 21. and elsewhere, can have nothing to do with what is here mentioned as an annual offering of garments at the tombs of the dead. I believe that the

clothing was offered in the same superstitious feeling which prompted offerings of meat and drink; as if the dead were cold in their disembodied state, and still required those reliefs to the necessities of human nature which they had needed when alive. And from that wild story told by Herodotus, V. 92, 28—32, it appears that the clothing thus offered was not thought to be serviceable to the departed unless it were burnt: for which reason Periander took the richest clothing of all the women in Corinth, and threw it into a pit, and burnt it as an offering to his wife Melissa, when her spirit had appeared to him and complained that she was cold and naked, because the clothing in which she had been buried was of no avail to her, as it had not been burnt to ashes. The confusion of ideas which blended together the notions of a surviving soul and a dead body, of the unseen world, and the cold grave in which the mortal remains are deposited, is described by Burke in a passage of remarkable beauty, in his *Abridgement of English History*, book I. chap. 2.

PLATÆA. A. C. 427. Olymp. 88. 2.

- “ ἄλλοις νομιμοῖς, ὅσα τε ἡ γῆ ἡμῶν ἀνεδίδου ὥραϊα, πάντων  
 “ ἀπαρχὰς ἐπιφέροντες, εὖνοι μὲν ἐκ φιλίας χώρας, ξύμμαχοι  
 “ δὲ ὁμαίχοις ποτὲ γενομένοις. ὧν ὑμεῖς τὸνναντίον ἂν 5  
 “ δράσατε μὴ ὀρθῶς γνόντες. σκέψασθε δὲ Πανσανίας 6  
 5 “ μὲν γὰρ ἔθαπτεν αὐτοὺς νομίζων ἐν γῇ τε φιλίᾳ τιθέναι  
 “ καὶ παρ’ ἀνδράσι τοιούτοις· ὑμεῖς δὲ εἰ κτενεῖτε ἡμᾶς καὶ  
 “ χώραν τὴν Πλαταιίδα Θηβαῖδα ποιήσετε, τί ἄλλο ἢ ἐν  
 “ πολεμία τε καὶ παρὰ τοῖς αὐθένταις πατέρας τοὺς ὑμετέρους  
 “ καὶ ξυγγενεῖς ἀτίμους γερῶν ὧν νῦν ἴσχουσι καταλείψετε ;  
 10 “ πρὸς δὲ καὶ γῆν ἐν ἣ ἡλευθερώθησαν οἱ Ἕλληνες δουλώ-  
 “ σετε, ἱερά τε θεῶν, οἷς εὐξάμενοι Μῆδων ἐκράτησαν ἐρη-  
 “ μοῦτε, καὶ θυσίας τὰς πατρίους τῶν ἐσαμένων καὶ κτισάν-  
 “ των ἀφαιρήσεσθε. LIX. οὐ πρὸς τῆς ὑμετέρας δόξης, ὧ  
 By the gods of our “ Λακεδαιμόνιοι, τάδε, οὔτε ἐς τὰ κοινὰ τῶν  
 15 common country; by “ Ἑλλήνων νόμιμα καὶ ἐς τοὺς προγόνους  
 the pledged oaths of “ ἀμαρτάνειν, οὔτε ἡμᾶς τοὺς εὐεργέτας ἄλλο-  
 our fathers; by their “ τρίας ἔνεκα ἔχθρας μὴ αὐτοὺς ἀδικηθέντας  
 tombs; and by their “ διαφθεῖραι, φείσασθαι δὲ καὶ ἐπικλασθῆναι  
 departed spirits, we “ τῇ γνώμῃ οἰκτῶ σῶφρονι λαβόντας, μὴ  
 the Thebans. To them “ ὧν πεισόμεθα μόνον δεινότητα κατανοοῦν-  
 we never did and never “ τας, ἀλλ’ οἱοί τε ἂν ὄντες πάθοιμεν καὶ  
 20 would have surren-  
 dered: and it ill be-  
 comes you to abandon

1. νόμοις G.I.      ὅσα γε g.      2. ἐπιφέρειν B.      σύμμαχοι B.C.E.K.e.h.  
 3. δὲ om. F.      γεγενημένοις g.      4. δράσθε I.      δράσετε C.e.      ὀρθῶς μὴ e.  
 δὲ] τε C.e.      6. εἰ κτενεῖτε] ἐκτενεῖτε B.      7. Θηβαῖδα] om. pr. A.B.F.      τὴν  
 θηβαῖδα recens A.B. supra πλαταιίδα.      8. τε καὶ] om. K.      αὐθένταις] αὐτοῖνταις  
 Cyrillus Lex. MS.      9. ἔχουσι i.      10. καὶ] om. g.      ἡλευθέρωσαν B.h.  
 ἐδουλώσατε d.i.      12. ἐσαμένων V.c. Goell. vid. Buttman, Gr. Gr. §. 108.  
 Anmerk. 7. ἐσαμένων E.      εἰσαμένων Porpo.      ἐσσαμένων F.I.      ἰδρυσάμενων L.O.  
 P.i. Vulgo et Bekk. ἰσσαμένων.      13. ἀφαιρηθήσεσθε K.      πρὸ A.B.F.      19. ταῖς  
 γνώμαις d.i.      οἰκτῶ σῶφρονι A.B.C.E.F.G.H.I.M.b.g.h. Porpo. Goell. Bekk.  
 Vulgo οἰκτον σῶφρονα.      λαβόντες K.c.h.      20. δεινότητα C.L.O.e.      κατανο-  
 οῦντες A. (correctus C.) E.F.H.I.K.M.V.b.c.d.e.f.g.h.i.

8. αὐθένταις] Consule Nunnesium ad Phrynich. et Valesium ad Harpocratium. DUKER.

9. ἀτίμους γερῶν] See Matthiæ, Gr. Gr. §. 317. Jelf, §29, 1.

19. οἰκτῶ σῶφρονι λαβόντας] That is,

φείσασθαι οἰκτῶ, λαβόντας αὐτὸν, literally, “Spare us in pity, having taken “it on us.” Compare Sophocles. Œdip. Colon. 475. οἷός [γε] νεαρᾶς νεοπέκῃ μαλλῶ λαβὼν, that is, κρατ’ ἔρεψον μαλλῶ, λαβὼν αὐτόν.

to their vengeance men  
who threw themselves  
2 upon your faith, and  
who have been most  
signally zealous in the  
cause of our common  
country.

- “ὡς ἀστάθμητον τὸ τῆς ξυμφορᾶς, ᾧ τινί  
“ποτ’ ἂν καὶ ἀναξίῳ ξυμπέσοι. ἡμεῖς τε, ὡς  
“πρέπον ἡμῖν καὶ ὡς ἡ χρεία προάγει, αἰτού-  
“μεθα ὑμᾶς, θεοὺς τοὺς ὁμοβωμίους καὶ κοι-  
“νοὺς τῶν Ἑλλήνων ἐπιβωόμενοι, πείσαις  
“τάδε, προφερόμενοι ὄρκους οὓς οἱ πατέρες ὑμῶν ὤμοσαν  
“μὴ ἀμνημονεῖν, ἱκέται γιγνόμεθα ὑμῶν τῶν πατρῶων  
“τάφων, καὶ ἐπικαλούμεθα τοὺς κεκμηῶτας μὴ γενέσθαι  
“ὑπὸ Θηβαίοις μηδὲ τοῖς ἐχθίστοις φίλτατοι ὄντες παρα-  
3 “δοθῆναι. ἡμέρας τε ἀναμνηνέσκομεν ἐκείνης ἢ τὰ λαμ- 10  
“πρότατα μετ’ αὐτῶν πράξαντες νῦν ἐν τῇδε τὰ δεινότατα  
4 “κινδυνεύομεν παθεῖν. ὅπερ δὲ ἀναγκαῖόν τε καὶ χαλεπώ-  
“τατον τοῖς ὧδε ἔχουσι, λόγου τελευτᾶν, διότι καὶ τοῦ βίου

1. ὁ τινί V. 2. ἀναξίῳ B.C.E.F.G.H.K.g. Haack. Poppo. Goell. Bekk.  
A. et ceteri ἀναξίως. συμπίσει C.E.H.K.g.i. συμπίση Q. ὡς] om. e. 3. πρί-  
πον ἢν ἡμῖν c.f. 6. προσφερόμενοι A.B.E.F.H.I.L.N.O.P.V.d.g.h.i. ὤμοσαν  
καὶ μὴ L.P. 8. κεκμηῶτας E.i. Poppo. 10. ἀναμνηνέσκομενοι K. 11. μεθ’  
αὐτῶν A.B.E.F.H.I.g. μεθ’ αὐτῶν K.M.N.V. cum Prisciano, p. 1172. 12. δι’]  
om. B.h.

1. ὡς ἀστάθμητον τὸ τῆς ξυμφορᾶς]  
Compare IV. 62, 3. τὸ ἀστάθμητον τοῦ  
μέλλοντος. “How little we can calcu-  
late about misfortune, on whom it  
“may one day light, even without his  
“deserving it.” Τὸ τῆς ξυμφορᾶς is  
not exactly synonymous with ἡ ξυμ-  
φορὰ, but rather corresponds with the  
English expression, “the nature of  
“misfortune,” or “every thing about  
“misfortune.” Compare II. 87, 3. τὸ  
τῆς γνώμης. IV. 54, 3. τὰ τῆς ὁμολο-  
γίας.

4. θεοὺς τοὺς ὁμοβωμίους] These were  
properly the gods who were worshipped  
at one and the same altar, from a sup-  
posed congeniality in their nature, or  
from a relationship subsisting between  
them. Here then it seems to imply  
those greater gods Jupiter, Juno, Mi-  
nerva, Apollo, &c. who, being all sup-  
posed to be of the same race, might be  
made jointly the objects of prayer and  
sacrifice, whilst the local gods and  
heroes of particular countries, and still  
more the gods of other nations, could  
not be admitted to such an union with

them. Göller however understands it  
of the gods at whose altars all Greece  
might jointly sacrifice, such as Olym-  
pian Jupiter and Pythian Apollo. The  
construction of the following words  
Göller seems to have arranged rightly  
thus: αἰτούμεθα ὑμᾶς πείσαι τάδε,—αι-  
τούμεθα ὑμᾶς μὴ ἀμνημονεῖν—ἱκέται γι-  
γνόμεθα καὶ ἐπικαλούμεθα μὴ γενέσθαι,  
μηδὲ—παραδοθῆναι. With the first αι-  
τούμεθα ὑμᾶς should be taken the clause  
with the participle, θεοὺς—ἐπιβωόμενοι,  
and where it is tacitly repeated before  
μὴ ἀμνημονεῖν, should be taken the  
other clause with the participle, προφε-  
ρόμενοι—ὤμοσαν.

13. λόγου τελευτᾶν] These words are  
added as the explanation of the relative  
ὅπερ. Compare IV. 125, 1. ὅπερ φιλεῖ  
μεγάλα στρατόπεδα, ἀσαφῶς ἐκπληγνυ-  
σθαι. and VII. 80, 3. and V. 6, 3. On  
the genitive λόγου after τελευτᾶν, Poppo  
rightly explains it as being equivalent  
in sense to λήγειν or παύεσθαι λόγου.  
And he compares βίον τελευτᾶν in Xe-  
nophon, Cyropæd. VIII. 7, 17. See  
Poppo, Prolegom. I. p. 122.

PLATÆA. A. C. 427. Olymp. 88. 2.

“ὁ κίνδυνος ἐγγὺς μετ’ αὐτοῦ, πανόμενοι λέγομεν ἤδη ὅτι οὐ  
 “Θηβαίοις παρέδομεν τὴν πόλιν (εἰλόμεθα γὰρ ἂν πρό γε  
 “τούτου τῷ αἰσχίστῳ ὀλέθρῳ λιμῷ τελευτῆσαι,) ὑμῖν δὲ  
 “πιστεύσαντες προσήλθομεν. καὶ δίκαιον, εἰ μὴ πείθομεν, 5  
 5 “ἐς τὰ αὐτὰ καταστήσαντας τὸν ξυντυχόντα κίνδυνον ἑᾶσαι  
 “ἡμᾶς αὐτοὺς ἐλέσθαι. ἐπισκῆπτομέν τε ἅμα μὴ Πλαταιῆς 6  
 “ὄντες οἱ προθυμότατοι περὶ τοὺς Ἕλληνας γενόμενοι Θη-  
 “βαίοις τοῖς ἡμῖν ἐχθίστοις ἐκ τῶν ὑμετέρων χειρῶν καὶ τῆς  
 “ὑμετέρας πίστεως, ἰκέται ὄντες, ὧ Λακεδαιμόνιοι, παραδο-  
 10 “θῆναι, γενέσθαι δὲ σωτῆρας ἡμῶν καὶ μὴ τοὺς ἄλλους  
 “Ἕλληνας ἐλευθεροῦντας ἡμᾶς διολέσαι.”

LX. Τοιαῦτα μὲν οἱ Πλαταιῆς εἶπον. οἱ δὲ Θηβαῖοι 2  
 δέισαντες πρὸς τὸν λόγον αὐτῶν μὴ οἱ Λακεδαιμόνιοι τι  
 The Thebans ask to be ἐνδῶσι, παρελθόντες ἔφασαν καὶ αὐτοὶ βού-  
 heard in reply.  
 15 λεσθαι εἰπεῖν, ἐπειδὴ καὶ ἐκείνοις παρὰ γνώμην  
 τὴν αὐτῶν μακρότερος λόγος ἐδόθη τῆς πρὸς τὸ ἐρώτημα  
 ἀποκρίσεως. ὥς δ’ ἐκέλευσαν, ἔλεγον τοιάδε. 3

LXI. “ΤΟΥΣ μὲν λόγους οὐκ ἂν ἡτησάμεθα εἰπεῖν, εἰ  
 “καὶ αὐτοὶ βραχέως τὸ ἐρωτηθὲν ἀπεκρίναντο καὶ μὴ ἐπὶ  
 20 SPEECH OF THE “ἡμᾶς τραπόμενοι κατηγορίαν ἐποιήσαντο καὶ  
 THEBANS. “περὶ αὐτῶν ἔξω τῶν προκειμένων καὶ ἅμα  
 We crave, they say, “οὐδὲ ἡτιαμένων πολλὴν τὴν ἀπολογίαν καὶ  
 to be heard in answer “ἔπαινον ὧν οὐδεὶς ἐμέμφατο. νῦν δὲ πρὸς 2  
 to all the extraneous “τῇν] om. d.  
 matter which the pri-

1. λέγομεν] om. d.i. 2. ἂν om. V. 5. καταστήσαντες A.B.C.E.F.G.H.I.  
 K.V.b.c.d.e.g.h.i. 6. καὶ ἡμᾶς i. πλαταιῆς ὄντας I. 7. οἱ] om. A.B.  
 E.F.H.N.V.g.h. 8. τοῖς ἐχθίστοις ἡμῖν V. ὑμῖν A. 9. ἰκέτας ὄντας I.P.  
 10. δὲ A.B.C. (prima manu) E.F.H.K.N.Q.V.g. Haack. Poppo. Goell. Bekk. G.  
 et vulgo τε. ἄλλους] om. h. 14. προσελθόντες g. 16. τὴν] om. b. αὐτῶν  
 Bekk. τῆς] om. A.F.g.h. 21. αὐτῶν H.K.L.N.Q.V.g. Haack. Poppo. αὐτῶν  
 Bekk. Goell. et Poppo in ed. 1845. 22. ἡτιαμένων C.K.P.c.e.f. Poppo. Goell.  
 Bekk. ἡτιωμένων Q. corr. G. et vulgo ἡτιασμένων. τῇν] om. d.

3. τῷ αἰσχίστῳ ὀλέθρῳ] Vid. quæ adnotarunt Casaub. ad Dion. Halic. VI. 86. et Cerd. ad Virg. IX. Æn. 340. DUKER.

20. καὶ περὶ αὐτῶν κ. τ. λ.] The construction may be made out by removing the commas both after προκειμένων and

ἡτιαμένων, so that ἡτιαμένων should be governed by ἀπολογίαν, “have made a “long defence quite away from the “question, and of points which were “never criminated.”

23. πρὸς μὲν τὰ ἀντεπεῖν δεῖ] For ἀντεπεῖν and ἔλεγχον ποιήσασθαι, com-

PLATÆA. A.C. 427. Olymp. 68. 2.

soners have introduced about their merits and our unworthiness. Our quarrel began with them, because from the very first they have ever shunned to unite themselves with the rest of the Boeotian nation, and called in the Athenians to aid them in resisting our just authority.

“ μὲν τὰ ἀντειπεῖν δεῖ, τῶν δὲ ἔλεγχον ποιή-  
 “ σασθαι, ἵνα μήτε ἡ ἡμετέρα αὐτοὺς κακία  
 “ ὠφελῇ μήτε ἡ τούτων δόξα, τὸ δ' ἀληθές  
 “ περὶ ἀμφοτέρων ἀκούσαντες κρίνῃτε. ἡμεῖς  
 “ δὲ αὐτοῖς διάφοροι ἐγενόμεθα πρῶτον ὅτις  
 “ ἡμῶν κτισάντων Πλάταιαν ὕστερον τῆς  
 “ ἄλλης Βοιωτίας καὶ ἄλλα χωρία μετ' αὐτῆς,  
 “ ἃ ζυμμίκτους ἀνθρώπους ἐξελάσαντες ἐσχο-  
 “ μεν, οὐκ ἤξιουν οὗτοι, ὥσπερ ἐτάχθη τὸ πρῶτον, ἡγεμο-  
 “ νεύεσθαι ὑφ' ἡμῶν, ἔξω δὲ τῶν ἄλλων Βοιωτῶν παραβαί-  
 “ νοντες τὰ πάτρια, ἐπειδὴ προσηναγκάζοντο, προσεχώρησαν  
 “ πρὸς Ἀθηναίους καὶ μετ' αὐτῶν πολλὰ ἡμᾶς ἐβλαπτον,

1. τῶν] τὸν A.B.K.L. 5. αὐτοὶ I.d.e. πρῶτον B.E.F.G.H.M.N.b.g.  
 Haack. Poppo. Goell. Bekk. A. et ceteri τὸ πρῶτον. 7. αὐτὴν O. 8. ἔχομεν  
 N.V.g. 9. τὸ πρότερον L.O. 12. πρὸς τοὺς ἀθηναίους Q. καί]  
 om. L.P.i.

pare Aristot. Rhetor. II. 25, 1. ἔστι δὲ  
 λύειν ἢ ἀντισυλλογισάμενον ἢ ἐνστασις  
 ἐνεγκόντα. Ἀντειπεῖν means, “not alto-  
 gether to deny the statement, but to  
 “make a counter representation which  
 “shall weaken its force.” Ἐλεγχον  
 ποιήσασθαι means, “to refute altogether  
 “what the Plataeans have vauntingly  
 “said of their own merits.” For the  
 irregular form πρὸς μὲν τὰ, instead of  
 πρὸς τὰ μὲν, compare III. 82, 15. ἐπὶ δὲ  
 τῷ ἀγάλλονται, and VI. 66, 1. παρὰ δὲ τὸ  
 κρημονοί.

6. ὕστερον τῆς ἄλλης Βοιωτίας] The  
 Boeotians were driven out of Thessaly  
 by the Thessalians, and occupied the  
 country of the Cadmeans, which was  
 afterwards called Boeotia, about sixty  
 years after the Trojan war. Thucyd. I.  
 12, 3. It was not till a short time after-  
 wards that they occupied Plataea, Or-  
 chomenus, and some other places, which  
 had at first remained unsubdued; and  
 that they drove out from thence the  
 mixed people that had hitherto pos-  
 sessed them, Hyantians, Thracians, Pe-  
 lasgians, and others, who are mentioned  
 among the earlier inhabitants of Boeo-  
 tia. See Strabo, IX. 2, 3.

9. οὐκ ἤξιουν—ἡγεμονεύεσθαι ὑφ' ἡμῶν]

Vid. ad lib. I. cap. 56, 2. DUKER. The  
 term used by the Thebans is ἡγεμονεύ-  
 εσθαι, not ἀρχεσθαι. Like the supre-  
 macy of Lacedaemon, and of Athens,  
 when it was first conferred upon her,  
 the authority of Thebes appears to have  
 been by no means despotic at this pe-  
 riod, for the Boeotarchs or chief ma-  
 gistrates of Boeotia, were not chosen  
 from Thebes only, but from the other  
 Boeotian states, and the command in  
 war was held apparently day by day by  
 the several Boeotarchs in turn, with no  
 particular preference shewn to those of  
 Thebes. See Thucyd. IV. 91, 92. And  
 the four councils, who were the sove-  
 reign power in Boeotia, were composed  
 of deputies from the different Boeotian  
 states indiscriminately. But a prece-  
 dence in rank, when united with supe-  
 rior wealth and power, is very apt to  
 grow into a real dominion: and after  
 the Peloponnesian war the Thebans  
 seem to have encroached as largely on  
 the liberties of Boeotia as the Athenians  
 had done before its commencement on  
 the liberties of their formerly indepen-  
 dent confederates. See Xenophon, Hel-  
 lenic. V. 1, 32, 33.



PLATÆA. A. C. 437. Olymp. 88. 2.

“*ἀνθ' ὧν καὶ ἀντέπασχον.* LXII. *ἐπειδὴ δὲ καὶ ὁ βάρ-  
 βαρος ἦλθεν ἐπὶ τὴν Ἑλλάδα, φασὶ μόνου*  
*Βοιωτῶν οὐ μηδίσαι, καὶ τούτῳ μάλιστα*  
*αὐτοὶ τε ἀγάλλονται καὶ ἡμᾶς λοιδοροῦσιν.*  
*ἡμεῖς δὲ μηδίσαι μὲν αὐτοὺς οὐ φαμέν διότι*  
*οὐδ' Ἀθηναίους, τῇ μέντοι αὐτῇ ἰδέᾳ ὕστερον*  
*ἰόντων Ἀθηναίων ἐπὶ τοὺς Ἑλληνας μόνους*  
*αὐ Βοιωτῶν ἀπτικίσαι. καίτοι σκέψασθε ἐν 3*  
*οἷφ εἶδει ἐκάτεροι ἡμῶν τοῦτο ἔπραξαν. ἡμῖν 4*  
*μὲν γὰρ ἡ πόλις τότε ἐτύγχανεν οὔτε κατ'*  
*ὀλιγαρχίαν ἰσόνομον πολιτεύουσα οὔτε κατὰ*  
*δημοκρατίαν· ὅπερ δέ ἐστι νόμοις μὲν καὶ*  
*τῷ σωφρονεστάτῳ ἐναντιώτατον, ἐγγυτάτῳ*  
*δὲ τυράννου, δυναστεία ὀλίγων ἀνδρῶν εἶχε*  
*τὰ πράγματα. καὶ οὗτοι ἰδίας δυνάμεις ἐλ- 5*  
*πίσαντες ἔτι μᾶλλον σχήσειν εἰ τὰ τοῦ*  
*Μῆδου κρατήσῃ, κατέχοντες ἰσχυρὸν τὸ πλη-*  
*θος ἐπηγάγοντο αὐτόν· καὶ ἡ ξύμπασα*  
*πόλις οὐκ αὐτοκράτωρ οὔσα ἑαυτῆς τοῦτ' ἔπραξεν, οὐδ'*  
*ἄξιον αὐτῇ ὀνειδίσαι ὧν μὴ μετὰ νόμων ἤμαρτεν. ἐπειδὴ 6*  
*γούν ὁ τε Μῆδος ἀπῆλθε καὶ τοὺς νόμους ἔλαβε, σκέ-*  
*ψασθαι χρὴ, Ἀθηναίων ὕστερον ἐπιόντων τὴν τε ἄλλην*  
*Ἑλλάδα καὶ τὴν ἡμετέραν χώραν πειρωμένων ὑφ' αὐτοῖς*  
*ποιεῖσθαι καὶ κατὰ στάσις ἤδη ἐχόντων αὐτῆς τὰ πολλὰ,*

4. τε] om. e. 5. σὺ φαμέν Bekk. 7. ἰόντων ἀθηναίων A. B. C. E. F. G. H. K. L.  
 O. P. V. e. f. g. h. i. Haack. Poppo. Goell. Bekk. ceteri ἀθηναίων ἰόντων. 8. αὐ]  
 ἂν g. 10. μὲν] om. f. g. 12. δέ] om. g. νόμος μὲν C. 17. Μῆδου]  
 δήμου O. P. 22. ἐπιόντων] ἐπιδόντων A. B. E. F. h. 23. ὑφ' αὐτῆς d. i. 24. αὐ-  
 τοῖς P. om. Q.

10. κατ' ὀλιγαρχίαν ἰσόνομον κ. τ. λ.]  
 The term *ισόνομος* relates to the equal-  
 ity of all the citizens with one another,  
 as far as related to their private dis-  
 putes and private injuries; whereas  
 under the worst form of oligarchy,

which was called *δυναστεία*, those who  
 were possessed of political power were  
 also above the law in all private mat-  
 ters, and could oppress their fellow-  
 citizens at their pleasure. See Aristotle,  
 Politics, IV. 5, 2.

- “ εἰ μαχόμενοι ἐν Κορωνείᾳ καὶ νικήσαντες αὐτοὺς ἤλευθε-  
 “ ρώσαμεν τὴν Βοιωτίαν καὶ τοὺς ἄλλους νῦν προθύμως  
 “ ξυνελευθεροῦμεν, ἵππους τε παρέχοντες καὶ παρασκευὴν  
 7 “ ὅσην οὐκ ἄλλοι τῶν ξυμμάχων. καὶ τὰ μὲν ἐς τὸν  
 “ μηδισμόν τοσαῦτα ἀπολογούμεθα· LXIII. ὥς δὲ ὑμεῖς 5  
 “ μᾶλλον τε ἡδίκηκατε τοὺς Ἕλληνας καὶ  
 “ ἀξιώτεροί ἐστε πάσης ζημίας, πειρασόμεθα  
 2 “ ἀποφαίνειν. ἐγένεσθε ἐπὶ τῇ ἡμετέρᾳ τιμω-  
 “ ρίᾳ, ὥς φατέ, Ἀθηναίων ξύμμαχοι καὶ πο-  
 “ λῖται. οὐκοῦν χρὴν τὰ πρὸς ἡμᾶς μόνον 10  
 “ ὑμᾶς ἐπάγεσθαι αὐτοὺς καὶ μὴ ξυνεπιέναι  
 “ μετ’ αὐτῶν ἄλλοις, ὑπάρχον γε ὑμῖν, εἴ τι  
 “ καὶ ἄκοντες προσήγεσθε ὑπ’ Ἀθηναίων, τῆς τῶν Λακεδαι-  
 “ μονίων τῶνδε ἥδη ἐπὶ τῷ Μήδῳ ξυμμαχίας γεγεννημένης,  
 “ ἣν αὐτοὶ μάλιστα προβάλλεσθε· ἱκανή γε ἦν ἡμᾶς τε ὑμῶν 15  
 “ ἀποτρέπειν, καὶ τὸ μέγιστον, ἀδεῶς παρέχειν βουλευέσθαι.  
 4 “ ἀλλ’ ἐκόντες καὶ οὐ βιαζόμενοι ἔτι εἴλεσθε μᾶλλον τὰ  
 5 “ Ἀθηναίων. καὶ λέγετε ὥς αἰσχροὺς ἦν προδοῦναι τοὺς

1. κορωνείᾳ E. ἤλευθέρωσαν μὲν C. 3. ἐξελευθεροῦμεν ε. 4. ἄλλην C.  
 6. ἡδίκησατε G.L.O.P.d.i. 10. χρὴ Q. χρὴ V. 11. ἐπάγεσθαι G.O. Porro.  
 Goell. et Bekk. A.B.E.F. et vulgo ὑπάγεσθαι. 12. ὑπάρχον γε G.I. Porro.  
 Haack. Bekk. ὑπάρχοντες E. A.B.F. et vulgo ὑπάρχον τε. 13. καὶ] om. L.  
 14. ξυμμαχίας] ξυγγενίας L.O.P. 15. προβάλλεσθε μάλιστα c.f. γὰρ K.  
 ἀποτρέπειν ὑμῶν c. 16. βούλεσθαι ε. 17. τὰ] τε d.i. τ’ e. 18. ἀθηναίων  
 A.B.C.E.F.G.H.K.L.N.O.P.Q.V.d.e.f.g.h. Haack. Porro. Goell. Bekk. Vulgo  
 τῶν ἀθηναίων.

1. ἐν Κορωνείᾳ] Lib. I. cap. 113, 3. DUKER.

7. ἀξιώτεροί ἐστε πάσης ζημίας] “More worthy of all punishment than “we whom you affect to call traitors “to Greece.” It should be remembered that the Thebans many years after this period were still reproached with their conduct during the Persian invasion, and were still said to be liable to the sentence then passed by the confederate Greeks against all those states that should join the barbarians, that their lands should be forfeited to Apollo, and that the tithe of the produce should be regularly paid to him, as an

acknowledgment that the property of the soil was his. See Herodotus, VII. 132. Xenophon, Hellenics, VI. 3, 20. and 5, 35.

8. τῇ ἡμετέρᾳ τιμωρίᾳ] “Vengeance “against us.” Compare I. 69, 9. αἱ ὑμέ-  
 τεραι ἐλπίδες. I. 77, 7. τὸ ἡμέτερον δῖος.

11. ἐπάγεσθαι αὐτοὺς] “You ought “then to have called them in to aid “you only against us.” Ἐπάγεσθαι, although the reading of only one or two MSS., has yet been properly adopted in this passage by all the recent editors.

12. ὑπάρχον γε ὑμῖν] i. e. τὸ μὴ ξυνε-  
 πιέναι.

PLATÆA. A. C. 427. Olymp. 88. 2.

“ εὐεργέτας· πολὺ δέ γε αἰσχίον καὶ ἀδικώτερον τοὺς πάντας  
 “ Ἑλληνας καταπροδοῦναι, οἷς ξυνωμόσατε, ἢ Ἀθηναίους  
 “ μόνους, τοὺς μὲν καταδουλουμένους τὴν Ἑλλάδα, τοὺς δὲ  
 “ ἐλευθεροῦντας. καὶ οὐκ ἴσῃν αὐτοῖς τὴν χάριν ἀνταπέδοτε, 6  
 5 “ οὐδὲ αἰσχύνῃς ἀπηλλαγμένην. ὑμεῖς μὲν γὰρ ἀδικούμενοι 7  
 “ αὐτοὺς, ὡς φατέ, ἐπηγάγεσθε, τοῖς δὲ ἀδικοῦσιν ἄλλους  
 “ ξυνεργοὶ κατέστητε. καίτοι τὰς ὁμοίας χάριτας μὴ ἀντιδι- 8  
 “ δόναι αἰσχρὸν μᾶλλον ἢ τὰς μετὰ δικαιοσύνης μὲν ὀφειλη-  
 “ θείσας, ἐς ἀδικίαν δὲ ἀποδιδόμενας. LXIV. δῆλόν τε  
 10 You have, then, for- “ ἐποιήσατε οὐδὲ τότε τῶν Ἑλλήνων ἔνεκα  
 feited every claim to “ μόνον οὐ μὴδίσαντες, ἀλλ’ ὅτι οὐδ’ Ἀθηναῖοι,  
 respect for your ser- “ ὑμεῖς δὲ τοῖς μὲν ταῦτα βουλόμενοι ποιεῖν  
 vices against the Per- “ τοῖς δὲ τὰναντία. καὶ νῦν ἀξιούτε, ἀφ’ ὧν δι’ 2  
 sians, by your wilful “ ἐτέρους ἐγένεσθε ἀγαθοὶ, ἀπὸ τούτων ὥφε-  
 and persevering sup-  
 port of the Athenians.  
 15 “ λείσθαι. ἀλλ’ οὐκ εἰκὸς, ὥσπερ δὲ Ἀθηναίους εἴλεσθε, 3  
 “ τούτοις ξυναγωνίζεσθε, καὶ μὴ προφέρετε τὴν τότε γενο-  
 “ μένην ξυνωμοσίαν, ὡς χρὴ ἀπ’ αὐτῆς νῦν σώζεσθαι.  
 “ ἀπελίπετε γὰρ αὐτὴν καὶ παραβάντες ξυγκατεδουλοῦσθε 4  
 “ μᾶλλον Αἰγινήτας καὶ ἄλλους τινὰς τῶν ξυνομοσάντων ἢ

1. γε] om. e. 5. μὲν] om. Q. αὐτοὺς ἀδικούμενοι Q. 7. κατέ-  
 στητε K. ἀνταποδιδόναι οὐκ αἰσχρὸν d. 12. ἡμεῖς B.E.F.Q.g.h.  
 13. ἀφ’] καθ’ d. 15. δέ] οὐδὲ K.N. ἀθηναίοις h. 17. ξυνωμοσίαν d.  
 ξυνομοσίαν V. 18. ἀπελίπετε A.B.G.L.O.Q.d.e.h.i. Porpo. Goell. Bekk. E.F.  
 et ceteri ἀπελείπετε. ξυγκαταδουλοῦσθε K.d. 19. μᾶλλον] om G.L.O.P.  
 ἄλλους ἀθηναίους τινὰς K.

7. καίτοι τὰς ὁμοίας χάριτας κ. τ. λ.]  
 Μὴ ἀντιδιδόναι must be repeated in  
 both clauses of the sentence. Αἰσχρὸν  
 μᾶλλον has the same sense as αἰσχίον,  
 II. 40, 2. “this rather is disgraceful,  
 “and not,” &c. The sense is as fol-  
 “lows: When men call ingratitude a  
 “crime, they mean by ingratitude the  
 “not returning an honourable kindness  
 “when it can be done honourably:  
 “they do not mean to blame him who  
 “does not return a kindness, however  
 “justly due, when he cannot return

“it without a crime.” So Cicero, De  
 Officiis, I. 15. “Non reddere benefi-  
 “cium (μὴ ἀντιδιδόναι χάριν) viro bono  
 “non licet (αἰσχρὸν), modo id facere  
 “possit sine injuria.” (τὰς ὁμοίας χά-  
 “ριτας.) But if it can only be returned  
 “cum injuria,” (ἐς ἀδικίαν ἀποδιδόμενας)  
 then the not returning it (μὴ ἀντιδι-  
 δόναι) is allowable in a good man. (οὐκ  
 αἰσχρὸν.)

12. ὑμεῖς δὲ τοῖς μὲν κ. τ. λ.] The verb  
 to ὑμεῖς is οὐκ ἐμὴδίσατε, which must  
 be repeated from οὐ μὴδίσαντες.

PLATÆA. A. C. 427. Olymp. 88. 2.

- “ διεκωλύετε, καὶ ταῦτα οὔτε ἄκοντες ἔχοντές τε τοὺς νόμους  
 5 “ οὔσπερ μέχρι τοῦ δεῦρο, καὶ οὐδενὸς ὑμᾶς βιασαμένον  
 “ ὥσπερ ἡμᾶς. τὴν τελευταίαν τε πρὶν περιτειχίζεσθαι  
 “ πρόκλησιν ἐς ἡσυχίαν ὑμῶν, ὥστε μηδετέροις ἀμύνειν, οὐκ  
 6 “ ἐδέχεσθε. τίνες ἂν †οὖν† ὑμῶν δικαιότερον πᾶσι τοῖς 5  
 “ Ἕλλησι μισοῖντο, οἵτινες ἐπὶ τῷ ἐκείνων κακῷ ἀνδραγαθίαν  
 “ προὔθεσθε; καὶ ἃ μὲν ποτε χρηστοὶ ἐγένεσθε, ὥς φατέ, οὐ  
 “ προσήκοντα νῦν ἐπεδείξατε, ἃ δὲ ἡ φύσις ἀεὶ ἐβούλετο,  
 “ ἐξηλέγχθη ἐς τὸ ἀληθές· μετὰ γὰρ Ἀθηναίων ἄδικον ὁδὸν  
 7 “ ἰόντων ἐχωρήσατε. τὰ μὲν οὖν ἐς τὸν ἡμέτερόν τε ἀκούσιον 10  
 “ μηδισμὸν καὶ τὸν ὑμέτερον ἐκούσιον ἀττικισμὸν τοιαῦτα  
 “ ἀποφαίνομεν. LXV. ἃ δὲ τελευταῖά φατε ἀδικηθῆναι  
 And for our late at- “ (παρανόμως γὰρ ἐλθεῖν ἡμᾶς ἐν σπονδαῖς  
 tempt to enter your “ καὶ ἱερομηνίαις ἐπὶ τὴν ὑμετέραν πόλιν), οὐ  
 city, we were invited “ νομίζομεν οὐδ’ ἐν τούτοις ὑμῶν μᾶλλον 15  
 by some of your best “ ἀμαρτεῖν. εἰ μὲν γὰρ ἡμεῖς αὐτοὶ πρὸς τε  
 and noblest citizens, 2 who wished to unite

1. σχόντες g. δὲ E. 4. ἡμῶν B.C.F.G.H.P.d.e.g.h.i. 5. ἂν οὖν ὑμῶν E.G.  
 ἂν ὑμῶν A.B.F.H.L.N.P.V.g.h. Bekk. Goell. δικαιότεροι N.e. 6. κείνων G.  
 7. προὔθ. Bekk. 8. ἐδείξατε Q. ἐβουλεύετο K. 10. οὖν] om. L.O.P.  
 τε] om. V.d. 11. καὶ—ἀττικισμὸν] om. H.g. in margine habet F. ἐκούσιον]  
 ἀκούσιον A. 15. μᾶλλον ὑμῶν F.H.Q.V.g. 16. ἀμαρτεῖν A.B.E.F.G.H.  
 I.L.O.P.V.d.e.g.h.i. Haack. Poppo. Goell. Bekk. ceteri ἀμαρτάνειν.

1. οὔτε ἄκοντες ἔχοντές τε τοὺς νό-  
 μους] Compare II. 29, 5. οὔτε τὸ αὐτὸ  
 ὄνομα ἔχων, βασιλεὺς τε πρῶτος—ἐγένετο.  
 and for the meaning, compare what the  
 Thebans had said, c. 62, 4, 5. of their  
 being subject to a despotic oligarchy  
 when they joined the Persians.

6. ἐπὶ τῷ ἐκείνων κακῷ κ. τ. λ.] “ Who  
 “ exhibited good deeds for their in-  
 “ jury;” i. e. the merit was not natural  
 and real, but assumed; and it did no  
 good to Greece, but rather harm, inas-  
 much as it was but a zeal for Athens,  
 and not for the common freedom. Οὐ  
 προσήκοντα means exactly as the Scho-  
 liast explains it, “not agreeable to  
 “ your nature; your recent conduct  
 “ shows that to do service to Greece

“ was something strange and unnatural  
 “ to you, and could have happened to  
 “ you only by accident.”

9. ὁδὸν ἰόντων] Pro ἰέναι ὁδὸν eadem  
 metaphora βαδίζειν ὁδὸν dicit Dionys.  
 Halic. XI. 39. ὁ δὲ Ἀππίος—ὀλεθριω-  
 τάτην ἔγνω βαδίζειν ὁδόν. DUKER.

14. ἱερομηνίαις] It would seem by  
 this plural form of the word, that the  
 festival during which the Thebans en-  
 tered, whatever it was, was one of se-  
 veral days’ duration. The plural ἱερο-  
 μῆναι occurs in the Scholiast on Pin-  
 dar, already quoted at c. 56, 2.

16. ἡμεῖς αὐτοὶ] Sponte, non ab opti-  
 matibus arcessiti. GOELLER. Ἀδικού-  
 μεν, “ We are guilty.”

PLATÆA. A. C. 437. Olymp. 88. 2.

you again, if possible, to the common confederacy of Boeotia.

“τὴν πόλιν ἐλθόντες ἐμαχόμεθα καὶ τὴν γῆν  
 “ἐδρῶμεν ὡς πολέμοι, ἀδικούμεν· εἰ δὲ  
 “ἄνδρες ὑμῶν οἱ πρῶτοι καὶ χρήμασι καὶ γένει, βουλόμενοι  
 “τῆς μὲν ἔξω ξυμμαχίας ὑμᾶς παῦσαι ἐς δὲ τὰ κοινὰ τῶν  
 5 “πάντων Βοιωτῶν πάτρια καταστήσαι, ἐπεκαλέσαντο ἐκόν-  
 “τες, τί ἀδικούμεν; οἱ γὰρ ἄγοντες παρανομοῦσι μᾶλλον  
 “τῶν ἐπομένων. ἀλλ’ οὐτ’ ἐκεῖνοι, ὡς ἡμεῖς κρίνομεν, οὐθ’ 3  
 “ἡμεῖς· πολῖται δὲ ὄντες ὥσπερ ὑμεῖς, καὶ πλείω παραβαλ-  
 “λόμενοι, τὸ ἐαυτῶν τεῖχος ἀνοίξαντες καὶ ἐς τὴν αὐτῶν  
 10 “πόλιν φιλίᾳς, οὐ πολεμίᾳς κομίσαντες, ἐβούλοντο τοὺς τε  
 “ὑμῶν χεῖρους μηκέτι μᾶλλον γενέσθαι τοὺς τε ἀμείνους τὰ

1. τὴν ὑμετέραν πόλιν C.I.L.O.P.d.e. τὴν ἡμετέραν πόλιν Q.i. 2. ἐδρῶμεν] ἀδικούμεν A.B. et fortasse h. 4. συμμαχίας C. ἐς δὲ] εἴτε K. ἐς B.h.  
 8. ὄντες om. G. 9. αὐτῶν] ἐαυτῶν h. αὐτῶν E.H.K.L.N.O.P.V.g. 10. τε] μὲν Q. II. τε] δὲ Q.

6. οἱ γὰρ ἄγοντες κ. τ. λ.] Haack rightly understands this as a sort of ironical parody on what the Plataeans had said, c. 55, 5. οὐχ οἱ ἐπόμενοι αἴτιοι—ἀλλ’ οἱ ἄγοντες.

8. πλείω παραβαλλόμενοι] “Having a greater stake in the country.” Compare I. 91, 6. II. 44, 4.

10. τοὺς τε ὑμῶν χεῖρους κ. τ. λ.] After μᾶλλον γενέσθαι, χεῖρους ἢ ἀγαθοὺς must be repeated; in the same sense as σωφρονιστοὶ τῆς γνώμης, a little below: “We wished that the men of “bad principles among you should for “the future be taught rather to amend “their notions;” i. e. should be taught to prefer dependence on Thebes to dependence upon Athens; for in a Theban’s judgment it was a mark of very bad principles to be attached to democracy and to Athens. For the ellipsis, compare II. 13, 1. ὅτι Ἀρχίδαμος μὲν οἱ ξένος εἶη, οὐ μέντοι ἐπὶ κακῷ γε τῆς πόλεως γένοιτο, i. e. γένοιτο ξένος. For the term σωφρονιστοὶ ὅτι τῆς γνώμης, compare VI. 87, 3. μήθ’ ὡς σωφρονιστοὶ—ἰσχυροὶ περὶ αἵματος, and Xenophon, Hellenica, III. 2, 23. ἔδοξε τοῖς Ἐφόροις σωφρονίσαι αὐτούς. “Doing “you the kindness of reforming your “principles for you, and as for your “persons, (or, your outward condition,)

“not giving up your city to foreigners, “but bringing it home to a natural “union with men of your own blood “and race.” The genitive τῶν σωμάτων has been variously explained. The Scholiast makes it depend on σωφρονιστοὶ; Gölle takes it with ἀλλοτρι-οῦντες, and translates it “ab urbe cives “non abalienantes;” that is, “not banishing the citizens of the opposite “party from their country, but bring- “ing their country home to its natural “connection with the men of its own “race.” I am inclined to think that it was meant to be followed by a substantive, so that σωφρονιστοὶ ὄντες τῆς γνώμης should have had a similar clause to answer to it, καὶ τῶν σωμάτων οὐκ ἐξοριστοὶ ἀλλ’—οἰκιστοὶ. But as ἐξοριστοὶ does not exist, nor was there a word to be found which would express the same notion and at the same time preserve the same construction, so the expression τὴν πόλιν ἀλλοτρι-οῦντες was substituted in its place, and the genitive τῶν σωμάτων was left without any regular construction at all. On Gölle’s construction the order is, I think, faulty; it should rather be, καὶ τὴν πόλιν οὐ τῶν σωμάτων ἀλλοτρι-οῦντες, ἀλλ’—οἰκιστοὶ. Γνώμη and σώμα are again opposed to each other. I. 70, 6.

PLATÆA. A. C. 427. Olymp. 88. 2.

“ ἄξια ἔχειν, σωφρονισταὶ ὄντες τῆς γνώμης, καὶ τῶν σω-  
 “ μάτων τὴν πόλιν οὐκ ἀλλοτριοῦντες ἀλλ’ ἐς τὴν ξυγγέ-  
 “ νειαν οἰκειοῦντες, ἐχθροὺς οὐδενὶ καθιστάντες, ἅπασι δ’  
 “ ὁμοίως ἐνσπόνδους. LXVI. τεκμήριον δὲ ὡς οὐ πολέμῳς

We came then in “ ἐπράσσομεν” οὔτε γὰρ ἡδικήσαμεν οὐδένα, 5  
 peace, but you treated “ προείπομέν τε τὸν βουλόμενον κατὰ τὰ πάν-  
 us as enemies, and the “ των Βοιωτῶν πάτρια πολιτεύειν ἰέναι πρὸς  
 men whom you took “ ἡμᾶς. καὶ ὑμεῖς ἄσμενοι χωρήσαντες καὶ  
 prisoners in your city, “ ξύμβασιν ποιησάμενοι τὸ μὲν πρῶτον ἦσυν-  
 you afterwards, in vi- “ χάζετε, ὕστερον δὲ κατανοήσαντες ἡμᾶς ὀλί- 10  
 olation of your solemn “ γους ὄντας, εἰ ἄρα καὶ ἐδοκοῦμέν τι ἀνεπιεικέστερον πράξαι  
 promise, treacherously “ οὐ μετὰ τοῦ πλήθους ὑμῶν εἰσελθόντες, τὰ μὲν ὁμοῖα οὐκ  
 murdered. “ ἀνταπέδοτε ἡμῖν, μήτε νεωτερίσαι ἔργῳ λόγοις τε πείσειν  
 “ ὥστε ἐξελθεῖν, ἐπιθέμενοι δὲ παρὰ τὴν ξύμβασιν, οὓς μὲν  
 “ ἐν χερσὶν ἀπεκτείνετε, οὐχ ὁμοίως ἀλγοῦμεν (κατὰ νόμον 15  
 “ γὰρ δὴ τινα ἔπασχον), οὓς δὲ χεῖρας προῖσχομένους καὶ  
 “ ζωγρήσαντες ὑποσχόμενοί τε ἡμῖν ὕστερον μὴ κτενεῖν  
 “ παρανόμως διεφθείρατε, πῶς οὐ δεινὰ εἵργασθε ; καὶ ταῦτα  
 “ τρεῖς ἀδικίας ἐν ὀλίγῳ πράξαντες, τὴν τε λυθεῖσαν ὁμολο-  
 “ γίαν καὶ τῶν ἀνδρῶν τὸν ὕστερον θάνατον καὶ τὴν περὶ 20  
 “ αὐτῶν ἡμῖν μὴ κτείνειν ψευσθεῖσαν ὑπόσχεσιν, ἣν τὰ ἐν

6. τὰ] om. F.M.Q.b.e.

Goell. Bekk. ceteri τῶν πάντων.

(prima manu) K.N.g.h. Haack.

E.F.H.I.K.M.V.b.c.e.f.g.h. Haack.

14. εἰσελθεῖν G.I.

15. ὁμοῖα V.

16. γὰρ] om. d.i.

21. ἡμῖν om. G.

ὑπόθεσιν A.B.F.H.g. Bekk. Goell.

πάντων A.B.E.F.G.H.L.O.P.c.d.f.g.h. Poppo.

11. τι] τοι g.

12. πλήθους ἡμῶν B.E.F.H.

13. νεωτερίσαι A.B.C.

G. et vulgo νεωτερίσιν.

16. γὰρ] om. d.i.

21. ἡμῖν om. G.

ὑπόσχεσιν E.G. Haack. Poppo et vulgo.

12. οὐ μετὰ τοῦ πλήθους ὑμῶν] This refers to what had been said in the preceding chapter, εἰ δὲ ἄνδρες ὑμῶν οἱ πρότεροι κ. τ. λ. “Allowing that we “seemed to act somewhat uncivilly in “entering your town without the con- “sent of your commons, even though “we were invited by your nobles, still “you more than repaid any wrong that “we might have done you,” &c. The

change of tense, νεωτερίσαι—πέισιν, appears to be parallel to that noticed above in c. 46, 2. παρασκευάσασθαι—πα- ρατενείσθαι, νεωτερίσαι expressing a thing that was to be done immediately and at once, and πέισιν something that was to be later in point of time, and longer in the continuance of the action.

PLATÆA. A. C. 437. Olymp. 88. 2.

“ τοῖς ἀγροῖς ὑμῖν μὴ ἀδικῶμεν, ὅμως φατὲ ἡμᾶς παρανο-  
 “ μῆσαι καὶ αὐτοὶ ἀξιοῦτε μὴ ἀντιδοῦναι δίκην. οὐκ, ἦν γε 3  
 “ οὔτοι τὰ ὀρθὰ γιγνώσκωσι· πάντων δὲ αὐτῶν ἔνεκα κολα-  
 “ σθήσεσθε. LXVII. καὶ ταῦτα, ὦ Λακεδαιμόνιοι, τούτου

- 5 Stained then as they “ ἔνεκα ἐπεξήλθομεν, καὶ ὑπὲρ ὑμῶν καὶ ἡμῶν  
 are with crimes, be “ ἵνα ὑμεῖς μὲν εἰδῆτε δικαίως αὐτῶν κατα-  
 not softened, Lacedæ- “ γνωσόμενοι, ἡμεῖς δὲ ἔτι ὀσιώτερον tetimw-  
 monians, by their “ ρημένοι, καὶ μὴ παλαιὰς ἀρετὰς, εἴ τις ἄρα  
 whinings about their “ καὶ ἐγένετο, ἀκούοντες ἐπικλασθήτε, ὥς χρῆ  
 forlorn condition, and “ τοῖς μὲν ἀδικουμένοις ἐπικούρους εἶναι, τοῖς  
 your fathers' tombs. “ δὲ αἰσχρὸν τι δρῶσι διπλασίας ζημίας, ὅτι  
 We more justly ap- “ οὐκ ἐκ προσηκόντων ἀμαρτάνουσι. μηδὲ  
 10 peal to your feelings to “ ὀλοφυρμῷ καὶ οἴκτῳ ὠφελείσθωσαν, πατέ-  
 avenge our country- “ ρων τε τάφους τῶν ὑμετέρων ἐπιβοώμενοι  
 men whom they trea- “ καὶ τὴν σφετέραν ἐρημίαν. καὶ γὰρ ἡμεῖς 2  
 cherously murdered, “ ἀνταποφαίνομεν πολλῷ δεινότερα παθοῦσαν  
 and those brave men “ τὴν ὑπὸ τούτων ἡλικίαν ἡμῶν διεφθαρμένην,  
 who fell at Coronea, “ ὧν πατέρες οἱ μὲν πρὸς ὑμᾶς τὴν Βοιωτίαν  
 to deliver Boeotia from “ ἄγοντες ἀπέθανον ἐν Κορωνείᾳ, οἱ δὲ πρεσβῦται λελειμ-  
 the yoke of Athens. “ μένοι καὶ οἰκίαι ἔρημοι πολλῷ δικαιοτέραν ὑμῶν ἱκετεῖαν  
 Punish these wretches “ ποιοῦνται τούσδε τιμωρήσασθαι. οἴκτου τε ἀξιώτεροι 3  
 15 then as they deserve, “ τυγχάνειν οἱ ἀπρεπές τι πάσχοντες τῶν ἀνθρώπων· οἱ δὲ  
 and teach them and “ δικαίως, ὥσπερ οἶδε, τὰ ἐναντία ἐπὶ χάρτοι εἶναι. καὶ τὴν 4  
 the world that glozing  
 words are but a poor  
 substitute for honest  
 speech.

2. οὐκ Bekk. Goell. οὐκ H.N.Q.T. et recenti manu E. Poppo. Vulgo οὐκ.  
 5. καὶ ἡμῶν] om. Q. 6. καὶ δικαίως C.K.e. αὐτῶν] τούτων L.O.P.i.  
 καταγινώσκονται E 8. εἴ τις—ἐγένετο A.B.C.E.F.G.H.I.K.L.M.N.O.P.V.b.c.  
 e.f.g.h. Haack. Poppo. Goell. Bekk. Vulgo εἴ τινες—ἐγένοντο. 9. ἐπικλασθή-  
 ναι e. 11. τῷ] om. I. 12. ἐξ οὗ προσηκόντων L.O.P. ἐκ τῶν προσηκόντων e.  
 14. τε] om. K. 16. ἀποφαίνομεν K. 18. ὧν οἱ πατέρες e. 19. ἄγοντες]  
 ἔχοντες F.H.g. κορωνεῖαι E. πρεσβύτεροι O. 20. ἐρήμοι Bekk. qui ita semper.  
 21. τιμωρήσασθε F. δι L.O.Q. 23. οἶδε] οὔτοι e.

11. διπλασίας ζημίας] “ They ought  
 “ to be, not aids to them, but doubled  
 “ penalties.” The singular number  
 seems required, or rather some verb  
 like ἐπιφέρειν rather than εἶναι, for it is  
 rather harsh to say that “ their virtues  
 “ ought to be doubled penalties,” in-

stead of “ ought to entail doubled pe-  
 “ nalties.” Οὐκ ἐκ προσηκόντων is,  
 “ contrary to what we have a right to  
 “ expect of them.” Thus Aristotle  
 calls it acting κατὰ τὸ προσηκόν, if a  
 man's actions are ἀξία τῶν προγόνων καὶ  
 τῶν προὔπηργμένων. Rhetor. I. 9, 31.



- “ νῦν ἐρημίαν δι’ ἐαυτοὺς ἔχουσι· τοὺς γὰρ ἀμείνους ξυμ-  
 5 “ μάχους ἐκόντες ἀπεώσωτο. παρηνόμησάν τε οὐ προπα-  
 “ θόντες ὑφ’ ἡμῶν, μίσει δὲ πλεόν ἢ δίκη κρίναντες, καὶ οὐκ  
 “ ἀνταποδόντες νῦν τὴν ἴσῃν τιμωρίαν, ἔννομα γὰρ πείσονται,  
 “ καὶ οὐχὶ ἐκ μάχης χεῖρας προῖσχύμενοι, ὥσπερ φασίν, ἀλλ’ 5  
 6 “ ἀπὸ ξυμβάσεως ἐς δίκην σφᾶς αὐτοὺς παραδόντες. ἀμύ-  
 “ νατε οὖν, ὦ Λακεδαιμόνιοι, καὶ τῷ τῶν Ἑλλήνων νόμῳ  
 “ ὑπὸ τῶνδε παραβαθέντι, καὶ ἡμῖν ἄνομα παθοῦσιν ἀνταπό-  
 “ δοτε χάριν δικαίαν ὧν πρόθυμοι γεγενήμεθα, καὶ μὴ τοῖς  
 “ τῶνδε λόγοις περιωσθῶμεν ἐν ὑμῖν, ποιήσατε δὲ τοῖς 10  
 “ Ἑλλῃσι παράδειγμα οὐ λόγων τοὺς ἀγῶνας προθήσονται  
 “ ἀλλ’ ἔργων, ὧν ἀγαθῶν μὲν ὄντων βραχεῖα ἢ ἀπαγγελία  
 “ ἀρκεῖ, ἀμαρτανομένων δὲ λόγοι ἔπεσι κοσμηθέντες προκα-  
 7 “ λύμματα γίγνονται. ἀλλ’ ἦν οἱ ἡγεμόνες, ὥσπερ νῦν ὑμεῖς,

2. παρηνόμησαν K. 3. δι’ πλεόν] τε πλέω g. δίκη κρίναντες] διακρίναντες d.i.  
 4. “ ἀνταποδιδόντες malim vel ἂν ἀποδόντες.” BEKK. 5. οὐχὶ] οὐκ G.L.O.P.i.  
 περ] om. P. 7. τῷ om. F. 11. τοὺς ἀγῶνας A.B.C.E.F.G.H.L.N.O.P.V.d.e.g.  
 Haack. Poppo. Goell. Bekk. Ceteri τούτοις ἀγῶνας. προσθήσονται V. 12. ὧν]  
 om. A.B.E.F.h. ἐπαγγελία L.M.O.P.e. 13. προκαλύμμα e. 14. οἱ] om.  
 G.L.O.P.d.e.

4. ἀνταποδόντες] The aorist is used instead of the present or future, because the Thebans considered the satisfaction to have been given to them when the Plataeans submitted to take their trial. “In surrendering themselves up to justice they have offered us a most inadequate satisfaction; it will be but the just sentence passed upon traitors to their country, a sentence which they had deserved already, before they committed this additional crime against us; whereas our brave men fell not by any sentence of law, but by the swords of murderers; not marked out by their crimes for just punishment, but innocently dying in the service of their country.”

[Poppo observes that the use of the perfect participle *τετιμωρημένοι* in the beginning of the chapter somewhat confirms the above interpretation. But

Dobree as well as Bekker would alter the present text; and Dobree suggests οὐκ ἂν ἀνταποδόντες.]

14. ἀλλ’ ἦν οἱ ἡγεμόνες—ποιήσησθε] This sentence is a curious specimen of confusion. Thucydides means to say, “If all persons in authority were to punish criminals without letting themselves be misled by sophistry and eloquence, in the manner that you will do now, if you sum up the case in brief, and decide upon all these criminals together, then men will be less tempted to trust to fair words as a screen for ill actions.” But instead of this he makes the verb *ποιήσησθε* agree with ὑμεῖς, and puts *κεφαλαιώσαντες πρὸς τοὺς ξυμπαντας* just as if it were the general principle recommended, instead of being merely an exemplification of it in this particular case.



PLATÆA. A. C. 437. Olymp. 88. 2.

“ κεφαλαιώσαντες πρὸς τοὺς ξύμπαντας διαγνώμας πειθή-  
“ σθηθε, ἥσσόν τις ἐπ’ ἀδικοῖς ἔργοις λόγους καλοὺς ζή-  
“ τήσει.”

LXVIII. Τοιαῦτα δὲ οἱ Θηβαῖοι εἶπον. οἱ δὲ Λακεδαιμό-  
νιοι δικασταὶ νομίζοντες τὸ ἐπερώτημα σφίσιν ὀρθῶς ἔξεν,  
εἴ τι ἐν τῷ πολέμῳ ὑπ’ αὐτῶν ἀγαθὸν πεπόν-  
θασι, διότι τὸν τε ἄλλον χρόνον ἡξίουεν δῆθεν  
αὐτοὺς κατὰ τὰς παλαιὰς Πausaniou μετὰ τὸν  
Μῆδον σπονδὰς ἡσυχάζειν, καὶ [ὅτε] ὕστερον  
ἀ πρὸ τοῦ περιτεχιζέσθαι προείχοντο αὐτοῖς,

1. διαγνώμας] διὰ γνώμης P. διαγνώμονας I.e. 4. δὲ A.B.C.E.F.H.K.N.  
V.e.f.g. Haack. Poppo. Goell. Bekk. G. et vulgo μὲν. Θηβαῖοι] ἀθηναῖοι B.  
5. ὀρθῶς] καλῶς c. 6. ἀγαθὸν A.B.C.E.F.G.H.K.L.N.O.P.V.b.d.e.g.h.i.  
Haack. Poppo. Goell. Bekk. ἀγαθὸν F. Vulgo ἀγαθὸν τι. 8. καὶ μετὰ L.O.P.  
τῶν μῆδων I.e. 9. ὅτε sine uncis Bekk. Poppo. Goell. et vulgo. 10. προεί-  
χοντο A.B.C.E.F.G.H.K.N.V.g. Poppo. Goell. παρείχοντο d.e. ceteri προϊέχοντο.  
Goell. totum locum e conjectura refinxit. αὐτοὺς Q.

7. διότι] In priore parte hujus παρεμ-  
βολῆς respicit haud dubie, quod etiam  
Scholiastes monet, ad illa Archidami,  
II. 72, 3. ἡσυχίαν ἄγετε, νομόμενοι τὰ  
ὑμέτερα αὐτῶν καὶ ὅτε μηδὲ μεθ’ ἐτέρων  
δέχεσθε δὲ ἀμφοτέρους φίλους, ἐπὶ πο-  
λέμῳ δὲ, μηδ’ ἐτέρους. DUKER.

διότι τὸν τε ἄλλον κ. τ. λ.] The  
Lacedæmonian judges thought their  
question might fairly be put, “because,  
“according to them, they before per-  
“sisted in requesting them to remain  
“neutral, according to the covenant of  
“Pausanias, after the Persian invasion;  
“and because they had not received  
“their late offer, when they made them  
“an offer just before the siege to re-  
“main neutral, according to those same  
“terms before proposed.” All that is  
wanted to complete the grammar is to  
repeat προείχοντο twice over, ὅτε ὕστε-  
ρον προείχοντο ἀ—προείχοντο, as in  
VIII. 27, 2. ὅπου γὰρ ἔξιστιν ἐν ὑστέρῳ,  
κ. τ. λ. where ἀγωνίσασθαι must be  
taken twice over, once after ἐν ὑστέρῳ,  
and again in its own place. Compare  
also Herodot. I. 91, 5. φ—χρηστηριαζο-  
μένῳ εἶπε τὰ εἶπε Λοξίης περὶ ἡμίονου,  
οὐδὲ τοῦτο συνέβαλε. The two reasons  
assigned are διότι ἡξίουεν, καὶ ὥς οὐκ

ἐδίδξαντο. Δῆθεν implies, as usual, that  
what follows is not the writer’s own  
opinion or belief concerning the case,  
but the statement of the party con-  
cerned in their own defence; and this  
δῆθεν extends to the words below, τῇ  
ἐαυτῶν δικαίᾳ βουλήσει, “it was a just  
“demand, according to their own pro-  
“fessions,” not in reality just. Κατ’  
ἐκεῖνα refers to τὰς παλαιὰς Πausaniou  
σπονδὰς. In what follows he repeats  
the beginning of the sentence over  
again in another form, for ἡγούμενοι—  
πεπονθέναι is equivalent to νομίζοντες  
τὸ ἐπερώτημα—ὀρθῶς ἔξεν, and means,  
“thinking that in consequence of their  
“just request (being refused), they  
“were already released from all former  
“covenants with them, and in this  
“state had received hurt at their  
“hands, they again called them out  
“severally,” &c. Being ἑκσπονδοί,  
according to Greek notions, they were  
placed in a mere state of nature with  
regard to them, and then nothing hin-  
dered them from putting them to death,  
just as they would barbarians if taken  
in war, or as they were in the habit  
of treating their Greek enemies, as ap-  
pears from II. 67, 4, 5. III. 32, 1. All

κοινούς εἶναι κατ' ἐκείνα, ὥς οὐκ ἐδέξαντο, ἡγούμενοι [τῇ  
 ἑαυτῶν δικαίᾳ βουλήσει] ἔκσπονδοι ἤδη ὑπ' αὐτῶν κακῶς  
 πεπονθέναι, αὐθις τὸ αὐτὸ ἓνα ἕκαστον παραγαγόντες καὶ  
 ἐρωτῶντες, εἴ τι Λακεδαιμονίους καὶ τοὺς ξυμμάχους ἀγαθὸν  
 ἐν τῷ πολέμῳ δεδρακότες εἰσὶν, ὅποτε μὴ φαίεν, ἀπάγοντες 5  
 3 ἀπέκτεινον, καὶ ἐξαίρετον ἐποίησαντο οὐδένα. διέφθειραν δὲ  
 Πλαταιῶν μὲν αὐτῶν οὐκ ἐλάσσους διακοσίων, Ἀθηναίων δὲ  
 πέντε καὶ ἑκοσι, οἱ ξυνεπολιορκούντο· γυναικας δὲ ἡνδρα-  
 4 πόδισαν. τὴν δὲ πόλιν ἐνιαυτὸν μὲν τινα Θηβαῖοι Μεγαρέων  
 ἀνδράσι κατὰ στάσιν ἐκπεπτωκόσι, καὶ ὅσοι τὰ σφέτερα 10  
 φρονούντες Πλαταιῶν περιῆσαν, ἔδοσαν ἐνοικεῖν ὕστερον  
 δὲ καθελόντες αὐτὴν ἐς ἔδαφος πᾶσαν ἐκ τῶν θεμελίων  
 ὠκοδόμησαν πρὸς τῷ Ἡραίῳ καταγώγιον διακοσίων ποδῶν

1. τῇ ἰ. δ. β. sine uncis Bekk. et ceteri. 2. κακῶν P. 3. τὸ αὐτὸ καὶ  
 ἓνα g. τὸ αὐτὸ ἐν P. παράγοντες G.H.I.L.O.P.g.i. et corr. F. 6. ἀπέ-  
 κτειναν V. διέφθειραν C. 10. ἐκπεπτοκόσι V. 12. ἐκ θεμελίων O.Q.  
 13. ἡρώφ K.

that the Spartans considered was, whether they might regard themselves released from that especial covenant which Pausanias had made with the Platæans after the great battle of Platæa: if they might, then they would put the Platæans to death as a matter of course, as enemies taken in war, whom it was more convenient to their interest to kill than to dispose of in any other manner.

[After repeatedly considering this passage, I am not satisfied with any interpretation which can be given of it as it now stands. Dobree would strike out ὥς before ἐδέξαντο; I should also be inclined to change ὅτε into ὅτι or διότι. But the chief difficulty lies in the words τῇ ἑαυτῶν δικαίᾳ βουλήσει, which seem to me to be utterly unlike the Greek of the age of Thucydides, not only in the novel sense of the word βουλήσει, a sense wholly unknown to the Attic writers, but also in their general form and construction. I cannot but suspect either that they are a corruption of some lost reading, or that

they are scholion or gloss, added at a much later period, to explain the reason of the statement ἡγούμενοι ἔκσπονδοι ἤδη κ. τ. λ. and that the text of Thucydides ran thus, καὶ ὅτι ὕστερον ἂ πρὸ τοῦ περιτειχίζεσθαι προείχοντο αὐτοῖς, κοινούς εἶναι κατ' ἐκείνα, οὐκ ἐδέξαντο, ἡγούμενοι ἔκσπονδοι ἤδη ὑπ' αὐτῶν κακῶς πεπονθέναι κ. τ. λ. Perhaps it would be still better to retain ὥς, and strike out ὅτε.]

13. ὠκοδόμησαν—καταγώγιον] Because, the town being destroyed, it was necessary to build some place for the reception of those who might come to worship at the temple of Juno.

πρὸς τῷ Ἡραίῳ] De conditu hujus templi vide Plutarchi Aristidem. HUDS. Quum urbs per annos circiter XL. in ruinis jacuisset, deinde per pacem Antalcidæ restituta Olymp. XCVIII. rursus anno tertio [immo, "quarto;" vid. Fynes Clinton, Fastos Hellenicos in anno ante Christum 374.] ante pugnam Leuctricam, quæ in annum 2. Olymp. CII. incidit, a Thebanis eversa, sed a Philippo post prælium ad Chæroneam,

PLATÆA. A. C. 437. Olymp. 88. 2.

πανταχῇ, κύκλῳ οἰκήματα ἔχον κάτωθεν καὶ ἄνωθεν, καὶ ὀροφαῖς καὶ θυρώμασι τοῖς τῶν Πλαταιῶν ἐχρήσαντο, καὶ τοῖς ἄλλοις ἃ ἦν ἐν τῷ τείχει ἐπιπλα, χαλκὸς καὶ σίδηρος, κλίνας κατασκευάσαντες ἀνέθεσαν τῇ Ἥρᾳ, καὶ νεῶν ἐκαστόμποδον λίθινον ὀκοδόμησαν αὐτῇ. τὴν δὲ γῆν δημοσιώσαντες ἀπεμίσθωσαν ἐπὶ δέκα ἔτη, καὶ ἐνέμοντο Θηβαῖοι. σχεδὸν δέ τι καὶ τὸ ξύμπαν περὶ Πλαταιῶν οἱ Λακεδαιμόνιοι 6 οὕτως ἀποτετραμμένοι ἐγένοντο Θηβαίων ἕνεκα, νομίζοντες ἐς τὸν πόλεμον αὐτοὺς ἄρτι τότε καθιστάμενον ὠφελίμους 10 εἶναι. καὶ τὰ μὲν κατὰ Πλάταιαν ἔτει τρίτῳ καὶ ἐνενηκοστῷ 7 ἐπειδὴ Ἀθηναίων ξύμμαχοι ἐγένοντο οὕτως ἐτελεύτησεν.

LXIX. Αἱ δὲ τεσσαράκοντα νῆες τῶν Πελοποννησίων αἱ Λεσβίοις βοηθοὶ ἐλθοῦσαι, ὥς τότε φεύγουσαι διὰ τοῦ

1. κύκλῳ] om. g. 2. τοῖς πλαταιέων L.P. καὶ ἄλλοις L.O.P. 3. ἦν] ἦσαν f. 4. ἐκατόμποδον C.K. ἐκατὸν πεδον f. 5. λίθινον om. G. 6. ἐνέμοντο οἱ Θηβαῖοι K. 7. δ' ἔτι K. 10. ἐνενηκοστῷ G. 11. οὕτως] om. d. ἐτελεύτησεν A.B.C.E.F.G.H.K.V.b.c.d.e.f.g. Haack. Poppo. Goell. Bekk. Vulgo ἐτελεύτησαν.

id est, post annum tertium Olymp. CX. instaurata est. Ita Pausanias. Plutarchus Aristid. p. 597. ab Alexandro, postquam Asia potitus erat, restitutum tradit. Etiam ante bello Persico a Xerxe incendio deleta fuerat. Diodorus Sic. XI. p. 250. DUKER.

2. καὶ τοῖς ἄλλοις ἃ ἦν ἐν τῷ τείχει κ. τ. λ.] Debebat scribere ἐπίπλοις, χαλκῷ καὶ σιδήρῳ. Sed ut solet fieri, sententia principalis secuta est sententiam interpositam. GÖLLER. The couches or sofas, κλίνας, here spoken of, were either intended for the use of the guests at the sacrificial feasts, or as Dr. Bloomfield supposes, they were not meant for the temple, but for the inn, that the worshippers might sleep upon them.

3. δ—σίδηρος] Thom. Magister in ἐπιπλα. WASS. Docet ibi Thomas, quæ sint ἐπιπλα, de quo plura legi possunt in Lexicographis veteribus, Eustath. ad Homer. Od. γ'. p. 1469. et Interpretib. Pollucis, X. 10. DUKER.

4. νεῶν ἐκατόμποδον] This was probably an additional ναὸς, or chapel, to the one already existing in the Ἡραῖον, or sacred precinct of Juno. It was built by the Thebans to propitiate the Plataean goddess, whose natural worshippers they had just exterminated. So Camillus is said to have invited Juno Veientana to leave Veii and come to Rome, promising that a temple worthy of her divine majesty should be there reserved for her. The Ἡραῖον here mentioned seems to be that spoken of by Herodotus, IX. 52, 3. and described as standing just on the outside of the walls of Plataea.

7. σχεδὸν δέ τι καὶ τὸ ξύμπαν] The expression σχεδὸν τι, "pretty nearly," occurs again, V. 66, 4. and VII. 33, 2. καὶ τὸ ξύμπαν, "even throughout; even "in the whole business." "But it was "pretty nearly the case throughout "this whole business that the aversion "of the Lacedæmonians to the Plataeans was owing to the Thebans."

PELOPONNESUS. CORCYRA. A.C. 427. Olymp. 88. 2.

## PELOPONNESUS.

The Peloponnesian fleet under Alcidas, having effected its return to Peloponnesus in safety, (III. 33.) and being reinforced, prepares to sail to Cor-

πελάγους, ἐκ τε τῶν Ἀθηναίων ἐπιδιωχθεῖσαι καὶ πρὸς τῇ Κρήτῃ χειμασθεῖσαι καὶ ἀπ' αὐτῆς σποράδες, πρὸς τὴν Πελοπόννησον κατηνέχθησαν, καταλαμβάνουσιν ἐν τῇ Κυλλήνῃ τρεισκαίδεκα τριήρεις Λευκαδίων καὶ 5 Ἀμπρακιωτῶν καὶ Βρασίδαν τὸν Τέλλιδος ξύμβουλون Ἀλκίδα ἐπεληλυθότα. ἐβούλοντο γὰρ οἱ Λακεδαιμόνιοι, ὡς τῆς Λέσβου ἡμαρτήκεσαν, πλέον τὸ ναυτικὸν ποιήσαντες ἐς τὴν Κέρκυραν πλεῦσαι στασιάζουσιν, δώδεκα μὲν ναυσὶ μόναις παρόντων Ἀθηναίων περὶ Ναύπακτον, 10 πρὶν δὲ πλέον τι ἐπιβοηθῆσαι ἐκ τῶν Ἀθηνῶν ναυτικόν, ὅπως προφθάσωσι· καὶ παρεσκευάζοντο ὁ τε Βρασίδης καὶ ὁ Ἀλκίδας πρὸς ταῦτα. LXX. οἱ γὰρ Κερκυραῖοι ἐστα-  
CORCYRA.  
State of Corcyra at that time. The leaders of the aristocratical party, having been  
σίαζον, ἐπεὶ δὲ οἱ αἰχμάλωτοι ἦλθον αὐτοῖς οἱ ἐκ τῶν περὶ Ἐπίδαμνον ναυμαχιῶν ὑπὸ Κο- 15 ρινθίων ἀφεθέντες, τῷ μὲν λόγῳ ὀκτακοσίῳν

1. ἀθηναίων A.B.C.E.F.G.H.K.L.N.O.V.b.c.f.g.h.i. Haack. Poppo. Goell. Bekk. ceteri ἀθηνῶν. διωχθεῖσαι K. 4. κατηνέχθησαν καὶ καταλαμβάνουσιν H. 5. τρεισκαίδεκα A.B.Q. Bekk. om. E.F.H.g. G. margo F. Poppo. et vulgo τρισκαίδεκα. 7. ἀλκείδα C. prima manu. K. ut infra b.c. ἀλκείδας. 11. ἀθηναίων K.d.i. 12. ὁ τε ἀλκίδας καὶ ὁ βρασίδης e. 15. ἐπιδίμνον b. 16. ἀφέντες H. ὀκτακοσίους ταλάντοις i.

I. ἐκ τῶν Ἀθηναίων ἐπιδιωχθεῖσαι] In old English. "Followed after of the Athenians." This sense of ἐκ, as denoting the agent, is not uncommon in Herodotus, τὰ γενόμενα ἐξ ἀνθρώπων. I. I. 1. τὸ ποιηθὲν ἐκ Ψαμμίτου. II. 151, 4. The construction is, ὡς—κατηνέχθησαν, καταλαμβάνουσιν, and the successive participles φεύγουσαι, ἐπιδιωχθεῖσαι, χειμασθεῖσαι, and σποράδες, which is equivalent to σποράδες γενόμεναι, describe the successive adventures of the fleet before it reached Peloponnesus. "The forty ships on their arrival at Peloponnesus, (after their flight as before described across the Aegean, and after having been followed closely by the Athenians, and been caught in a storm near Crete, and made their way from thence in a straggling

"condition,) find at Cyllene thirteen ships," &c. Τότε signifies "at the time before mentioned." Compare VII. 31, 3. 32, 1. VIII. 62, 3. 73, 2. 4. Κυλλήνῃ] Ita MSS. et Noster I. 30, 2. et infra c. 76, 1. Theophrast. H. Plant. IV. 1. Artemidor. I. c. 47. WASS. 9. δώδεκα μὲν ναυσὶ κ. τ. λ.] The sense seems to be this. Ἐβούλοντο εἰς τὴν Κέρκυραν πλεῦσαι, first because the Athenians had only a very small fleet there at present; and secondly because if they went immediately, they might arrive in time to take the place before that small Athenian fleet could be reinforced.

13. ἐστασίαζον] Vid. Diodorum p. 315. d. WASS.

16. ὀκτακοσίῳν ταλάντων διγγνημένοι] "Their proxeni becoming their sureties

CORCYRA. A. C. 437. Olymp. 88. 2.

won over to the Corinthian interest, (I. 55.) assassinate Peithias, the leader of the popular party, and force the people to renounce the alliance with Athens, and to declare a strict neutrality. Ambassadors are sent to Athens to announce and apologise for this revolution. (70, 71.)

ταλάντων τοῖς προξένοις διηγγυημένοι, ἔργῳ δὲ πεπεισμένοι Κορινθίοις Κέρκυραν προσποιήσαι. καὶ ἔπρασσον οὗτοι, ἕκαστον τῶν πολιτῶν μετιόντες, ὅπως ἀποστήσωσιν Ἀθηναίων τὴν πόλιν. καὶ ἀφικομένης Ἀττικῆς τε νεὼς καὶ Κορινθίας πρέσβεις ἀγουσῶν, καὶ ἐς λόγους καταστάντων, ἐψηφίσαντο Κερκυραῖοι Ἀθηναίους μὲν ξύμμαχοι εἶναι κατὰ τὰ ξυγκείμενα, Πελοποννησίοις δὲ φίλοι ὥσπερ καὶ πρότερον. καὶ—ἦν γὰρ Πειθίας ἐβелоπρόξενός τε τῶν Ἀθηναίων καὶ τοῦ δήμου προεισθήκει,—ὑπάγουσιν αὐτὸν

1. διηγγυόμενοι E. 2. κερκυραίοις κόρινθον Thom. M. v. βούλομαι. 4. μετιόντες] ἐπιόντες g. 5. τε] om. c. 10. ἦν] om. P. πυθίας Q.e.

“to the amount of eight hundred talents.” Two minæ were the ordinary ransom of a heavy armed soldier among the Peloponnesians, when made prisoner in battle, Herodot. VI. 79, 2; so that eight hundred talents as a ransom for about two hundred and fifty persons may seem incredible. But in the times of Demosthenes the orator, when the ordinary ransom of a heavy armed soldier did not exceed three or five minæ (Demosthen. de falsa Legat. p. 394. Reiske.) a talent is spoken of as the ransom of a particular individual, although he was not very wealthy: (Æschines, de falsa Legat. p. 274. Reiske.) and an ambassador of Philip is said to have been ransomed for no less than nine talents. (Epist. Philippi apud Demosth. p. 159. Reiske.) Two hundred and fifty, then, of the richest men in Corcyra, that is to say, of some of the richest merchants in Greece, (compare I. 25, 4. 55. 1.) might well pay a ransom of somewhat above three talents each, even though a poor Peloponnesian heavy-armed soldier, with no other property than a small portion of land, might be commonly ransomed for two minæ. See Böckh, Staatshaushaltung der Athener, vol. I. p. 78. (English Translation, p. 98.) to whom I am indebted for the above quotations from the orators.

8. ξύμμαχοι κατὰ τὰ ξυγκείμενα.] That is, that the contracting parties should only defend each other's territory in case of invasion, but should not be bound to assist each other in any offensive operations. Compare I. 44, 1.

10. καὶ—ἦν γὰρ Πειθίας—ὑπάγουσιν αὐτόν.] Compare for a similar construction, Herodot. I. 8, 2. ὥστε δὲ ταῦτα νομίζων ἦν γὰρ οἱ τῶν αἰχμοφύρων Γύγης ὁ Δασκύλου ἀρσκόμενος μάλιστα τούτῳ τῷ Γύγῃ καὶ τὰ σπουδαιότερα τῶν πραγμάτων ὑπερετίθετο ὁ Κανδαύλης.

ἐβелоπρόξενος τῶν Ἀθηναίων] Ἐβелоπρόξενος est, qui sua sponte alterius urbis legatos hospitio excipit, quamvis nondum ab illa urbe agnitus sit hospes, multo minus in tabulas publice relatum sit, hospitium cum illo contractum esse. Cum vero Jus Hospitalii ἀνάγκη, id est, publico nomine prescriptum est in civitatis albo, tum demum fit πρόξενος. KÜHN. (note on Pollux, III. 60.) Böckh on the contrary supposes that the πρόξενος was appointed by his own country to look after the interests of any particular foreign nation; and that the ἐβелоπρόξενος took the charge upon himself without any such official appointment. The πρόξενος, properly so called, were rare; most of those who bear the title either in ancient writers or in inscriptions being in fact ἐβелоπρόξενος. See Böckh, Corpus Inscript-

CORCYRA. A. C. 427. Olymp. 83. 2.

οὗτοι οἱ ἄνδρες ἐς δίκην, λέγοντες Ἀθηναίους τὴν Κέρκυραν  
 5 καταδουλοῦν. ὁ δὲ ἀποφυγὼν ἀνθυπάγει αὐτῶν τοὺς πλου-  
 σιωτάτους πέντε ἄνδρας, φάσκων τέμνειν χάρακας ἐκ τοῦ τε  
 Διὸς [τοῦ] τεμένους καὶ τοῦ Ἀλκίνου· ζημία δὲ καθ' ἐκάστην  
 6 χάρακα ἐπέκειτο στατήρ. ὀφλόντων δὲ αὐτῶν καὶ πρὸς τὰ 5

4. τοῦ τεμένους A.C.E.F.K.L.N.O.P.V.d.e.f.g.h. Poppo. Haack. Vulgo, Bekk.  
 Goell. διὸς τεμένους. καὶ ἀλκίνου L.O.P. 5. ὀφειλόντων A.B.E.F.V.h.  
 δὲ καὶ αὐτῶν K.

tion. vol. I. p. 731, 732. I have said in a former note, II. 29, 1. that the proxenus discharged his office gratuitously. This is generally true, as far as regards any regular salary; although he received many honours and privileges from the state whose proxenus he was, such for instance as the right of holding land in their country. But one remarkable Corcyraean inscription, (Böckh, vol. II. p. 17. Insc. 1840.) contains a detailed account of lands purchased by the state for the use of the various proxeni who in different countries took charge of the interests of Corcyraean citizens. But these lands were not granted to them as property: they were only to have the usufruct of them so long, I suppose, as they should hold their offices.

3. φάσκων τέμνειν χάρακας] Probably vine sticks, round which the vines were trained. Thomas Magister in χάραξ, v. 911. ἡ χάραξ ἐπὶ ἀμπέλου—ὁ χάραξ ἐπὶ στρατοπέδου. See also Pollux, I. §. 162. Phrynichus, p. 61. Lobeck. To understand the account in the text, we must suppose that the individuals whom Peithias prosecuted were the tenants of the sacred ground from which the sticks were cut, and possibly had inherited the possession of it from their ancestors, so that they regarded it from long use as their own property, just as the Roman aristocracy thought themselves aggrieved when an Agrarian law called upon them to resign the possession of the national lands which they had for so many generations appropriated to themselves without any lawful title. As hereditary tenants of the sacred ground, the Corcyraean nobles had probably been always in the habit of

treating it as their own; so that when suddenly charged with sacrilege in abusing their rights as tenants by cutting down the trees which belonged not to them but to the god, the owner of the land, they, like the Roman nobility, had no legal defence to make, and could only maintain their encroachments by violence.

5. στατήρ] Probably the silver stater, or tetradrachm; and not the gold stater, which was equal to twenty drachmae. See Böckh. Staatshaushalt. der Athen. I. p. 16. 22. (Engl. Transl. p. 24. 33.) and the authors there quoted. So in Xenophon, Hellenics, V. 2, 22. the silver stater appears to be meant, when the writer is speaking of the fine imposed by the Lacedaemonians upon those of their allies who did not join in an expedition; they were to pay a stater a day for every man short of their proper contingent.

ὀφλόντων δὲ αὐτῶν] "Being sentenced to pay the fine." The grammarians distinguish between ὀφλεῖν and ὀφείλειν, ὀφλημα and ὀφείλημα, ὀφλεῖν and ὀφλημα relating to the demands of justice upon a man, while ὀφείλειν and ὀφείλημα signify "to owe money," and "a debt," in the ordinary sense of the terms. See Phrynichus, p. 463. Thom. Magist. p. 666. Elmsley and Bekker read ὀφλεῖν (Elmsl. Eurip. Heraclid. 985. Bekk. Thucyd. preface to smaller edit.) maintaining that the word is used in the aorist only, and not in the present. Photius, on the other hand, writes ὀφείλειν, and says that the first syllables of this and other such words are marked by Attic writers with the acute accent. He also writes ὀφλουσι, as if there were a present tense to the

CORCYRA. A. C. 437. Olymp. 88. 2.

ιερά ἱκετῶν καθεζομένων διὰ πλῆθος τῆς ζημίας, ὅπως ταξά-  
μενοι ἀποδῶσιν, ὁ Πειθίας (ἐτύχανε γὰρ καὶ βουλῆς ὦν)  
πέιθει ὥστε τῷ νόμῳ χρῆσασθαι. οἱ δ' ἐπειδὴ τῷ τε νόμῳ  
ἐξείργοντο καὶ ἅμα ἐπυνθάνοντο τὸν Πειθίαν, ἕως ἔτι βουλῆς  
5 ἔστι, μέλλειν τὸ πλῆθος ἀναπείσειν τοὺς αὐτοὺς Ἀθηναίους  
φίλους τε καὶ ἐχθροὺς νομίζειν, ξυνίσταντό τε καὶ λαβόντες  
ἐγχειρίδια, ἐξαπιναιῶς ἐς τὴν βουλήν ἐσελθόντες, τὸν τε  
Πειθίαν κτείνουσι καὶ ἄλλους τῶν τε βουλευτῶν καὶ ἰδιωτῶν  
ἐς ἐξήκοντα. οἱ δέ τινες τῆς αὐτῆς γνώμης τῷ Πειθίᾳ 8  
10 ὀλίγοι ἐς τὴν Ἀττικὴν τριήρη κατέφυγον ἔτι παρούσαν.  
LXXI. δράσαντες δὲ τοῦτο καὶ ξυγκαλέσαντες Κερκυραίους  
εἶπον ὅτι ταῦτα καὶ βέλτιωτα εἴη καὶ ἥκιστ' ἂν δουλωθεῖεν  
ὑπ' Ἀθηναίων, τό τε λοιπὸν μηδετέρους δέχεσθαι ἀλλ' ἢ  
μᾶ νηὶ ἰσυχάζοντας, τὸ δὲ πλεον πολέμιον ἡγεῖσθαι. ὥς δὲ 2  
15 εἶπον, καὶ ἐπικυρῶσαι ἠνάγκασαν τὴν γνώμην. πέμπουσι δὲ 3

1. διὰ πλῆθος A.B.C.E.F.G.H.K.L.N.O.P.Q.V.c.d.e.f.g.i. Haack. Poppo.  
Goell. Bekk. ceteri διὰ τὸ πλῆθος. τῆς] τε h. om. g. 5. ἀθηναίους C.  
8. καὶ τοὺς ἄλλους K. 9. ἐς] ὡς L. om. K. οἱ] εἰ g. 13. οὐδετέρους  
G.d.i. 14. ὡς ἴδων e. 15. δέ] om. c.

word. I have therefore not thought it worth while to adopt Elmsley's alteration.

1. ὅπως ταξάμενοι ἀποδῶσιν] Pensionibus, hoc est, τεταγμέναις ταῖς καταβολαῖς, Budæus in Commentar. p. 639. ubi Thucydidem eadem ratione hoc verbo uti ostendit III. 50, 3. οἷς ἀγύριον Λίσβιοι ταξάμενοι τοῦ κληρὸν ἑκάστου τοῦ ἐνιαυτοῦ δύο μῶας φέρειν. Sic I. 99, 3. οἱ πλείους αὐτῶν χρήματα ἐτάξαντο ἀντὶ τῶν πέντε τὸ ἱκνούμενον ἀνάλωμα φέρειν. Ibid. cap. 101, 4. χρήματά τε ὅσα ἴδει ἀποδοῦναι αὐτὰ ταξάμενοι, καὶ τὸ λοιπὸν φέρειν. Et cap. 117, 4. καὶ χρήματα τὰ ἀναλωθέντα κατὰ χρόνους ταξάμενοι ἀποδοῦναι. Pollux, I. 169. χρήματα ταξάμενοι. DUKER.

3. τῷ τε νόμῳ ἐξείργοντο] "The severity of the law shut them out from all hope of saving themselves, except by measures of violence." Compare Herodot. I. 31, 3. τῇ ὥρῃ ἐκκλησιόμενοι, and Isocrates, Archidam.

p. 131. ἂν πανταχόθεν ἐξειργώμεθα.

12. εἶπον] This word must be repeated again before δέχεσθαι, but in a more technical sense; not simply "they said," but "they moved," or "proposed;" Compare II. 24, 1. ἦν δὲ τις εἶπε ἢ ἐπιψηφίσῃ κινεῖν τὰ χρήματα. The receiving only a single ship of war belonging to a foreign power, and considering the arrival of any greater number as an act of hostility, was a precaution adopted by states who wished to keep aloof from the disputes of their neighbours, and who knew that amidst the unscrupulousness of Greek political morality, their only security against the violence of a powerful nation consisted in keeping its forces at a distance from their territory altogether. Hence the clause in the alleged treaty concluded with Persia after the victories of Cimon, that no Persian fleet should navigate the Ægean. Compare also II. 7, 2. VI. 52, 1.

καὶ ἐς τὰς Ἀθήνας εὐθὺς πρέσβεις περὶ τῶν πεπραγμένων  
 διδάζοντας ὡς ξυνέφερε, καὶ τοὺς ἐκεῖ καταπεφευγότας πεί-  
 σοντας μηδὲν ἀνεπιτήδειον πράσσειν, ὅπως μὴ τις ἐπι-  
 στροφή γένηται. LXXII. ἐλθόντων δὲ οἱ Ἀθηναῖοι τοὺς

The ambassadors are  
 2 arrested at Athens:  
 and meanwhile the  
 aristocratical party,  
 encouraged by the  
 arrival of ambassadors  
 from Laedæmon,  
 commence an open  
 3 attack upon the com-  
 mons. The opposite  
 factions occupy dif-  
 ferent parts of the city.

τε πρέσβεις ὡς νεωτερίζοντας ξυλλαβόντες,<sup>5</sup>  
 καὶ ὅσους ἔπεισαν, κατέθεντο ἐς Αἴγινα. ἐν  
 δὲ τούτῳ τῶν Κερκυραίων οἱ ἔχοντες τὰ πρά-  
 γματα ἐλθούσης τριήρους Κορινθίας καὶ Λακε-  
 δαιμονίων πρέσβεων ἐπιτίθενται τῷ δήμῳ· καὶ  
 μαχόμενοι ἐνίκησαν. ἀφικομένης δὲ νυκτὸς οἱ οἰ-  
 μὲν δῆμος ἐς τὴν ἀκρόπολιν καὶ τὰ μετέωρα  
 τῆς πόλεως καταφεύγει, καὶ αὐτοῦ ξυλλεγείς  
 ἰδρύθη, καὶ τὸν Ὑλλαϊκὸν λιμένα εἶχον· οἱ δὲ τὴν τε ἀγορὰν  
 κατέλαβον, οὐπὲρ οἱ πολλοὶ ᾤκουν αὐτῶν, καὶ τὸν λιμένα  
 τὸν πρὸς αὐτῇ καὶ πρὸς τὴν ἡπειρον. LXXIII. τῇ δ' <sup>15</sup>

The commons invite  
 the slaves to join them:  
 the aristocratical party  
 collect some barbarian  
 auxiliaries from the  
 mainland.

ὑστεραία ἡκροβολίσαντό τε ὀλίγα, καὶ ἐς τοὺς  
 ἀγροὺς περιέπεμπον ἀμφότεροι τοὺς δούλους  
 παρακαλοῦντές τε καὶ ἐλευθερίαν ὑπισχνού-  
 μενοι· καὶ τῷ μὲν δήμῳ τῶν οἰκετῶν τὸ πλῆθος

2. διδάζαντες P. πείσοντας] om. P.Q. 3. πράττειν L.O.P.d.e.i.  
 4. τούτους τοὺς πρέσβεις L.O.P. 6. ὅσους] οὓς L.O. 7. τῶν κερκυραίων  
 A.B.E.F.G.H.L.O.P.Q.V.g. Haack. Poppo. Goell. Bekk. ceteri τῶν τε κερκυραίων.  
 8. τριήρους] νηὸς L.O.P.Q. τριήρου V. 10. δὲ τῆς νυκτὸς K. 11. τὰ] om. g.  
 12. καταφεύγει καὶ αὐτοῦ] om. K. 13. ἰδρύθη A.B.E.F.G.H.K.L.N.O.P.V.c.g.  
 Haack. Poppo. Goell. Bekk. cum Thom. Mag. ἰδρύσθη b. G. et vulgo ἰδρύνθη.  
 ὑλαϊκὸν Q. 14. τὸν λιμένα πρὸς d. 15. αὐτῇ A.B.C.E.F.G.H.K.L.N.O.P.  
 Q.V.g. Haack. Poppo. Goell. Bekk. ceteri αὐτὴν. 16. τε] om. O.P.  
 ὀλίγον L. 17. παρακαλοῦντές τε τοὺς δούλους G.L.O. παρακαλοῦντες τοὺς  
 δούλους P. 19. μὲν] om. Q. οἰκετῶν A.g.

2. τοὺς ἐκεῖ καταπεφευγότας] "Those  
 "who had taken refuge there." Com-  
 pare IV. 14. 1. ταῖς δὲ Λοιπαῖς ἐν τῇ γῇ  
 καταπεφευγυῖαις ἐνέβαλλον. Göller how-  
 ever supposes that it is merely a con-  
 densed expression for τοὺς ἐκεῖ, ἐκείσε  
 καταπεφευγότας, like τὸ ἐξ Ἐπιδάουρου  
 τεῖχος ἐκλιπεῖν, V. 80, 3. ἡ ναυμαχία ἐτε-  
 λεῦτα ἐς νύκτα, I. 51, 3. and III. 106, 1.  
 τοὺς ἐν Ὀλπαις Ἀμπρακιώτας ἦκοντας.

3. ἐπιστροφή] This word seems to  
 signify what in modern language is  
 called a "reaction," or "counter revo-  
 lution." It appears to be borrowed  
 from the sense in which it is used in  
 military affairs, where it is applied to  
 an army suddenly wheeling round, and  
 moving in a different direction from  
 that in which it had been moving be-  
 fore. Compare II 90, 5, 91, 1.



CORCYRA. A. C. 427. Olymp. 88. 2.

παρεγένετο ξύμμαχον, τοῖς δ' ἑτέροις ἐκ τῆς ἡπείρου ἐπί-  
κουροι ὀκτακόσιοι. LXXIV. διαλειπούσης δ' ἡμέρας μάχη

At length the com- αὖθις γίνεται, καὶ νικᾷ ὁ δῆμος χωρίων τε  
mons gain a complete victory. ἰσχύϊ καὶ πλήθει προέχων· αἱ τε γυναῖκες

5 αὐτοῖς τολμηρῶς ξυνεπελάβοντο βάλλουσαι ἀπὸ τῶν οἰκῶν  
τῷ κεράμφ καὶ παρὰ φύσιν ὑπομένουσαι τὸν θόρυβον. γενο- 2  
μένης δὲ τῆς τροπῆς περὶ δέιλῃν ὄψιαν, δείσαντες οἱ ὀλίγοι  
μὴ αὐτοβοεῖ ὁ δῆμος τοῦ τε νεωρίου κρατήσειεν ἐπελθὼν καὶ  
σφᾶς διαφθείρειεν, ἐμπιπρᾶσι τὰς οἰκίας τὰς ἐν κύκλῳ τῆς  
10 ἀγορᾶς καὶ τὰς ξυνοικίας, ὅπως μὴ ἦ ἔφοδος, φειδόμενοι οὔτε  
οἰκείας οὔτε ἀλλοτρίας· ὥστε καὶ χρήματα πολλὰ ἐμπόρων  
κατεκαύθη καὶ ἡ πόλις ἐκινδύνευσε πᾶσα διαφθαρῆναι, εἰ  
ἄνεμος ἐπεγένετο τῇ φλογὶ ἐπίφορος ἐς αὐτήν. καὶ οἱ μὲν 3  
παυσάμενοι τῆς μάχης ὡς ἑκάτεροι ἡσυχάσαντες τὴν νύκτα  
15 ἐν φυλακῇ ἦσαν· καὶ ἡ Κορινθία ναὺς τοῦ δήμου κεκρατη-  
κότος ὑπεξανήγето, καὶ τῶν ἐπικούρων οἱ πολλοὶ ἐς τὴν  
ἡπειρον λαθόντες διεκομίσθησαν. LXXV. τῇ δ' ἐπιγιγνο-

- |                    |                                |                  |                      |
|--------------------|--------------------------------|------------------|----------------------|
| 2. διαλειπούσης g. | αὖθις μάχη g.                  | 3. ἐγένετο Q.    | χωρίων δὲ C.         |
| 4. ἰσχὺν d.i.      | 5. ξυνελάβοντο c.              | 7. τῆς] om. b.   | 9. διεφθέρειεν K.    |
| 11. οἰκίας Q.      | ὥστε om. G.                    | 13. ἐγένετο L.d. | ἐς] ἐπ' G.I.L.O.P.e. |
| 14. ἡσυχάσαντες c. | 16. λαθόντες ἐς τὴν ἡπειρον G. |                  |                      |

7. δειλῇν ὄψιαν] "The late afternoon, "approaching towards evening," as δειλῇ πρωῒα is "the early afternoon "when the sun has just passed the "meridian." δείλος and δειλῇ signify the sun's heat according to Buttmann, who connects them both with εἰλη. See Buttmann's Lexilogus, in δειλῇ and δείλος, part II. p. 182 et seqq.

10. τὰς ξυνοικίας] Æschines against Timarchus, pag. 137. Reiske. ὅπου μὲν γὰρ πολλοὶ μισθωσάμενοι μίαν οἰκῇσιν διελόμενοι ἔχουσι, συνοικίαν καλοῦμεν ὅπου δ' εἰς ἐνοικεῖ, οἰκίαν. Τὰς οἰκίας therefore relates to the houses of the rich, and τὰς ξυνοικίας to those of the poorer citizens, where different parts of

the building were occupied by different families; and hence Thucydides adds, φειδόμενοι οὔτε οἰκείας οὔτε ἀλλοτρίας, that is neither their own οἰκίαι, nor the ξυνοικίαι of their poorer neighbours. The words οἰκείας and ἀλλοτρίας Poppo seems rightly to consider as genitive cases, "sparing neither any house of "their own, or of any one else." See Prolegomen. I. p. 92. 132.

12. καὶ ἡ π.—διαφθαρῆναι] Thom. Magist. in βούλομαι. Mox Cod. Ar. pro ἐπεγένετο male ἐγένετο. Supra II. 77, 5. πνεῦμά τε εἰ ἐπεγένετο αὐτῇ (nempe φλογί, ut bene Schol.) ἐπίφορον,—οὐκ ἂν διέφυγον. Ὡς ἑκάτεροι sic dicit, ut ærepe ὡς ἑκαστοι. DUKER.

CORCYRA. A. C. 427. Olymp. 88. 2.

On the following day Nicostratus arrives with a small Athenian squadron, and mediating between the two parties, was on the point of reestablishing concord, when the distrust of the aristocratic party rekindles the suspicions of the commons, and 400 of the aristocratical interest are placed in custody in a small island in front of Corcyra.

μένη ἡμέρα Νικόστρατος ὁ Διτρέφους Ἀθηναίων στρατηγὸς παραγίγνεται βοηθῶν ἐκ Ναυπάκτου δώδεκα ναυσὶ καὶ Μεσσηνίων πεντακοσίοις ὀπλίταις· ξύμβασιν τε ἔπρασσε, καὶ πείθει ὥστε ξυγχωρῆσαι ἀλλήλοις δέκα μὲν ἄνδρας τοὺς αἰτιωτάτους κρίναι, οἱ οὐκέτι ἔμειναν, τοὺς δ' ἄλλους οἰκεῖν σπονδὰς πρὸς ἀλλήλους ποιησαμένους καὶ πρὸς Ἀθηναίους, ὥστε τοὺς αὐτοὺς ἐχθροὺς καὶ φίλους νομίζειν. καὶ ὁ μὲν ταῦτα πράξας ἔμελλεν ἀποπλεῦ-  
σεσθαι· οἱ δὲ τοῦ δήμου προστάται πείθουσιν αὐτὸν πέντε μὲν ναῦς τῶν αὐτοῦ σφίσι καταλιπεῖν, ὥπως ἦσσόν τι ἐν κινήσει ὦσιν οἱ ἐναντίοι, ἴσας δὲ αὐτοὶ πληρώσαντες ἐκ σφῶν αὐτῶν ξυμπέμψειν. καὶ ὁ μὲν ξυνεχώρησεν, οἱ δὲ τοὺς ἐχθροὺς κατέλεγον ἐς τὰς ναῦς. δείσαντες δὲ ἐκείνοι μὴ ἔς τὰς Ἀθήνας ἀποπεμφθῶσι καθίζουσιν ἐς τὸ τῶν Διοσκόρων ἱερόν. Νικόστρατος δὲ αὐτοὺς ἀνίστη τε καὶ παρεμβεῖτο. ὥς δ' οὐκ ἔπειθεν, ὁ δῆμος ὀπλισθεὶς ἐπὶ τῇ προφάσει ταύτῃ, ὥς οὐδὲν αὐτῶν ὑγιὲς διανοουμένων τῇ τοῦ μὴ ξυμπλεῖν ἀπιστίᾳ, τὰ τε ὄπλα αὐτῶν ἐκ τῶν οἰκιῶν

1. διτρέφους G. διοτρέφους Q.d. διτρέφους E. διοτρέφους etiam infra IV. 119, 2. Q. et IV. 129, 2. d. Et VIII. 64, 2. omnes aut διοτρέφῃ habent (A.B.g.) aut διοτρέφῃ (L.O.P.g.) aut διοτρέφῃ (F.H.Q.) 8. πρὸς] παρ' d. 10. ἀποπλεύσασθαι d.i. 11. δήμου] μῆδου g. 13. αὐτοὶ] om. c.f. 14. ξυμπέμψειν G.I.L.O.P. 15. τοὺς] κατ' O.P. δὲ ἐκείνοι] om. d. 16. διοσκόρων C.O. Bekk. in ed. 1832. διοσκουρίων i. A.B.E.F.G. et vulgo διοσκούρων. Conf. Lobeck. ad Phrynich. p. 335. 17. δὲ] τε F.H. 20. μὴ] om. g.

16. τῶν Διοσκόρων] Bekker has rightly adopted this reading from two MSS., but if not a single one had retained it, he would have been equally justified in restoring it; for Phrynichus not only mentions it as the correct form, but adds, γελάσεις οὖν τοὺς σὺν τῷ ὕ λέγοντας. p. 335. Lobeck. Compare the place in Athens called Λεωκόριον, not Λεωκούριον. In this as in many other instances the existing MSS. of Thucy-

dides have followed the orthography of their own age, without attempting to preserve the Attic forms of the age of Thucydides.

19. τῇ τοῦ μὴ ξυμπλεῖν ἀπιστίᾳ] "From their mistrust in not sailing with them;" the genitive case explaining the meaning of τῇ ἀπιστίᾳ, as in the words already noticed, II. 49, 6. ἡ ἀπορία τοῦ μὴ ἡσυχάζειν. See the note on that passage.

CORCYRA. A. C. 427. Olymp. 88. 2.

έλαβε, καὶ αὐτῶν τινὰς οἷς ἐπέτυχον, εἰ μὴ Νικόστρατος  
 ἐκώλυσε, διέφθειραν ἄν. ὁρῶντες δ' οἱ ἄλλοι τὰ γιγνόμενα  
 καθίζουσιν ἐς τὸ Ἡραῖον ἰκέται, καὶ γίνονται οὐκ ἐλάσσους  
 τετρακοσίῳν. ὁ δὲ δῆμος δείσας μὴ τι νεωτερίσωσιν ἀνίστησί  
 5 τε αὐτοὺς πείσας καὶ διακομίζει ἐς τὴν πρὸ τοῦ Ἡραίου  
 νῆσον, καὶ τὰ ἐπιτήδεια ἐκείσε αὐτοῖς διεπέμπετο.

LXXVI. Τῆς δὲ στάσεως ἐν τούτῳ οὔσης, τετάρτη ἡ  
 πέμπτη ἡμέρα μετὰ τὴν τῶν ἀνδρῶν ἐς τὴν νῆσον διακομι-  
 10 δὴν, αἱ ἐκ τῆς Κυλλήνης Πελοποννησίων νῆες  
 μετὰ τὸν ἐκ τῆς Ἰωνίας πλοῦν ἔφορμοι οὖσαι  
 παραγίνονται τρεῖς καὶ πεντήκοντα· ἦρχε δὲ  
 αὐτῶν Ἀλκίδας ὅσπερ καὶ πρότερον, καὶ Βρασίδας αὐτῷ  
 ξύμβουλος ἐπέπλει. ὁρμισάμενοι δὲ ἐς Σύβοτα λιμένα τῆς  
 ἡπείρου ἅμα ἔφ' ἐπέπλεον τῇ Κερκύρᾳ. LXXVII. οἱ δὲ  
 15 the Athenians and Corcyreans sail out to  
 meet the enemy: but  
 owing to the confusion  
 on board the Corcy-  
 rean ships, they are  
 defeated, and driven  
 back into Corcyra.  
 (77, 78.)  
 20 πολλῶν θορύβῳ, καὶ πεφοβημένοι τά τ' ἐν τῇ  
 πόλει καὶ τὸν ἐπίπλουν, παρεσκευάζοντό τε  
 ἅμα ἐξήκοντα ναῦς καὶ τὰς αἰεὶ πληρουμένας  
 ἐξέπεμπον πρὸς τοὺς ἐναντίους, παραινούντων  
 Ἀθηναίων σφᾶς τε ἑᾶσαι πρῶτον ἐκπλεῦσαι  
 καὶ ὕστερον πάσαις ἅμα ἐκείνους ἐπιγενέσθαι.  
 ὥς δὲ αὐτοῖς πρὸς τοῖς πολεμίοις ἦσαν σποράδες αἱ νῆες,  
 δύο μὲν εὐθὺς ἡῆτομόλησαν, ἐν ἐτέραις δὲ ἀλλήλοισι οἱ

2. διέφθειρεν K.P.d.e. 3. ἥραιον et mox 5 ἥραιον F. 4. τριακοσίῳν N.V.  
 71] om. Q. 6. διεπέμποντο L.O.P.d. 9. κυλλήνης] μυτιλήνης d.i.  
 11. ἦγε F. 12. ἀλκίδας K. 13. ὅσπερ B.F.G.H.K.P.g. Bekk. ed. 1832. A.E.  
 et vulgo ὅσπερ. 14. ἐφ' ἔως P. 15. τῇ] om. e.  
 20. ἐκείναις e. 21. σποράδες ἦσαν G.

10. ἔφορμοι οὖσαι] The substantive  
 ἔφορμος occurs several times in Thu-  
 cydides, III. 6, 1. IV. 27, 1. 32, 1. but  
 this is the only passage in which I have  
 found the word as an adjective: nor is  
 its meaning easy to determine. Portus  
 renders "ex Cyllene, ubi post reditum  
 "ex Ionia, stationem habebant." Mr.  
 Bloomfield, "having kept in port there  
 "since their voyage from Ionia." Poppe  
 and Gölter understand it also in the

same manner, ἐν Κυλλήνῃ ὁρμοῦσαι.  
 But the participle οὖσαι should then, I  
 think, have been γενομένης, so that it  
 does not appear certain that ἔφορμος is  
 not rather connected with the substan-  
 tive, and so signifies "cruizing for, or  
 "blockading an enemy." The sense  
 would then be "forming a fleet to cruize  
 "off Corcyra, and watch for an oppor-  
 "tunity of gaining the island to their  
 "alliance."

CORCYRA. A.C. 427. Olymp. 88. 2.

ἐμπλέοντες ἐμάχοντο, ἣν δὲ οὐδεὶς κόσμος τῶν ποιουμένων.  
 3 ἰδόντες δὲ οἱ Πελοποννήσιοι τὴν ταραχὴν εἴκοσι μὲν ναυσὶ  
 πρὸς τοὺς Κερκυραίους ἐτάξαντο, ταῖς δὲ λοιπαῖς πρὸς τὰς  
 δώδεκα ναῦς τῶν Ἀθηναίων, ὧν ἦσαν αἱ δύο Σαλαμινία καὶ  
 Πάραλος. LXXVIII. καὶ οἱ μὲν Κερκυραῖοι κακῶς τε καὶ 5  
 κατ' ὀλίγας προσπίπτοντες ἐταλαιπωροῦντο καθ' αὐτούς· οἱ  
 δ' Ἀθηναῖοι φοβούμενοι τὸ πλῆθος καὶ τὴν περικύκλωσιν  
 ἀθρόαις μὲν οὐ προσέπιπτον οὐδὲ κατὰ μέσον ταῖς ἐφ' ἐαυ-  
 τοὺς τεταγμέναις, προσβαλόντες δὲ κατὰ κέρας καταδύουσι  
 2 μίαν ναῦν. καὶ μετὰ ταῦτα κύκλον ταξαμένων αὐτῶν περιέ- 10  
 3 πλεον καὶ ἐπειρῶντο θορυβεῖν. γνόντες δὲ οἱ πρὸς τοῖς Κερ-  
 κυραίοις, καὶ δείσαντες μὴ ὅπερ ἐν Ναυπάκτῳ γένοιτο, ἐπι-  
 βοηθοῦσι· καὶ γεγόμεναι ἀθρόαι αἱ νῆες ἅμα τὸν ἐπίπλουν  
 4 τοῖς Ἀθηναίοις ἐποιούντο. οἱ δ' ὑπεχώρουν ἤδη πρύμναν  
 κρουόμενοι, καὶ ἅμα τὰς τῶν Κερκυραίων ἐβούλοντο προ- 15  
 καταφυγεῖν ὅτι μάλιστα αὐτῶν σχολῇ· τε ὑποχωροῦντων

4. ναῦς c. 6. ἐαυτοὺς V. 7. τὴν] om. g. 8. ἐαυτοῖς E.b. αὐτοὺς c.f.  
 9. προσβάλλοντες L.O.P. προσβαλόντων i. 10. αὐτῶν] om. g. 13. αἱ] om. Q.  
 15. κρουσάμενοι c.f. ταῖς O. 16. ἐαυτῶν] om. K. ante ὅτι ponit B. post  
 ὅτι h.

4. ὧν ἦσαν αἱ δύο] "Of which number were the two well known ships, "Salaminia and Paralus." So Blume explains the article, as he is quoted by Poppo and Göller in their notes.

5. Πάραλος] Adeas Ulpianum in Demosth. Mid. p. 216. c. WASS.

6. κατ' ὀλίγας προσπίπτοντες] "Attacking in detachments of a few ships "at a time." Compare Herodot. IX. 62,

5. προεξαΐσσοντες κατ' ἓνα, καὶ δέκα, καὶ πλευνές τε καὶ ἐλάσσονες συστρεφόμενοι. Κατ' ὀλίγον is used by Thucydides in the same sense, IV. 10, 3. V. 9, 1. VI. 34, 4.

ἐταλαιπωροῦντο καθ' αὐτούς] "Were "in a bad condition of themselves;" that is, their own disorder had almost defeated them before they began to engage. Compare IV. 71, 1. ἡ πόλις ἐν μάχῃ καθ' αὐτὴν οὖσα, and IV. 64, 3, 4. 65, 1. VI. 13. Καθ' αὐτοὺς expresses

that the enemy had nothing to do with their bad condition, but that it was all owing to themselves; so that the sense is not ill expressed by Valla, "a se ipsis profligabantur." Those are, I think, mistaken who understand the words of the disorder of the Corcyraeans *alone*, i. e. that they were in a bad condition, but that this did not extend to the Athenians.

8. ἀθρόαις μὲν οὐ προσέπιπτον] They did not attack the whole enemy's fleet collected, nor did they even attack in the centre that part of the enemy's fleet which was drawn up directly against themselves, but they attacked it on one of its extremities or wings, and sunk one ship. κατὰ κέρας clearly is used relatively to κατὰ μέσον. Dobree, I think, strangely misunderstands the passage.

CORCYRA. A.C. 427. Olymp. 88. 2.

καὶ πρὸς σφᾶς τεταγμένων τῶν ἐναντίων. ἡ μὲν οὖν ναυ- 5  
μαχία τοιαύτη γενομένη ἐτελεύτα ἐς ἡλίου δύσιν.

LXXIX. Καὶ οἱ Κερκυραῖοι δείσαντες μὴ σφίσιν ἐπι-  
πλεύσαντες ἐπὶ τὴν πόλιν ὥς κρατοῦντες οἱ πολέμιοι ἢ τοὺς  
5 Alcidas is afraid to ἐκ τῆς νήσου ἀναλάβωσιν ἢ καὶ ἄλλο τι νεω-  
pursue his advantage, notwithstanding the τερίσωσι, τοὺς τε ἐκ τῆς νήσου πάλιν ἐς τὸ  
general panic in Cor-  
cyra. Ἡραῖον διεκόμισαν καὶ τὴν πόλιν ἐφύλασσον.  
οἱ δ' ἐπὶ μὲν τὴν πόλιν οὐκ ἐτόλμησαν πλεῦσαι κρατοῦντες 2  
τῇ ναυμαχίᾳ, τρεῖς δὲ καὶ δέκα ναῦς ἔχοντες τῶν Κερκυραίων  
10 ἀπέπλευσαν ἐς τὴν ἡπειρον, ὅθεν περ ἀνηγάγοντο. τῇ δ' 3  
ὑστεραία ἐπὶ μὲν τὴν πόλιν οὐδὲν μᾶλλον ἐπέπλεον, καί περ  
ἐν πολλῇ ταραχῇ καὶ φόβῳ ὄντας, καὶ Βρασίδου παραινοῦν-  
τος, ὥς λέγεται, Ἀλκίδα, ἰσοψήφου δὲ οὐκ ὄντος· ἐπὶ δὲ τὴν  
Λευκίμνην τὸ ἀκρωτήριον ἀποβάντες ἐπόρθουν τοὺς ἀγρούς

15 LXXX. ὁ δὲ δῆμος τῶν Κερκυραίων ἐν τούτῳ, περιδεὴς  
γενόμενος μὴ ἐπιπλεύσωσιν αἱ νῆες, τοῖς τε ἰκέταις ἦεσαν ἐς  
λόγους καὶ τοῖς ἄλλοις ὅπως σωθήσεται ἡ  
πόλις. καὶ τινες αὐτῶν ἔπεισαν ἐς τὰς ναῦς 2  
ἐσβῆναι· ἐπλήρωσαν γὰρ ὅμως τριάκοντα,  
[προσδεχόμενοι τὸν ἐπίπλουν]. οἱ δὲ Πελο- 3  
20 ποννήσιοι μέχρι μέσου ἡμέρας δηώσαντες τὴν  
γῆν ἀπέπλευσαν, καὶ ὑπὸ νύκτα αὐτοῖς ἐφρυ-  
κτωρήθησαν ἐξήκοντα νῆες Ἀθηναίων προσπλέουσai ἀπὸ

3. πλεύσαντες Q.g. 5. ἡ] εἰ K. καὶ] om. e. ἄλλωι F. 6. πάλιν  
L.O.P.Q.V. Poppo. Goell. Bekk. Vulgo, et Haack. πάλαι. 7. ἡραῖον B.E.F.  
Sic infra c. 81, 2. A.B.E.F. 9. τῇ] om. Q. τρισκαίδεκα δὲ A.C.E.F.G.H.  
K.L.N.O.P.Q.V.c.e.f.g. Haack. Poppo. τρεῖς καὶ δέκα, omisso δὲ, B.h. 10. ἀνή-  
γοντο Q. 11. ἐπέπλεον] om. d. 12. βρασίδα c.f. 14. λευκίμνην B.E.  
F.V.H.c.h. Poppo. Goell. Vulgo, Haack. Bekk. λευκίμνην. 16. οἰκέταις L.O.P.  
18. νῆας g. 19. ἐσβῆναι B.C.E.F.G.H.I.K.L.N.O.P.V.d.e.f.g.h.i. Haack.  
Poppo. Goell. Bekk. ἐμβῆναι A. vulgo ἐμβῆναι. 20. [προσδεχόμενοι τὸν ἐπίπλουν]  
om. A.H.g. Poppo. in margine ponunt B.F.h. uncis inclusit Bekk. 21. μέσης d.  
22. καὶ] om. L.P. 23. πλέουσai I.V.

19. ἐπλήρωσαν γὰρ ὅμως τριάκοντα] “contrived to man thirty ships.”  
ὅμως means, “notwithstanding the ge- 22. ἐφρυκτωρήθησαν ἐξήκοντα νῆες]  
“general dismay and confusion, they still Compare the note on ch. 22, 9. Bredow

CORCYRA. A. C. 427. Olymp. 88. 2.

Λευκάδος ἅς οἱ Ἀθηναῖοι πυνθανόμενοι τὴν στάσιν καὶ τὰς μετ' Ἀλκίδου ναῦς ἐπὶ Κέρκυραν μελλούσας πλεῖν ἀπέστειλαν, καὶ Εὐρυμέδοντα τὸν Θουκλέους στρατηγόν. LXXXI. οἱ μὲν οὖν Πελοποννήσιοι τῆς νυκτὸς εὐθὺς κατὰ τάχος ἐκομίζοντο ἐπ' οἴκου παρὰ τὴν γῆν· καὶ ὑπερενεγκόντες τὸν Λευκαδίων ἰσθμὸν τὰς ναῦς, ὅπως μὴ περιπλέοντες ὀφθῶσιν, ἀποκομίζονται. Κερκυραῖοι δὲ αἰσθόμενοι τὰς τε Ἀττικὰς ναῦς προσπλευούσας τὰς τε τῶν πολεμίων οἰχομένας, λαβόντες τοὺς τε Μεσσηνίους ἐς τὴν πόλιν ἤγαγον πρότερον ἢ ἔξω ὄντας, καὶ τὰς ναῦς περιπλεῦσαι κελεύσαντες ἅς ἐπλήρωσαν ἐς τὸν Ὑλλαϊκὸν λιμένα, ἐν ὧσφ περιεκομίζοντο, τῶν ἐχθρῶν εἴ τινα λάβοιεν, ἀπέκτεινον· καὶ ἐκ τῶν νεῶν ὅσους ἔπεισαν ἐσβῆναι ἐκβιβά-

2. ἀλκίδου c.f.  
μενοι Dionysius.  
13. ἀπέκτειναν c.f.

6. τὸν] τῶν A.B.C. prima manu. E.F.H.c.  
8. ἰσπλευούσας e.  
14. ἐκβιάζοντες A.B.F.

7. αἰσθανό-  
12. ὑλλαϊκὸν L.

seems rightly to infer that these words shew something more to have been communicated by the ancient fire signals than the mere intimation of the appearance of an enemy; for instance, they seem on this occasion to have announced the number of the enemy's fleet, and the quarter in which it was seen approaching.

11. καὶ τὰς ναῦς περιπλεῦσαι] The ships were sent round to the Hyllaic harbour, because, as appears from ch. 72, 3. that harbour was near to those parts of the city where the democratical interest was strongest, as the other harbour near the market-place was in the heart of the aristocratical quarter. But it is not so clear what is meant by the following words, ἐν ὧσφ περιεκομίζοντο, τῶν ἐχθρῶν εἴ τινα λάβοιεν ἀπέκτεινον. Dr. Bloomfield and Götter think that the subject to ἀπέκτεινον as well as to the verb following is, "the Corcyraeans" "on board the thirty ships;" and εἴ τινα λάβοιεν they suppose to mean, "any of the opposite party whom they" "caught attempting to escape by sea."

Haack and Poppo understand the words of a massacre going on in the city while the ships were sailing round. The question somewhat depends upon the very uncertain reading of the following verb ἀπεχρῶντο or ἀνεχρήσαντο or ἀπεχρήσαντο. If we adopt the first of these readings, then the subject to ἀπεχρῶντο must certainly be οἱ ἐν ταῖς ναυσί; and in that case it would be most natural to make the same term also the subject of ἀπέκτεινον. But if we read ἀνεχρήσαντο or ἀπεχρήσαντο, to which the corrupt ἀπεχώρησαν of the MSS. most easily leads us, then I think the subject to the whole passage is οἱ ἐν τῇ πόλει. And then the meaning may be this. "The people sent" "round the ships to the Hyllaic harbour in order to have their enemies" "on board these ships wholly in their" "power when they should come to" "land. But they began their massacre" "even before the ships could get round" "to the Hyllaic harbour, by killing" "any of their enemies whom they could" "lay hold of in the city. Then when

CORCYRA. A. C. 427. Olymp. 88. 2.

ζοῦντες †ἀνεχρήσαντο†, ἐς τὸ Ἑραῖον τε ἐλθόντες τῶν ἱκετῶν  
ὡς πεντήκοντα ἄνδρας δίκην ὑποσχεῖν ἔπεισαν καὶ κατέ-  
γνωσαν πάντων θάνατον. οἱ δὲ πολλοὶ τῶν ἱκετῶν, ὅσοι οὐκ 3  
ἐπείσθησαν, ὡς ἑώρων τὰ γιγνόμενα, διέφθειραν αὐτοῦ ἐν τῷ  
ἱερῷ ἀλλήλους, καὶ ἐκ τῶν δένδρων τινὲς ἀπήγγχοντο, οἱ δ'  
ὡς ἕκαστοι ἐδύναντο ἀηλοῦντο. ἡμέρας τε ἑπτὰ, ἃς ἀφικό- 4  
μενος ὁ Εὐρυμέδων ταῖς ἐξήκοντα ναυσὶ παρέμεινε, Κερκυ-  
ραῖοι σφῶν αὐτῶν τοὺς ἐχθροὺς δοκοῦντας εἶναι ἐφόνεον,  
τὴν μὲν αἰτίαν ἐπιφέροντες τοῖς τὸν δῆμον καταλύνουσιν,

1. †ἀνεχρήσαντο†] Libri omnes, Haack. Bekk. ἀπεχώρησαν. ἀπεχρῶντο marg. F.N.V.e. Poppo. Goell. ἀνεχώρησαν Dionys. p. 150. ἀνεχρῶντο marg. Parm. vid. not. οἱκετῶν L. 3. ἀπάντων Dionysius. 4. διέφθειρον I.d. 4. ἀλλή-  
λους ἐν τῷ ἱερῷ e. 6. ἀηλοῦντο Q. ἃς] om. K. ἀφικόμενος ὁ εὐρυμέδων  
B.E.F.H.g.h. cum Dionysio. Poppo. Goell. Bekk. ἀφικόμενός τε εὐρυμέδων K.  
A.G. et ceteri ἀφικόμενος εὐρυμέδων. 7. παρέμεινε V. κερκυραῖοι A.B.C.E.  
F.G.H.K.L.N.Ó.P.Q.V.c.d.e.f.g.h.i. Haack. Poppo Goell. Bekk. ceteri οἱ κερκυ-  
ραῖοι. 8. τοὺς δοκοῦντας ἐχθροὺς V.

"the ships arrived, they murdered the  
"men whom they had persuaded to go  
"on board, as they were bringing them  
"out of the vessels; and after this,  
"they proceeded to the temple of Juno  
"and began the butchery there." ἐκ-  
βιβάζοντες ἀνεχρήσαντο or ἀπεχρήσαντο,  
and not ἐκβιβάσαντες, because the mas-  
sacre took place whilst the men were  
in the very act of landing: the multi-  
tude probably waited for them on the  
shore, and slaughtered them as they  
were coming out of the vessels.

1. †ἀνεχρήσαντο†] I have ventured  
to introduce this word into the text, as  
the most probable correction of the evi-  
dently corrupt reading of the MSS.  
ἀπεχώρησαν. My reasons for preferring  
ἀνεχρήσαντο to the marginal reading of  
the Augsburg and Clarendon MSS.  
(F.N.) ἀπεχρῶντο, which the Venetian  
MS. V. has in the text, and which has  
been adopted by Poppo and Göller, are  
partly because Dionysius, or the pre-  
sent text of Dionysius, in quoting this  
passage, reads ἀνεχώρησαν, but chiefly  
because Hesychius, Suidas, Phavorinus,  
and Pollux, (IX. 153.) all refer to Thu-  
cydides as using the word ἀνεχρήσαντο  
in the sense of "despatched, killing,"

ἀνεχρήσαντο, διέφθειραν' αὐτῶ Θουκυ-  
δίδης. Now ἀνεχρήσαντο is nowhere to  
be found in our present copies of Thu-  
cydides; and I have no doubt that the  
grammarians referred to this passage,  
rather than to I. 126, 11. where our  
present text exhibits διεχρήσαντο, in the  
same sense of "despatched, destroyed."  
Add to which, that the margin of the  
Parma MS., written apparently by the  
same person who wrote the text, gives  
ἀνεχρῶντο. ἀνεχρήσαντο occurs often  
in Dion Cassius, XLVII. 34. LI. 1.  
LIX. 8. But as the grammarians also  
quote ἀπεχρήσαντο as used by Thucy-  
dides in the same sense, it is not easy  
to decide which of these two readings  
deserves the preference.

2. κατέγνωσαν πάντων θάνατον] See  
the notes on I. 95, 3. III. 16, 1.

6. ἀηλοῦντο] Suidas ἀναλοῦντες, ἀντὶ  
τοῦ ἀναίρουντες, Θουκυδίδης. Et, ἀνή-  
λυται, πεφόνενται. Æschyl. Sept. cont.  
Theb. 819. Αὐτὸς δ' ἀναλοῖ δῆτα δύσπο-  
τμον γένος. Schol. ἀπόλλυσι. DUKER.

9. τὴν μὲν αἰτίαν ἐπιφέροντες κ. τ. λ.]  
Or in other words, "professing to  
"punish none but those who had com-  
"spired against the commons, but in  
"fact many were killed from motives



ἀπέθανον δέ τινες καὶ ιδίας ἔχθρας ἕνεκα, καὶ ἄλλοι χρημάτων σφίσιν ὀφειλομένων ὑπὸ τῶν λαβόντων· πᾶσά τε ιδέα κατέστη θανάτου, καὶ οἶον φιλεῖ ἐν τῷ τοιούτῳ γίνεσθαι, οὐδὲν ὃ τι οὐ ξυνέβη, καὶ ἔτι περαιτέρω. καὶ γὰρ πατὴρ παῖδα ἀπέκτεινε, καὶ ἀπὸ τῶν ἱερῶν ἀπεσπῶντο καὶ 5 πρὸς αὐτοῖς ἐκτείνοντο, οἱ δέ τινες καὶ περιοικοδομηθέντες ἐν 6 τοῦ Διονύσου τῷ ἱερῷ ἀπέθανον. οὕτως ὡμὴ στάσις προῦχώρησε, καὶ ἔδοξε μᾶλλον, διότι ἐν τοῖς πρώτη ἐγένετο, LXXXII. ἐπεὶ ὕστερόν γε καὶ πᾶν ὡς εἰπεῖν τὸ Ἑλληνικόν

1. δὲ καὶ τινες K. 2. ὑπολαβόντων τῶν ὀφειλόντων d.i. 4. οὐ] μὴ 1.  
καὶ K. 6. πρὸς] om. B. inter versus habet h. αὐτοὺς A.B.C.H. αὐτοῦ E.  
καὶ οἱ περιοικοδομηθέντες Dionysius. 7. προνχ. Bekk. 8. ὅτι g. ἐν]  
om. B. 9. ἐπειδὴ g.

"wholly unconnected with politics:" τὴν αἰτίαν ἐπιφέρειν is "to charge or "criminate, to tax with guilt." Compare III. 46, 5. Many were murdered against whom there was no legal charge: and whom in fact the victorious party had no intention of molesting, as they were not politically obnoxious: but amidst the general horrors of the proscription, individual vengeance or profligacy might destroy their victims without fear of punishment, or even of notice. Similar atrocities are recorded to have occurred in the proscriptions of Sylla and of the Triumvirs. See Plutarch, Sylla, c. 31. Ap-  
pian, Civil Wars, IV. 35.

2. ὑπὸ τῶν λαβόντων,] i. e. λαβόντων χρήματα,—ὑπὸ τῶν δανεισασμένων, as the Scholiast rightly explains it. Ὁ λαβὼν is the term properly used to express one who owes another money, just as the money lent by bankers is called τὰ ληφθέντα. See Demosthen. against Timotheus, p. 1186. Reiske.

7. οὕτως ὡμὴ στάσις προῦχώρησε] Krüger (on Dionys. Hist. Rom. p. 151.) and Dobree suspect, not without reason, that the true reading is οὕτως ὡμὴ ἢ στάσις, for the omission of the article seems scarcely allowable, and it may easily have been lost from the preceding word ending with the same letter. For the form ἐν τοῖς πρώτῃ, see the note on III. 17, 1.

9. ἐπεὶ ὕστερόν γε κ. τ. λ.] In explaining the grammatical construction of some passages in this chapter, it seems to me impossible to do more than to state what may probably be right, without pretending to decide confidently. In this very first sentence the infinitive ἐπάγεισθαι appears to have no proper government; for I cannot agree with Göller in interpreting διαφορῶν οὕτων—ἐπάγεισθαι, "it being the "interest of the popular leaders to call "in the Athenians." The plural of the adjective διάφορος is indeed used in this sense with the article, (I. 68, 2. IV. 86, 4.) and so is the participle τὰ διαφέροντα, and the verb διαφέρει, VI. 92, 4. III. 42, 2. but the substantive διαφορά, which occurs in twenty-two different places in Thucydides, has never, I think, such a signification; but always that of "difference, quarrel." Either then the words τοῖς Ἀθηναίοις ἐπάγεισθαι are subjoined as the consequence of disturbances excited by the popular leaders, "the popular chiefs quarrelling "in every place to bring in the Athe-  
"nians," or possibly there should be a comma after ἑκασταχοῦ, and the construction is rather ἐκινήθη τοῖς δῆμων προστόταις—ἐπάγεισθαι, "the popular "chiefs stirred up all Greece to bring "in the Athenians;" the latter seems more like Greek, but I believe after all that Thucydides meant the former.



CORCYRA. A. C. 427. Olymp. 88. 2.

ἐκινήθη, διαφορῶν οὐσῶν ἐκασταχοῦ τοῖς τε τῶν δῆμων  
 But the example was afterwards but too well followed, and was even outdone in horrors. The conflict of the aristocratical and popular interest throughout Greece, identified as they were respectively with the cause of Lacedæmon and of Athens, being aggravated to peculiar virulence by the general war then raging, disorganized the whole state of society; overthrew all sanctions of religion, morality, and natural affection; and  
 προστάταις τοὺς Ἀθηναίους ἐπάγεσθαι καὶ τοῖς ὀλίγοις τοὺς Λακεδαιμονίους, καὶ ἐν μὲν εἰρήνῃ οὐκ ἂν ἐχόντων πρόφασιν, οὐδ' ἐτοίμων παρακαλεῖν αὐτοὺς, πολεμουμένων δὲ, καὶ ξυμμαχίας ἅμα ἐκατέροις τῇ τῶν ἐναντιῶν κακώσει καὶ σφίσιν αὐτοῖς ἐκ τοῦ αὐτοῦ προσποιήσει, ῥαδίως αἱ ἐπαγωγὰι τοῖς νεωτερίζειν τι βουλομένοις ἐπορίζοντο. καὶ ἐπέπεσε πολλὰ καὶ χαλεπὰ κατὰ στάσιν ταῖς πόλεσι, γιγνόμενα μὲν καὶ αἰεὶ ἐσόμενα ἕως ἂν ἡ αὐτὴ φύσις ἀνθρώπων ᾗ, μᾶλλον δὲ καὶ ἡσυχαιτέρα καὶ τοῖς εἶδεσι διηλλαγμένα, ὥς ἂν ἕκασται αἱ

1. διαφορῶν A.B. τῇ δῆμῳ c. 7. προσποιήσειν g. 8. αἱ] om. A. τι] om. d. 9. ἔπεισε V. πολλὰ χαλεπὰ c.f. 11. φύσις τῶν ἀνθρώπων B.h. 12. ἡσυχαιτέρα K. quem comparativum hujus loci auctoritate rejicit Thomas M. ἡσυχαιότερα e. καὶ] om. i. 13. ἤθεσι διηλλαγμένα ἕως A. ἕκαστα A.B.E.F.g.

1. τοῖς τῶν δῆμων προστάταις] Aristotel. V. Politic. 7, 14. Οἱ μὲν γὰρ Ἀθηναῖοι πανταχοῦ τὰς ὀλιγαρχίας, οἱ δὲ Λακωνεῖς τοὺς δῆμους κατέλυνον. DUKER.

3. καὶ ἐν μὲν εἰρήνῃ κ. τ. λ.] Here, as in I. 36, 3. the participle and the finite verb are made to answer to each other, οὐκ ἂν ἐχόντων—ἐπορίζοντο, whereas it should have been either οὐκ ἂν εἶχον πρόφασιν—ἐπορίζοντο, or οὐκ ἂν ἐχόντων—τῶν ἐπαγωγῶν ποριζομένων. Compare the note on I. 36, 3. τρία μὲν ὄντα—καυτικά—τούτων δ' εἰ περιόψεσθε,—ναυμαχήσετε. In the following words, ξυμμαχίας may depend on ὑπαρχούσης, which is to be derived from πολεμουμένων, πολεμουμένων καὶ ξυμμαχίας ἅμα ἐκατέροις being equivalent to πολέμου ὑπάρχοντος καὶ ξυμμαχίας ἅμα ἐκατέροις. The datives τῇ—κακώσει καὶ—προσποιήσει seem to have the sense of ἐς τὴν κάκωσιν καὶ προσποιήσειν, “for the hurt of their adversaries, and for their own advantage therefrom.” After προσποιήσει must be understood βοηθείας, or some such word, or else προσποιήσει singly has the sense of προσ-

ποιήσει βοηθείας, like our own word “gain,” which is significant of itself without any addition. “But engaged in war as they were, and each party having besides an alliance at hand for the hurt of their adversaries, and for their own advantage therefrom, any who wished to create disturbances were readily enabled to call in foreign aid.” Another way of taking the words is to make ξυμμαχίας depend on αἱ ἐπαγωγαί, “the opportunities also of bringing in an alliance—were easily furnished,” &c. But ξυμμαχίας cannot, I think, be made also to depend on προσποιήσει; and yet to take that word absolutely in the sense of “gain” or “advantage” seems not to be allowable.

12. μᾶλλον δὲ καὶ ἡσυχαιτέρα κ. τ. λ.] Mᾶλλον hoc loco non est “potius,” sed positum pro χαλεπωτέρα. GÖLLER. “But in a greater degree, or more gently, and varying in their phenomena according as the several changes of circumstances may successively present themselves.”

CORCYRA. A. C. 427. Olymp. 88. 2.

- 3 encouraged an unscrupulous and atrocious party spirit, which identified all virtue with an uncompromising zeal for the interests of its own faction; and openly expressed its abhorrence of impartial justice and enlarged patriotism.
- μεταβολαὶ τῶν ξυντυχῶν ἐφιστῶνται. ἐν μὲν γὰρ εἰρήνῃ καὶ ἀγαθοῖς πράγμασιν αἶ τε πόλεις καὶ οἱ ἰδιῶται ἀμείνους τὰς γνώμας ἔχουσι διὰ τὸ μὴ εἰς ἀκουσίους ἀνάγκας πίπτειν· ὁ δὲ πόλεμος ὑφελὼν τὴν εὐπορίαν τοῦ καθ' ἡμέραν βίαιος διδάσκαλος, καὶ πρὸς τὰ παρόντα τὰς ὀργὰς τῶν πολλῶν ὁμοιοῖ. ἐστασίαζέ τε οὖν τὰ τῶν πόλεων, καὶ τὰ ἐφυστερίζοντά που πύσσει τῶν προγενομένων πολὺ ἐπέφερε τὴν ὑπερβολὴν τοῦ καινοῦσθαι τὰς διανοίας τῶν τ' ἐπιχειρήσεων περιτεχνήσει καὶ τῶν τιμωριῶν ἀτοπία. καὶ τὴν εἰωθυῖαν ἀξίωσιν τῶν ὀνομάτων ἐς τὰ ἔργα ἀντήλλαξαν τῇ δικαίῳσει. τόλμα μὲν γὰρ ἀλόγιστος ἀνδρία φιλέταιρος ἐνομίσθη, μέλλησις δὲ προμηθὴς δειλία εὐπρεπής, τὸ δὲ σῶφρον τοῦ ἀνάνδρου πρόσχημα, καὶ τὸ πρὸς ἅπαν ξυνετὸν ἐπὶ πᾶν ἀργόν. τὸ δ'

1. τῶν ὥρων ξυντυχῶν c.

6. τὸ παρὸν L.O.

7. ὁρμᾶς L.O.P.d.

8. ὑφυστερίζοντά g.

9. πίστει Q.

προγεγενημένων c. cum Dionysio, p. 164.

προσγενομένων e.

τοῦ] ἐς τὸ Dionysius.

10. κενούσθαι A.B.E.F.h.

τ'] om. K.

13. ἀνδρεία C.E.P.c.d.e.f.

φιλαίτερος A.G.H.P.Q.d.e.h.i.

15. πρὸς ἅπαν] παρὰπαν L.O.P.

9. τὴν ὑπερβολὴν τοῦ καινοῦσθαι τὰς διανοίας] That is, τὸ καθ' ὑπερβολὴν καινοῦσθαι τὰς διανοίας. Compare Demosth. against Aristocrates, p. 687. Reiske. τοσαύτην ὑπερβολὴν πεποιήνται τῆς αὐτῶν αἰσχροκερδείας.

11. τὴν εἰωθυῖαν—ἀργόν] Laudat Plutarch. de Adul. p. 56. vid. nos ad Salust. Orat. Catonis. Eadem ad δικαίῳσει D. Hal. pag. 151. qui τὴν εἰωθ. τῶν ὄν. ἀξ. non male. Wlass.

12. ἀντήλλαξαν τῇ δικαίῳσει] The Scholiast well explains δικαίῳσει by τῇ αὐτῶν δικαία κρίσει, or κατὰ τὴν αὐτῶν κρίσιν, "As they thought proper." Dionysius paraphrases it by ἄλλως ἡξίουν αὐτὰ καλεῖν. (De Thucyd. Hist. Judicium, c. 29.)

13. ἀνδρία φιλέταιρος] "A courage devoted to the interests of its friends." The word φιλέταιρος has reference to those ἐταιρῖαι which are often alluded to in the eighth book, the "brother-

"hoods, clubs, or societies," composed of individuals of the same age or political condition, and which in a low state of public principle supersede men's duties and affections to the community at large.

15. τὸ πρὸς ἅπαν ξυνετὸν ἐπὶ πᾶν ἀργόν] In political disputes the best judging and most clear sighted individuals can never be zealous partizans; because they see the faults of either party as well as its merits, and can never therefore contemplate its success with unalloyed satisfaction. This was the secret of Cicero's apparent indecision in the civil war; he knew both parties too well to sympathize heartily with either.

τὸ δ' ἐμπλήκτως ὀξύ κ. τ. λ.] 'Εμπλήκτως is applied to the uncertain violence of a madman. Πολιτείας ἐμπληξία (Æschines, Fals. Legat. p. 327. Reiske.) is "an unsettled and unstable admini-

ἐμπλήκτως ὁξὺ ἀνδρὸς μοῖρα προστετέθη, †ἀσφαλεία† δὲ τὸ ἐπιβουλεύσασθαι, ἀποτροπῆς πρόφασις εὐλογος. καὶ ὁ μὲν 8 χαλεπαίνων πιστὸς αἰεὶ, ὁ δ' ἀντιλέγων αὐτῷ ὑποπτος. ἐπιβουλεύσας δέ τις τυχὼν ξυνητὸς καὶ ὑπονοήσας ἔτι δεινός 9 5 τερος· προβουλεύσας δὲ ὅπως μὴδὲν αὐτῶν δεήσει, τῆς τε ἐταιρίας διαλυτῆς καὶ τοὺς ἐναντίους ἐκπεπληγμένους. ἀπλῶς 10 δὲ ὁ φθάσας τὸν μέλλοντα κακὸν τι δρᾶν ἐπηρεῖτο, καὶ ὁ ἐπικελεύσας τὸν μὴ διανοούμενον. καὶ μὴν καὶ τὸ ξυγγενὲς 11

1. ἐκπλήκτως b. ἀσφαλεία Q. Haack. Poppo. ἀσφαλεία G. Libri omnes, Bekk. Goell. ἀσφάλεια. τὸ] τοῦ L.O.P. 2. ἐπιβουλεύεσθαι K. 5. δεήσει A.B.C.E.F.G.H.I.P.V.c.d.e.f.g.h.i. Haack. Poppo. Goell. Bekk. Vulgo δεήσοι. τε] om. i. 6. ἐταιρίας A.c.f.i. διαλύτης E. 7. δε μὴ ἐπικελεύσαντος δια- νοούμενον d. 8. τὸν] τοῦ B.

"stration, acting by fits and starts, "with no consistency of purpose." In the present passage it seems to mean no more than "blind frantic violence."

1. †ἀσφαλεία† δὲ τὸ ἐπιβουλεύσασθαι] The dative case ἀσφαλεία seems supported by the authority of the Scholiast, who interprets it δὲ ἀσφάλειαν, and by the passage, III. 56, 6. τὰ ξύμφορα ἀσφαλεία πράσσοντες. Dr. Maltby in his MS. notes seems inclined to prefer this reading, which Haack and Poppo have introduced into the text. The meaning will then be, "But safely to "concert measures against an enemy, "was accounted but a decent pretence "for declining the contest with him "altogether." That is, a man was required to commit himself thoroughly and beyond recall: if in conducting his hostility against the opposite party he seemed to have any regard to his own future safety, and so to be unwilling utterly to throw away the scabbard, he was considered as meditating to desert the cause of his friends. This is more fully expressed by what follows, ὁ μὲν χαλεπαίνων κ. τ. λ. "He who advocates "the bloodiest measures is felt to "pledge himself to his party by the "inexpiable offence which he gives to "their adversaries; he who deprecates "severity towards the enemy is thought "to be securing to himself a refuge in "the case of that enemy proving here- "after victorious." Bekker and Göl- ler

read ἀσφάλεια, and Göl- ler interprets the words, "security in regard to plan- "ning against the opposite party;" "quod attinet ad insidias."

4. τυχὼν] "If he succeeded in his "object." In the next line τῆς ἐται- ρίας διαλυτῆς is, "one who breaks up "his party."

καὶ ὑπονοήσας] Dionysius, p. 151. ita interpretatur: καὶ οἱ τὰς ἐπιβουλὰς προ- επινοοῦντες, εἰ φυλάτταντο, ἔτι δεινότε- ροι. Et sequentia προβουλεύσας cet. ὁ δὲ προειδόμενος, ὅπως μὴδὲν αὐτῷ δεήσει μὴτ' ἐπιβουλῆς, μήτε φυλακῆς. ΔΥΚΕΕ.

7. ὁ ἐπικελεύσας τὸν μὴ διανοούμενον] "It was thought a worthy deed if any "man could enlist into his party, and "fully inoculate with its unscrupulous "spirit any one who before had ab- "stained from joining it, and had no "thought of entering into its vio- "lences."

8. καὶ μὴν καὶ τὸ ξυγγενὲς κ. τ. λ.] "The ties of party were held to be "stronger than the ties of blood, be- "cause a member of the same party "was far readier than a relation to "dare every thing in your cause with- "out scruple: for such associations "have nothing to do with any legal "and allowed benefit, but are formed "in violation of the laws, in a spirit of "ambition and rapacity." The varied construction οὐ μετὰ—ὀφελίας,—ἀλλὰ —πλεονεξία resembles that in II. 39, 5. εἰ ῥαθυμία—καὶ μὴ μετὰ νόμων—ἀνδρίαι.

τοῦ ἐταιρικοῦ ἀλλοτριώτερον ἐγένετο διὰ τὸ ἐτοιμότερον εἶναι ἀπροφασίστως τολμᾶν· οὐ γὰρ μετὰ τῶν κειμένων νόμων ὠφελίας αἱ τοιαῦται ξύνοδοι, ἀλλὰ παρὰ τοὺς καθεστῶτας  
 12 πλεονεξία· καὶ τὰς ἐς σφᾶς αὐτοὺς πίστεις οὐ τῷ θεῷ νόμῳ  
 13 μᾶλλον ἐκρατύνοντο ἢ τῷ κοινῇ τι παρανομῆσαι. τὰ τε ἀπὸ 5  
 τῶν ἐναντίων καλῶς λεγόμενα ἐνεδέχοντο ἔργων φυλακῇ, εἰ  
 προὔχοιεν, καὶ οὐ γενναιότητι. ἀντιτιμωρήσασθαι τέ τινα  
 14 περὶ πλείονος ἢν ἡ αὐτὸν μὴ προπαθεῖν. καὶ ὄρκοι εἴ που

1. τὸ ἀλλοτριώτερον K. εἶναι διὰ τὸ ἀπροφ. i. 2. μετὰ τῆς τῶν e.  
 4. θεῷ καὶ νομίμῳ Dionysius. (p. 955, ed. Reiske.) 5. ἐκρατοῦντο I. 6. —λῶς  
 ἀρα] duo versus vacui in H. ἀνεδέχοντο i. 7. προὔχ. Bekk.

ἐβέλουμεν κινδυνεύειν. Τῶν κειμένων νόμων ὠφελίας is rightly translated by Göller, "Utilitatis quam leges concedunt." Compare the opposite assertion, which, however, deserves no more credit than as a rhetorical exaggeration of a "laudator temporis acti," in Isocrates, Panegyric. p. 56. τὰς ἐταιρείας συνῆγον οὐχ ὑπὲρ τῶν ἰδία συμφερόντων, ἀλλ' ἐπὶ τῇ τοῦ πλήθους ὠφελείᾳ.

4. καὶ τὰς ἐς σφᾶς αὐτοὺς πίστεις κ. τ. λ.] Compare Machiavelli, Istoria Fiorentina, lib. III. "Non si trova tra i loro cittadini ne unione ne amicitia, se non tra quelli che sono di qualche ecceleratezza ó contra la patria, ó contra i privati commessa, consapevoli."

5. τὰ τε ἀπὸ τῶν ἐναντίων κ. τ. λ.] And the fair proposals of their adversaries men listened to with a careful watching of their actions, if they were the stronger party, and not with frankness and simplicity." i. e. they did not like to trust to their enemy's words, if he were stronger than they, but looked anxiously at his actions. "Ne vous fiez-vous pas à la parole du roi?" lui disait M. de Lionne dans une conférence. "J'ignore ce que veut le roi," dit Van Bruning, "je considère ce qu'il peut." Voltaire, Siècle de Louis XIV. chap. IX. Dobree refers εἰ προὔχουσι τοῖς ἐνδεχομένοις. "By measures of precaution, if they" (i. e. οἱ ἐνδεχομένοις) were the stronger party." But surely it would be the weaker party, and not the stronger, that would be disposed to be cautious

and suspicious. For the general sentiment compare I. 39, 1. καὶ φασὶ δὴ δικη πρότερον ἐβελῆσαι κρίνεσθαι (this was τὰ καλῶς λεγόμενα) ἢ γε οὐ τὸν προὔχοντα καὶ ἐκ τοῦ ἀσφαλοῦς προκαλούμενον λέγειν τι δοκεῖν δεῖ κ. τ. λ. In this instance the Corinthians τὰ ἀπὸ τῶν προὔχόντων Κερκυραίων καλῶς λεγόμενα ἐνεδέχοντο ἔργων φυλακῇ (not trusting to what they said, but rather watching suspiciously what they did) καὶ οὐ γενναιότητι. In the words τὰ ἀπὸ τῶν ἐναντίων καλῶς λεγόμενα, there is again a mixed meaning of "fair proposals coming from their adversaries," and, "made by their adversaries." Compare IV. 115, 2.

8. καὶ ὄρκοι εἴ που ἀρα κ. τ. λ.] Πρὸς τὸ ἀπορον, "to meet his want of all other resources." Οὐκ ἐχόντων is in the plural, because it applies alike to either party, according to the use of the preceding word ἐκατέρῃ. "For the moment, when sworn to either party to meet the want of all other resources, oaths were binding, so long as the parties got no power from any other quarter: but so soon as opportunity offered, he who was the first to take courage, if he saw his enemy off his guard, wreaked his vengeance on him when unsuspecting with a keener relish than if he had done it with fair warning given; and he not only reckoned the safety of thus doing it, but that he gained the prize of ability besides, in thus overreaching his antagonist." Ὀρκοὶ διδόμενοι

CORCYRA. A. C. 427. Olymp. 88. 2.

ἄρα γέγονοντο ξυναλλαγῆς, ἐν τῷ αὐτίκα πρὸς τὸ ἄπορον  
 ἐκατέρω διδόμενοι ἰσχυρὸν οὐκ ἐχόντων ἄλλοθεν δύναμιν· ἐν  
 δὲ τῷ παρατυχόντι ὁ φθάσας θαρσῆσαι, εἰ ἴδοι ἄφρακτον,  
 ἥδιον διὰ τὴν πίστιν ἐτιμωρεῖτο ἢ ἀπὸ τοῦ προφανοῦς, καὶ  
 5 τὸ τε ἀσφαλὲς ἐλογίζετο καὶ ὅτι ἀπάτῃ περιγενόμενος ξυνέ-  
 σεως ἀγώνισμα προσελάμβανε. ῥᾶον δ' οἱ πολλοὶ κακοῦργοι 15  
 ὄντες δεξιοὶ κέκληνται ἢ ἀμαθεῖς ἀγαθοί, καὶ τῷ μὲν αἰσχύ-  
 νονται, ἐπὶ δὲ τῷ ἀγάλλονται. πάντων δ' αὐτῶν αἴτιον ἀρχὴ 16  
 ἢ διὰ πλεονεξίαν καὶ φιλοτιμίαν· ἐκ δ' αὐτῶν καὶ ἐς τὸ

1. γέγονοντο] ἐγίνοντο Dionysius. τὸν ἄπορον L.O. τὴν ἄπορον P. τὰ ἄπορα F.  
 2. ἔχοντες d. 3. εἰ] ἢ E.d.i. ἰδῆ N.V.g. ἦδει c.f. 5. τό τε] ὅτι d.  
 ἀνάγκη K. περιγενόμενον d. 6. προσελάμβανε d. ῥᾶδιον A.F.H.g.h.  
 πολλοί] om. c. 7. τὸ μὲν I. 8. αἴτιον ἀρχὴ A.B.C.E.F.G.H.K.L.N.O.  
 P.V.c.g.h. Poppo. Goell. Bekk. αἴτιον δ' ἀρχὴ d.i. ceteri αἴτιον ἢ ἀρχή.

seems here to signify "oaths taken," (as in Euripid. Iphigen. Taur. 718. Matthiæ.) and not, as the expression generally is to be taken, "oaths offered;" that is, if one party would consent to trust to the oath of his antagonist, and allowed him to escape the extremity of vengeance on condition of his swearing to observe such terms as were imposed on him. For the expression ὅρκον διδόναι, in its usual sense, i. e. "to be willing to stake the issue on the oath" of the opposite party, believing him "to be innocent, if he swore that he" "was so; and trusting to his oath, as" "a security for his good conduct for" "the future," compare V. 77, 4. Herodot. VI. 86, 12. and Aristotle, Rhetoric, I. 15, 27—32. The sense of the whole passage is here also well expressed by Machiavelli, Istori. Fiorent. III. "Quanto" "l'inganno riesce piu facile e sicuro," "tanto piu lode e gloria se n'acquista." "Per questo gli uomini nocivi sono" "come industriosi lodati, e i buoni" "come sciocchi biasimati." ῥᾶον κέ-  
 κληται is, "more easily gain the name" "of." "Men in general, when dis-"  
 honest, more easily gain credit for" "ability, than, when simple, they gain" "credit for honesty." This is inserted as the reason why successful perfidy was rather emulated than detested; why men would rather deceive others than be themselves deceived.

4. ἀπὸ τοῦ προφανοῦς est phrasis Thucydidii familiaris. Vid. I. 35, 4. 66, 1. et II. 93, 2. DUKER.

9. ἢ διὰ πλεονεξίαν καὶ φιλοτιμίαν]  
 "Power for the sake of covetousness" "and ambition;" i. e. "pursued for" "the sake of the gratification which it" "affords to these passions." Ἐκ δ' αὐτῶν signifies, "and arising from" "these motives," or "ensuing upon" "these;" that is to say, superadded to the definite motives which lead men to embark in political contests, they contract when once embarked in them a party spirit wholly distinct from the objects of their party, and which is sometimes transmitted even to their descendants, when no distinct notions of the original cause of quarrel are preserved. Such was the case with the factions of the circus at Constantinople, and with those deadly feuds which have prevailed from time to time amongst the lower classes in Ireland. In the outrages committed some years ago by the parties called "Caravats" and "Shanavests," "neither the persons" "who were executed for these out-"  
 rages, nor any one else, could tell" "what was the dispute. It was noto-"  
 rious who were Caravats and who" "were Shanavests, and this was all." Edinburgh Ann. Regist. 1811. vol. I. p. 134.

17 φιλονεικεῖν καθισταμένων τὸ πρόθυμον. οἱ γὰρ ἐν ταῖς πόλεσι προστάντες μετ' ὀνόματος ἑκάτεροι εὐπρεποῦς, πλήθους τε ἰσονομίας πολιτικῆς καὶ ἀριστοκρατίας σὺν φρονος προτιμήσει, τὰ μὲν κοινὰ λόγῳ θεραπεύοντες ἄλλα ἐποιοῦντο, παντὶ δὲ τρόπῳ ἀγωνιζόμενοι ἀλλήλων περιγίγνεσθαι ἐτόλμῃσαν τε τὰ δεινότεα ἐπέξῃσαν τε, τὰς τιμωρίας ἔτι μείζους, οὐ μέχρι τοῦ δικαίου καὶ τῇ πόλει ξυμφόρου † προτιθέντες, † ἐς δὲ τὸ ἑκατέροις που αἰεὶ ἡδονὴν ἔχον ὀρίζοντες, καὶ ἡ μετὰ ψήφου ἀδίκου καταγνώσεως ἡ χειρὶ κτώμενοι τὸ κρατεῖν ἐτοῖμοι ἦσαν τὴν αὐτίκα φιλονεικίαν ἐκπιμπλάναι. 10

1. φιλονεικεῖν Q. 3. πολιτικῶν L.O.P. ἀριστοκρατίας V. 5. περιγενέσθαι i. 7. προστιθέντες K. cum Dionysio. τιθέντες i. 8. ἡδονὴν αἰεὶ c.f. 10. ἐκπιμπλάναι A.B.E.F.G.H.K.d.f. Poppe. Goeller. Bekk. ἐκπιμπλάναι e. ἐμπιμπλάναι L.O.P.g. ἐμπαμπλάναι V. vulgo ἐμπιμπλάναι.

3. ἰσονομίας πολιτικῆς] "That equal law, befitting what justly deserves to be called 'political society.'" Πολιτικῆς implies, "the relation of citizen to citizen," that is, "of equal with equal," as opposed to δεσποτικῇ or τυραννικῇ, — πόλις γὰρ οὐκ ἔσθ', ἥτις ἀνδρὸς ἐστὶν ἐνός.

6. ἐπέξῃσαν τε, τὰς τιμωρίας ἔτι μείζους κ. τ. λ.] Bekker and Gölter have pointed the passage with a comma after μείζους, as if ἐτόλμῃσαν τε τὰ δεινότεα and ἐπέξῃσαν τε τὰς τιμωρίας were more properly opposed to each other than ἐτόλμῃσαν τε—ἐπέξῃσαν τε. The distinction is the same which had been made in the earlier part of the chapter, τῶν τ' ἐπιχειρήσεων περιτεχνήσει καὶ τῶν τιμωριῶν ἀποπία, the one clause referring to the bloody provocations that were first offered, and the other to the bloodier retaliations which followed them. But I doubt whether ἐπέξῃσαν τιμωρίας is Greek; certainly the more common expression would be ἐπέξῃσαν τιμωρίας, "they followed up the aggressors," or, as in the present passage of Thucydides, "the aggression," τὰ δεινότεα, "with vengeance." Keeping therefore the usual stopping, which Poppe has also retained, the sense will be, "they both dared the most horrible actions, and revenged them, heaping on retaliation even beyond the pro-

"vocation of the first injury." In the words immediately following, I believe that the true reading is προστιθέντες, which is given by Dionysius in his quotation of the passage, (De Thucyd. Hist. Judic. p. 894. Reiske.) and by the MS. K. (Grævianus.) Compare III. 45, 2. διεξελθὺν βασιὶ γὰρ διὰ πασῶν τῶν ζημιῶν οἱ ἄνθρωποι, προστιθέντες, κ. τ. λ. See also the note on III. 40, 1. προστιθέντες τὰς τιμωρίας would signify, "holding out, denouncing, enacting;" whereas Thucydides does not mean to speak of any increase of severity ordained by law; but that in the application, or rather in the abuse, of the existing law, the penalties against treason, which are contained in the law of every country, were inflicted more rigorously in the reaction than they had been by the party which had first gained the ascendancy. Τιμωρίαν προστιθέντες signifies, "inflicting punishment." Compare VIII. 17, 2. For the expression ἐς τὸ ἡδονὴν ἔχον ὀρίζοντες, see the notes on I. 51, 3. 71, 5. II. 96, 3. τὸ ἡδονὴν ἔχον, "that which occasioned pleasure," i. e. "that which pleased either party." Compare II. 41, 3. 61, 2. Herodot. V. 101, 1. &c.

9. κτώμενοι τὸ κρατεῖν] "Trying to gain the ascendancy," or, "while gaining the ascendancy."

CORCYRA. A. C. 437. Olymp. 88. 2.

ὥστε εὐσεβεία μὲν οὐδέτεροι ἐνόμιζον, εὐπρεπεία δὲ λόγου οἷς 18  
 ξυμβαίῃ ἐπιφθόνως τι διαπράξασθαι, ἄμεινον ἤκουον. τὰ δὲ 19  
 μέσα τῶν πολιτῶν ὑπ' ἀμφοτέρων, ἢ ὅτι οὐ ξυνηγωνίζοντο  
 ἢ φθόνῳ τοῦ περιεῖναι, διεφθείροντο. LXXXIII. οὕτω

- 5 In this wild license of  
 ferocious passions, in-  
 trigues and political  
 ability were always  
 found an unequal  
 match for the daring  
 violence of coarser  
 minds, as ready and  
 10 able in action as they  
 were deficient in elo-  
 quence and in general  
 views.
- πᾶσα ἰδέα κατέστη κακοτροπίας διὰ τὰς στά-  
 σεις τῷ Ἑλληνικῷ, καὶ τὸ εὐηθες, οὐ τὸ γεν-  
 ναῖον πλείστον μετέχει, καταγελασθὲν ἡφα-  
 νίσθη, τὸ δὲ ἀντιτετάχθαι ἀλλήλοις τῇ γνώμῃ  
 ἀπίστως ἐπὶ πολὺ διήνεγκεν· οὐ γὰρ ἦν ὁ  
 διαλύσων οὔτε λόγος ἐχρὺς οὔτε ὄρκος φοβε-  
 ρός, κρείσσους δὲ ὄντες ἅπαντες λογισμῷ ἐς  
 τὸ ἀνέλπιστον τοῦ βεβαίου μὴ παθεῖν μᾶλλον

1. εὐσεβείαν d. λόγων N.V. 3. τῶν πολιτικῶν ἐπ' g. 5. κακο-  
 πράγίας c.d.f. 8. ἀντετάχθαι F.H. 10. διαλύτων d. 10. ισχυρὸς d.f.i.  
 11. κρείττους Dionysius, qui et infra ἦττους. λογισμοὶ K.

1. εὐσεβεία ἐνόμιζον] See the note on  
 II. 38, 1. 'Ἐπιφθόνως τι διαπράξασθαι,  
 "to effect any thing in an odious and  
 "guilty manner." So ἀνεπίφθονα, VII.  
 77, 2, signifies, "conduct irreproachable  
 "and unexceptionable." "Piety was  
 "in fashion with neither party, but  
 "they who succeeded in effecting some  
 "odious purpose under fair pretences  
 "were held in higher esteem."

2. τὰ δὲ μέσα τῶν πολιτῶν] "Those  
 "citizens who joined neither party." Accidentally they would also belong to what we call the middling class of society, because the two opposite parties were composed of the rich and the poor. But the proper meaning of the word here seems to be, "those who  
 "stood neutral between the two fac-  
 "tions," rather than "those who were  
 "in a middle state between wealth and  
 "poverty;" in which latter sense Ari-  
 stotle uses the term τοὺς μέσους τῶν πο-  
 λιτῶν. Politics, IV. II, 4.

6. οὐ τὸ γενναῖον πλείστον μετέχει] Either, "which is the chief ingredient  
 "in a noble nature," or, "whose chief  
 "ingredient is nobleness of nature." See the note on I. 84, 5. where the ex-  
 pression is equally open to the two in-  
 terpretations.

10. οὔτε λόγος—οὔτε ὄρκος] "Neither  
 "promise nor oath." Sophocli. Œdip.  
 Colon. 650. οὔτοι σ' ὑφ' ὄρκου γ', ὡς  
 κακὸν πιστώσομαι. Οὐκ οὖν πέρα γ' ἂν  
 οὐδὲν ἢ λόγῳ φέροις.

11. κρείσσους δὲ ὄντες κ. τ. λ.] The  
 scholiast explains these words by ῥέ-  
 ποντες δὲ οἱ ἀνθρώποι τοῖς λογισμοῖς  
 πρὸς τὸ μὴ ἐλπίζειν τινα πίστιν καὶ βε-  
 βαίότητα. Göller understands them,  
 κρείσσους ὄντες λογισμῷ ἢ πίστει. But  
 neither of these interpretations explains  
 or justifies the extraordinary meaning  
 thus attached to the word κρείσσους.  
 Dobree says, "Sensus est, *Argumentis*  
 "*et jurejurando minime moti.* Angl.  
 "*steeled against.*" He connects there-  
 fore κρείσσους ὄντες τῶν λόγων καὶ τῶν  
 ὀρκῶν. But these genitive cases cannot  
 be thus understood, nor can κρείσσους  
 simply signify κρείσσους τῶν λόγων,  
 even if that expression could bear the  
 sense which Dobree gives to it; a point  
 I think far from certain. Various at-  
 tempts to interpret this passage have  
 been made, and others might be added  
 to them: but I can see no possible in-  
 terpretation of it according to the ordi-  
 nary rules of the Greek language, or  
 without deranging what appears to be  
 the natural order and conjunction of



CORCYRA. A. C. 427. Olymp. 88. 2.

2 προεσκόπουν ἢ πιστεῦσαι ἐδύνατο. καὶ οἱ φαυλότεροι γνώ-  
 μην ὥς τὰ πλείω περιεγίγνοντο· τῷ γὰρ δεδιέναι τό τε αὐτῶν  
 ἐνδεές καὶ τὸ τῶν ἐναντίων ξυνετὸν, μὴ λόγοις τε ἥσσους ὥσι  
 καὶ ἐκ τοῦ πολυτρόπου αὐτῶν τῆς γνώμης φθάσωσι προεπι-  
 3 βουλευόμενοι, τολμηρῶς πρὸς τὰ ἔργα ἐχώρουν. οἱ δὲ κατα- 5  
 φρονοῦντες κἂν προαισθέσθαι, καὶ ἔργῳ οὐδὲν σφᾶς δεῖν  
 λαμβάνειν ἅ γνώμῃ ἔξεστιν, ἄφρακτοι μᾶλλον διεφθεί-  
 ροντο.

LXXXIV. Ἐν δ' οὖν τῇ Κερκύρᾳ τὰ πολλὰ αὐτῶν

1. ἐδύνατο C. 2. πλείω] πολλὰ Q. 6. προαισθῶντ g. προαίσθεσθαι B.F.  
 ἔργῳ λογιζόμενοι ὥς οὐδὲν h. δεῖν σφᾶς G. δεῖν om. Q. 9. Cap. 84 versus  
 singulos asterisco notant F.Z. Caput totum uncis incluserunt Bekk. Poppo.  
 Goeller. Capp. 82, 83, et 84 linea ad marginem apposita notat Y. Omnia a  
 verbis ἐν μὲν γὰρ εἰρήνῃ usque ad fin. c. 84. notat W.

the words. If it be not corrupt, (and Dionysius quotes it as we find it in our MSS.) it seems to be at least untranslatable.

1. καὶ οἱ φαυλότεροι γνώμην κ. τ. λ.] Compare the overthrow of the Presbyterians by the Independents, and that of the Brissotine, or Girondist party, by the Jacobins. In ordinary times in civilized countries intellect has the superiority over physical strength and energy; but revolutions, if they once proceed to bloodshed, for the time being, place men in the condition of barbarians, amongst whom physical strength and courage are more than a match for mere intellect.

5. καταφρονοῦντες κἂν προαισθέσθαι] i. e. διὰ καταφρόνησιν πεποιθότες κἂν προαισθέσθαι, as Göller rightly explains it. "Thinking in their arrogance that they "should be aware in time." Compare V. 40, 3. VI. 11, 5. Herodot. I. 66, 2. Xenophon, Hellenic. IV. 5, 12.

9. ἐν δ' οὖν τῇ Κερκύρᾳ κ. τ. λ.] It is vain to deny the numerous harshnesses, to give them no stronger censure, which are contained in this chapter: and which, added to the authority of the scholiasts, have induced me to believe that it is really an imitation of Thucydides, by some other writer, and, as often happens in such cases, a caricature of his style and manners. For

first the pronoun αὐτῶν cannot be easily referred to τὰ ἔργα in the preceding chapter, and yet it can be referred to nothing else. Secondly, if the sentiment be a general one, the tense of δράσειαν seems wrong; and at any rate δράσειαν and ἐπέλθοιεν do not agree with γινώσκοιεν. Thirdly, Göller is right in saying that the sense requires rather ἀρχθέντες ὑπὸ τῶν παρεχόντων than ἀρχόμενοι ὑπὸ τῶν παρασχόντων. Fourthly, πάθους is used in a sense perfectly unlike its meaning every where else in Thucydides; and so I think is ἀπαιδευσία ὀργῆς, for I believe the writer does not mean "coarseness, "rudeness of passion," but "ungovernableness," which is the later sense of ἀπαιδευσία. Fifthly there is the expression ἐν ᾧ μὴ βλάπτουσιν ἰσχὺν εἶχε τὸ φθονεῖν, where ἐν ᾧ μὴ seems to be used without any authority in the sense of εἰ μή, or if not, the expression is extremely obscure. But notwithstanding all this, the matter of the chapter is really very good, and the writer of it, whoever he was, had in this respect studied Thucydides to good purpose. It is a curious question, whether or no there is reason to suppose that he was a Christian. Wasse suspected the hand of a Christian scholiast in the 82nd chapter, §. 12. where the present text has τῷ θείῳ νόμῳ, but



CORCYRA. A. C. 427. Olymp. 88. 2.

προετολμήθη, καὶ ὅποσα ὕβρει μὲν ἀρχόμενοι τὸ πλεόν ἢ  
 σωφροσύνη ὑπὸ τῶν τὴν τιμωρίαν παρασχόν-  
 των οἱ ἀνταμυνόμενοι δ'ράσειαν, πενίας δὲ τῆς  
 εἰωθυίας ἀπαλλαξείοντες τινες, μάλιστα δ' ἂν  
 διὰ πάθους ἐπιθυμοῦντες τὰ τῶν πέλας ἔχειν,  
 παρὰ δίκην γινώσκοιεν, οἳ τε μὴ ἐπὶ πλε-  
 ονξία, ἀπὸ ἴσου δὲ μάλιστα ἐπιόντες, ἀπαι-  
 δευσία ὀργῆς πλεῖστον ἐκφερόμενοι, ὥμως καὶ  
 ἀπαραιτήτως ἐπέλθοιεν. ζυνταραχθέντος τε 2  
 10 τοῦ βίου ἐς τὸν καιρὸν τοῦτον τῇ πόλει, καὶ τῶν νόμων  
 κρατήσασα ἢ ἀνθρωπεῖα φύσις, εἰωθυῖα καὶ παρὰ τοὺς

2. τὴν] om. K.d.e. 4. τινες A.B.C.E.F.G.H.K.L.O.P.b.e.g. μάλιστ'  
 ἂν B.Q. 6. δίκης P. 7. ἀπὸ τοῦ ἴσου H.L.O.P.d. 9. τε] om. L.O.P.  
 11. κρατήσαντα C. εἴωθε d.i.

Dionysius quoting the passage reads τῷ  
 θεῷ καὶ νομίμῳ. And possibly the old  
 received reading in VII. 86, 5. διὰ τὴν  
 νουμοσμένην ἐς τὸ θεῖον ἐπιτήδευσιν,  
 where all the later editors have re-  
 stored from the best MSS. διὰ τὴν πᾶ-  
 σαν ἐς ἀρετὴν νουμοσμένην ἐπιτήδευσιν,  
 may have had its origin in a similar  
 source. If Poppo's conjecture were  
 true, that Dion Cassius had imitated a  
 passage in the present chapter, we could  
 then scarcely ascribe it to a Christian  
 writer; but the words of Dion, LII. 34.  
 πολλὰ γὰρ ἢ φύσις καὶ παρὰ τὸν νόμον  
 πολλοὺς ἀμαρτάνειν ἐξάγει, appear to  
 me to have nothing to do with this  
 chapter, but if they are borrowed from  
 any part of Thucydides they more re-  
 semble the language and substance of  
 III. 45, 4. It is possible that a familiar  
 acquaintance with the Byzantine writers  
 might enable us to form some conjec-  
 tures as to the date of this 84th chap-  
 ter. I can only say that I believe it to  
 be the work of a Christian, and to have  
 been written not later than the sixth or  
 seventh century. See the note at the  
 end of this book.

τὰ πολλὰ αὐτῶν προετολμήθη] Αὐτῶν  
 refers to τὰ ἔργα in the preceding lines,  
 τολμηρῶς πρὸς τὰ ἔργα ἐχώρου. Then  
 follows a statement of the three princi-  
 pal causes of the crimes committed in

civil disturbances: 1st, the desire of  
 vengeance for oppression and insolence  
 in the ruling party: 2nd, the thirst of  
 plunder, which urges the needy to covet  
 the property of the rich: 3rd, the mere  
 bitterness of party spirit, which men  
 contract by being habitually opposed  
 to one another. The construction is,  
 προετολμήθη—ὅποσα—δράσειαν—γινώ-  
 σκοιεν—ἐπέλθοιεν. The words ὑπὸ  
 παρασχόντων belong to ἀρχόμενοι, "All  
 "that men might perpetrate in retalia-  
 "tion, who had been tyrannically go-  
 "verned by that very party which they  
 "now saw in their power." A little  
 below, the words διὰ πάθους seem to  
 signify "passionately," although I  
 know no other instance of this word  
 bearing this signification in a writer as  
 early as Thucydides. Wherever else it  
 occurs in Thucydides it signifies, "suf-  
 "fering, misfortune, calamity." Com-  
 pare, however, ἀπεχώρησεν ἀπ' αὐτῶν δι'  
 ὀργῆς, VIII. 43, 4. for a similar use of  
 the preposition διὰ. Οἱ ἀπὸ τοῦ ἴσου  
 μάλιστα ἐπιόντες are those who enter  
 into revolutions on an equality with  
 their adversaries—not as oppressed men  
 thirsting for vengeance, nor as needy  
 men desiring plunder—and whose cruel-  
 ties are owing merely to the fury of  
 party spirit which they acquire in the  
 course of the contest.

νόμους ἀδικεῖν, ἀσμένῃ ἐδήλωσεν ἀκρατὴς μὲν ὀργῆς οὐσα, κρείσσων δὲ τοῦ δικαίου, πολεμία δὲ τοῦ προὔχοντος· οὐ γὰρ ἂν τοῦ τε ὀσίου τὸ τιμωρεῖσθαι προντίθεσαν τοῦ τε μὴ ἀδικεῖν τὸ κερδαίνειν, ἐν ᾧ μὴ βλάπτουσαν ἰσχὺν εἶχε τὸ 3 φθονεῖν. ἀξιοῦσί τε τοὺς κοινούς περὶ τῶν τοιούτων οἱ 5 ἄνθρωποι νόμους, ἀφ' ὧν ἅπασιν ἐλπίς ὑπόκειται σφαλεῖσι καὶ αὐτοὺς διασώζεσθαι, ἐν ἄλλων τιμωρίαις προκαταλύειν, καὶ μὴ ὑπολείπεσθαι, εἴ ποτε ἄρα τις κινδυνεύσας τινὸς δεῖσεται αὐτῶν.

LXXXV. Οἱ μὲν οὖν κατὰ τὴν πόλιν Κερκυραῖοι τοιαύταις 10 ὀργαῖς ταῖς πρώταις ἐς ἀλλήλους ἐχρήσαντο, καὶ ὁ Εὐρυμέ-  
 The remnant of the aristocratical party escapes to the main land; from whence they afterwards cross back again to Corcyra, settle themselves on mount Istone, and carry on an incessant plundering warfare against the victorious party.  
 δων καὶ οἱ Ἀθηναῖοι ἀπέπλευσαν ταῖς ναυσίν· ὕστερον δὲ οἱ φεύγοντες τῶν Κερκυραίων (διεσώθησαν γὰρ αὐτῶν ἐς πεντακοσίους) τείχη τε λαβόντες, ἃ ἦν ἐν τῇ ἡπείρῳ, ἐκράτουν τῆς 15 πέραν οἰκείας γῆς, καὶ ἐξ αὐτῆς ὀρμώμενοι ἐληΐζοντο τοὺς ἐν τῇ νήσῳ καὶ πολλὰ ἐβλαπτον, καὶ λιμὸς ἰσχυρὸς ἐγένετο ἐν τῇ πόλει.

1. ἀδικεῖν καὶ ἀσμένῃ i. οὐσα ὀργῆς g. 3. προντίθεσαν Bekk. 7. καὶ C.E.  
 ἄλλῃ P.Q. προκαταλύειν Q. 10. τῇν] om. H.V.g. 11. ἐς] πρὸς Q.  
 13. φηγόντες L. τῶν] om. O. 16. γῆς] om. I. 17. ἐληΐζον E.F.H.N.V.g.h.  
 Poppo. ἐληΐζοντο Q.

2. πολεμία δὲ τοῦ προὔχοντος] Compare the character of the Greeks, as a nation, which Herodotus puts into the mouth of Achæmenes, τοῦ τε εὐτυχέειν φθονίουσι καὶ τὸ κρέισσον στυγέουσι. VIII. 236, 3.

5. ἀξιοῦσί τε—δεῖσεται αὐτῶν] Compare V. 90. The sense is, that "men in their violence set the example of doing away with those common laws of humanity which all parties alike might have appealed to in their adversity, and by their own previous conduct put themselves out of the pale of these laws, when they themselves might have occasion to solicit their protection." Compare Virgil, Æneid, X. 532. "Belli commercia

"Turnus Sustulit ista prior jam tum  
 "Pallante perempto." Περὶ τῶν τοιούτων means, "the common laws which relate to such party quarrels;" such, for instance, as that "to spare the fallen foe; to remember the vicissitudes of fortune; and not abuse our prosperity, to set bounds to the virulence of our enmities."

15. τῆς πέραν οἰκείας γῆς] "Their own territory on the main land opposite." Immediately afterwards some MSS. read ἐληΐζον instead of ἐληΐζοντο, and this reading has been adopted by Poppo. Thucydides generally uses the middle voice, but once, IV, 41, 2. ἐληΐζόν τε τὴν Λακωνικὴν καὶ πλείστα ἐβλαπτον, he has used the active.

SICILY. A. C. 427. Olymp. 88. 2.

ἐπρεσβεύοντο δὲ καὶ ἐς τὴν Λακεδαίμονα καὶ Κόρινθον περὶ καθόδου· καὶ ὡς οὐδὲν αὐτοῖς ἐπράσσετε, ὕστερον χρόνῳ πλοῖα καὶ ἐπικούρους παρασκευασάμενοι διέβησαν ἐς τὴν νῆσον ἑξακόσιοι μάλιστα οἱ πάντες, καὶ τὰ πλοῖα ἐμπήσαντες, ὅπως ἀπόγνοια ἢ τοῦ ἄλλο τι ἢ κρατεῖν τῆς γῆς, ἀναβάντες ἐς τὸ ὄρος τὴν Ἰστώνην, τεῖχος ἐνοικοδομησάμενοι ἐφθειρον τοὺς ἐν τῇ πόλει καὶ τῆς γῆς ἐκράτουν.

LXXXVI. Τοῦ δ' αὐτοῦ θέρους τελευτῶντος Ἀθηναῖοι εἴκοσι ναῦς ἔστειλαν ἐς Σικελίαν, καὶ Λάχητα τὸν Μελανόπου στρατηγὸν αὐτῶν καὶ Χαριοιάδην τὸν Εὐφιλῆτου. οἱ γὰρ Συρακόσιοι καὶ Λεοντῖνοι ἐς πόλεμον ἀλλήλοις καθέσταςαν. ξύμμαχοι δὲ τοῖς μὲν Συρακοσίοις ἦσαν πλὴν Καμαριναίων αἱ ἄλλαι Δωρίδες πόλεις, αἵπερ καὶ πρὸς τὴν τῶν Λακεδαιμονίων τὸ πρῶτον ἀρχομένου τοῦ πολέμου ξυμμαχίαν ἐτάχθησαν, οὐ μέντοι ξυνεπολέμησάν γε, τοῖς δὲ Λεοντίνιοις αἱ Χαλκιδικαὶ πόλεις καὶ Καμάρινα· τῆς δὲ Ἰταλίας Λοκροὶ μὲν Συρακοσίων ἦσαν, Ῥηγῖνοι δὲ κατὰ τὸ ξυγγενὲς Λεοντίνων. ἐς οὖν τὰς Ἀθήνας πέμψαντες 4

10 SICILY.  
First interference of the Athenians in the affairs of Sicily, under pretence of supporting the Ionian states of that island against Syracuse, and the other  
15 Dorian states.

1. ἐπρεσβεύετο g. καὶ ἐς τὴν κόρινθον Q. 5. ἀπογνοί E. 6. ἰστώνην c.  
7. ἐφθειραν C. 8. οἱ ἀθηναῖοι K. 9. μελανόπου G.I.L.O. et correctus C.  
10. χαριοιάδην Q. 11. συρακόσιοι K.f. συρακούσσιοι A.E.F.H. συρρακού-  
σιοι G.L.O.i. quod reposui, solum habent A.C. lib. VII. et VIII. nec rarum  
F.H.h.B. plerumque συρακόσσιοι vel συρακούσσιοι, Urbem συρακούσσιας  
vocat antiquissimi codices, nec tamen sibi constant. BEKK. 12. καθέστη-  
σαν c. καθίστασαν i. 13. καμαριναίων F. 15. τῶν] om. O. 17. γε]  
om. e. καμαρίνα G. 18. ῤηγῖνοι A. ῤηγῖνοι B.F. 19. κατὰ]  
μετὰ P.

5. τοῦ ἄλλο τι ἢ κρατεῖν τῆς γῆς] El-lipsis, quam in hoc genere loquendi observat Fr. Portus, crebra est in interrogatione. Thucyd. III. 39, 2. τί ἄλλο οὗτοι ἢ ἐπεβούλευσάν; Et 58, 6. τί ἄλλο ἢ—ἀτίμους γεῖρων, ὧν νῦν ἰσχύουσι, καταλείψετε; Sic in τί δ' εἰ μὴ, et in illo extra interrogationem apud Aristoph. Equit. 1103. Μηδὲν ἄλλ' εἰ μὴ ἔσθιε. Eodem modo Latini, quid aliud, quam? nihil aliud, quam. Adi Bud. Comment. p. 1047. DUKER.

16. οὐ μέντοι ξυνεπολέμησάν γε] Compare II. 7, 2. and the note on that passage. It is abundantly plain from the account here given that the Sicilian states had as yet sent no ships over to Greece to aid the Lacedæmonians, agreeably to the instructions of the Lacedæmonians at the beginning of the war; τὰ τ' ἄλλα ἡσυχάζοντας κ. τ. λ.  
17. αἱ Χαλκιδικαὶ] See VI. 75, 3, 4. 82, 2.

ATTICA. A.C. 427. Olymp. 88. 2.

οἱ τῶν Λεοντίνων ξύμμαχοι κατὰ τε παλαιὰν ξυμμαχίαν καὶ  
 ὅτι Ἴωνες ἦσαν πείθουσι τοὺς Ἀθηναίους πέμψαι σφίσι  
 ναῦς· ὑπὸ γὰρ τῶν Συρακοσίων τῆς τε γῆς εἵργοντο καὶ τῆς  
 5 θαλάσσης. καὶ ἔπεμψαν οἱ Ἀθηναῖοι τῆς μὲν οἰκειότητος  
 προφάσει, βουλόμενοι δὲ μήτε σῆτον ἐς τὴν Πελοπόννησον 5  
 ἄγεσθαι αὐτόθεν, πρόπειράν τε ποιούμενοι εἰ σφίσι δυνατὰ  
 6 εἶη τὰ ἐν τῇ Σικελίᾳ πράγματα ὑποχείρια γενέσθαι. κατα-  
 στάντες οὖν ἐς Ῥήγιον τῆς Ἰταλίας τὸν πόλεμον ἐποιούντο  
 7 μετὰ τῶν ξυμμάχων. καὶ τὸ θέρος ἐτελεύτα.

LXXXVII. Τοῦ δ' ἐπιγιγνομένου χειμῶνος ἡ νόσος τὸ 10  
 δεύτερον ἐπέπεσε τοῖς Ἀθηναίοις, ἐκλιπούσα μὲν οὐδένα

ATTICA.

Second attack of the  
 2 plague at Athens:  
 4700 citizens of the  
 three highest classes  
 perished in the course  
 of its ravages. Nume-  
 3 rous earthquakes in  
 different places.

χρόνον, τὸ παντάπασιν, ἐγένετο δέ τις ὅμως  
 διακωχή. παρέμεινε δὲ τὸ μὲν ὕστερον οὐκ  
 ἔλασσον ἐνιαυτοῦ, τὸ δὲ πρότερον καὶ δύο ἔτη,  
 ὥστε † Ἀθηναίων† γε μὴ εἶναι ὅ τι μᾶλλον 15  
 [τούτου] ἐκάκωσε τὴν δύναμιν. τετρακοσίων  
 γὰρ ὀπλιτῶν καὶ τετρακισχιλίων οὐκ ἐλάσσους  
 ἀπέθανον ἐκ τῶν τάξεων καὶ τριακοσίων ἱππέων, τοῦ δὲ  
 4 ἄλλου ὄχλου ἀνεξέυρετος ἀριθμός. ἐγένοντο δὲ καὶ οἱ πολλοὶ

2. Ἴωνες V. 3. τῆς τε γῆς] om. G. τε] om. L.O.P.d.e.i. 5. δέ] τε  
 C.e. om. d. 8. οὖν] δέ O.c. 12. τις] om. g. 14. πρότερόν γε καὶ i.  
 πρῶτόν γε καὶ L.O. πρῶτον καὶ P. 15. ἀθηναίων γε A.B.E.F.G.H.K.L.N.O.P.  
 V.c.d.f.g.h.i. Haack. Poppo. Goell. Bekk. ἀθηναίους γε Q. Vulgo ἀθηναίους τε.  
 16. [τούτου]] om. A.B.E.F.G.I.L.N.O.P.V.c.d.f.h.i. Haack. Poppo. Goell. Bekk.  
 τούτοις e. τούτους C. ἐκάκωσε A.B.E.F.G.H.K.N.V.c.f.g.h. Haack. Poppo.  
 Goell. Bekk. Vulgo ἐπίεσε καὶ ἐκάκωσε. 19. ὁ ἀριθμός L.O.P. καὶ οἱ πολλοὶ  
 τότε A.B.E.F.G.H.V.f.g.h. Haack. Poppo. Goell. Bekk. καὶ οἱ πολλοὶ σεισμοὶ τότε  
 C.K.L.O.P.b.c.d.e.i. τότε καὶ οἱ σεισμοὶ πολλοὶ Q. Vulgo τότε καὶ οἱ π. σ.

1. οἱ τῶν Λεοντίνων ξύμμαχοι] He  
 says "the allies of the Leontines,"  
 rather than "the Leontines and their  
 "allies," because the argument of "an  
 "old alliance already subsisting" could  
 only so far as we know be used by the  
 Rhegians, and not by the Leontines  
 themselves. A fragment of a treaty of  
 alliance between Athens and Rhegium  
 exists in one of the Elgin marbles, and  
 may be seen in Böckh. Corpus Inscript.  
 vol. I. Inscr. 74.

18. ἐκ τῶν τάξεων] What he elsewhere  
 (VI. 43.) calls ἐκ καταλόγου, the heavy-  
 armed soldiers taken from the class of  
 the Zeugitæ. From these are distin-  
 guished the Epibatæ, or heavy-armed  
 soldiers, who served in the fleet, and  
 who might be taken from the fourth  
 class, or Thetes. Compare Böckh,  
 Staatshaushaltung der Athener, vol. II.  
 p. 35. (Eng. Translat. vol. II. p. 266.)  
 19. οἱ πολλοὶ τότε σεισμοὶ] Mr. Bloom-  
 field says that "the article is here not

SICILY. A. C. 427. Olymp. 88. 2.

τότε σεισμοὶ τῆς γῆς, ἔν τε Ἀθήναις καὶ ἐν Εὐβοίᾳ καὶ ἐν Βοιωτοῖς, καὶ μάλιστα ἐν Ὀρχομενῷ τῷ Βοιωτίῳ.

LXXXVIII. Καὶ οἱ μὲν ἐν Σικελίᾳ Ἀθηναῖοι καὶ Ῥηγῖνοι τοῦ αὐτοῦ χειμῶνος τριάκοντα ναυσὶ στρατεύουσιν ἐπὶ

5 <sup>SICILY.</sup> τὰς Αἰόλου νήσους καλουμένας· θέρους γὰρ  
Fruitless expedition of  
the Athenians against  
the Liparman islands. δι' ἀνδρίαν ἀδύνατα ἦν ἐπιστρατεύειν. νέμον- 2  
ται δὲ Λιπαραῖοι αὐτὰς Κνιδίων ἄποικοι ὄντες.  
οἰκοῦσι δ' ἐν μιᾷ τῶν νήσων οὐ μεγάλη, καλεῖται δὲ Λιπάρα· 3  
τὰς δὲ ἄλλας ἐκ ταύτης ὀρμῶμενοι γεωργοῦσι, Διδύμην καὶ  
10 Στρογγύλην καὶ Ἱεράν. νομίζουσι δὲ οἱ ἐκείνη ἄνθρωποι ἐν 4  
τῇ Ἱερᾷ ὥς ὁ Ἡφαιστος χαλκεύει, ὅτι τὴν νύκτα φαίνεται  
πῦρ ἀναδιδούσα πολὺ καὶ τὴν ἡμέραν καπνόν. κεῖνται δὲ αἱ 5  
νῆσοι αὗται κατὰ τὴν Σικελῶν καὶ Μεσσηνίων γῆν, ξύμμαχοι  
δ' ἦσαν Συρακοσίων. τεμόντες δ' οἱ Ἀθηναῖοι τὴν γῆν, ὥς 6  
15 οὐ προσεχώρουν, ἀπέπλευσαν ἐς τὸ Ῥήγιον. καὶ ὁ χειμὼν 7  
έτελεύτα, καὶ πέμπτον ἔτος τῷ πολέμῳ έτελεύτα τῷδε ὄν  
Θουκυδίδης ξυνέγραφεν.

LXXXIX. Τοῦ δ' ἐπιγιγνομένου θέρους Πελοποννήσιοι

1. καὶ εὐβοία A.E.F.H.V.g. καὶ ἐν B.—Βοιωτίῳ] om. O.P. 3. Ἀθηναῖοι  
καὶ] om. d.i. ῤῥηγνῖοι A.V. ῤῥηγνῖοι B. ῤῥηγνῖοι K. 6. ἀνδρίας P.  
ἀδύνατα] οὐκ L. 7. λιπαρῶι P. Κνιδίων E. τῶν κνιδίων i.  
ὄντες] om. G.L.O.P.i. 10. οἱ ἐν ἐκείνῃ K. οἱ ἐκείνοι d.i. ἐν] οἱ ἐν e.  
11. τῇ et mox ὁ om. L.O.P. 12. πολὺ] om. G.L.O.P. 14. τέμοντες d.e.i.  
15. ὁ μὲν χειμὼν e. 16. τῷ πολέμῳ έτελεύτα A.B.C.E.F.G.H.L.O.P.V.c.d.  
e.f.g.h. Haack. Poppo. Goell. Bekk. Vulgo έτελεύτα τῷ πολέμῳ. 17. συνέ-  
γραψε P. 18. πελοποννήσιοι μὲν καὶ K.

“to be tolerated.” It seems to me that Thucydides meant to say, “this was the period of those numerous earthquakes, whose frequency at one time has made them remembered as a sort of epoch.” So one might say, when relating the events of the year 1746, “this was the period of the famous great frost.”

6. δι' ἀνδρίαν] “Though there are a few trifling springs, there is a general scarcity of water, as the soil, consisting entirely of scorise, tufa, pumice, pozzolana, and ashes, without

“any intervening stony stratum, except occasional masses of obdurate vitrification, rapidly absorbs the moisture, the natives are consequently obliged to construct capacious cisterns, wherein rain-water is kept in a cool temperature.” Captain Smyth’s Memoir of Sicily, p. 249. when speaking of the Lipari islands.

7. Κνιδίων ἄποικοι] Sic et Strabo, Pausan. atque alii. Adeundus est de his Cluverius Sicil. Antiq. II. 14. pag. 395. DUKER.

ATTICA, &amp;c. A. C. 426. Olymp. 88. 2, 3.

καὶ οἱ ξύμμαχοι μέχρι μὲν τοῦ ἰσθμοῦ ἦλθον ὥς ἐς τὴν  
 Ἀττικὴν ἐσβαλοῦντες, Ἀγίδος τοῦ Ἀρχιδάμου  
 ἡγουμένου Λακεδαιμονίων βασιλέως, σεισμῶν  
 δὲ γενομένων πολλῶν ἀπετράποντο πάλιν καὶ  
 οὐκ ἐγένετο ἐσβολή. καὶ περὶ τούτους τοὺς 5  
 χρόνους τῶν σεισμῶν κατεχόντων, τῆς Εὐβοίας  
 ἐν Ὀροβίαις ἡ θάλασσα †ἐπελθοῦσα† ἀπὸ τῆς τότε οὐσης  
 γῆς καὶ κυματῳθεῖσα ἐπῆλθε τῆς πόλεως μέρος τι, καὶ τὸ  
 μὲν κατέκλυσε τὸ δ' ὑπενόστησε, καὶ θάλασσα νῦν ἐστὶ  
 πρότερον οὐσα γῆ· καὶ ἀνθρώπους διέφθειρεν ὅσοι μὴ ἐδύ- 10  
 ναντο φθῆναι πρὸς τὰ μετέωρα ἀναδραμόντες. καὶ περὶ  
 Ἀταλάντην τὴν ἐπὶ Λοκροῖς τοῖς Ὀπουντίοις νῆσον παρα-  
 πλυσία γίγνεται ἐπὶ κλυσις, καὶ τοῦ τε φρουρίου τῶν Ἀθη-  
 ναίων παρεῖλε καὶ δύο νεῶν ἀνειλκυσμένων τὴν ἐτέραν  
 4 κατέαξεν. ἐγένετο δὲ καὶ ἐν Πεπαρήθῳ κύματος ἐπαναχώρη- 15  
 σίς τις, οὐ μέντοι ἐπέκλυσέ γε· καὶ σεισμὸς τοῦ τείχους τὶ  
 5 κατέβαλε καὶ τὸ πρυτανεῖον καὶ ἄλλας οἰκίας ὀλίγας. αἴτιον

1. μὲν et τὴν om. c. 2. ἐμβαλοῦντες O. ἐσβαλόντες G. et correctus C.  
 3. Λακεδαιμονίου L.O.P. 6. τῶν] om. L.O.P. 7. ἐπελθοῦσα Bekk. et vulgo.  
 ἐπελθοῦσα e. ἐπανελθοῦσα Poppo. 9. κατέκλυσε I. 16. γε ἐπέκλυσέ γε g.  
 ἀπέκλυσέ γε P. ἐπέκλυσε, omissa particula, L.O. 17. οὐκ ὀλίγας K.

6. τῶν σεισμῶν κατεχόντων] "When  
 "the earthquakes were prevalent."  
 Compare I. 10, I. 11, 5. ὁ λόγος κατέχει,  
 —τοῦ λόγου κατεσχηκός. I have fol-  
 lowed Poppo in placing a comma after  
 κατεχόντων, for Thucydides does not  
 mean that the earthquakes were particu-  
 larly prevalent in Eubœa, but that at  
 the time when they were frequently  
 happening in Eubœa and in other  
 places, there happened also at Orobizæ  
 an unusual inundation of the sea.

7. †ἐπελθοῦσα† ἀπὸ τῆς τότε οὐσης  
 γῆς] I believe that Gœller [with Haack  
 and Poppo] is right in thinking that  
 ἐπανελθοῦσα is the true reading. "The  
 "sea first retired from what was then the  
 "line of the coast, and afterwards rising  
 "in a heap or head of water it invaded  
 "a part of the city; and though the  
 "inundation afterwards partly subsided,  
 "yet in part also it was permanent; in-

"somuch that some of what was for-  
 "merly land is now sea." The previous  
 retiring of the sea, as the precursor of  
 the inundation, is noticed twice after-  
 wards in the chapter; κύματος ἐπανα-  
 χώρησις τις, οὐ μέντοι ἐπέκλυσέ γε, where  
 it is spoken of as remarkable that the  
 retreat of the sea was not followed by  
 an inundation; and again, ἀποστέλλειν  
 τὴν θάλασσαν. The word ὑπονοστήειν, to  
 express the subsidence of water, occurs  
 in Herodotus, I. 191, 5. and to express  
 the settling downwards of a solid body,  
 owing to the gradual effect of the  
 weather, IV. 62, 3. [Dobree also reads  
 ἐπανελθοῦσα.]

12. Ἀταλάντην] De Atalanta et castel-  
 lo Atheniensium in ea, est etiam supr.  
 II. 32, 1. De ellipsi τοῦ μέρος, quam in  
 his τοῦ τε φρουρίου statuit Schol. plura  
 habet Stephanus Animadv. in lib. de  
 Dialect. p. 45. DUKER.

SICILY. A. C. 426. Olymp. 88. 2, 3.

δ' ἔγωγε νομίζω τοῦ τοιούτου, ἥ ἰσχυρότατος ὁ σεισμός ἐγένετο, κατὰ τοῦτο ἀποστέλλειν τε τὴν θάλασσαν καὶ ἐξαπίνης πάλιν ἐπισπωμένην βιαιότερον τὴν ἐπὶ κλυσιν ποιεῖν· ἄνευ δὲ σεισμοῦ οὐκ ἂν μοι δοκεῖ τὸ τοιοῦτο ξυμβῆναι γενέσθαι.

XC. Τοῦ δ' αὐτοῦ θέρους ἐπολέμουν μὲν καὶ ἄλλοι ὡς ἐκάστοις ξυνέβαιεν ἐν τῇ Σικελίᾳ, καὶ αὐτοὶ οἱ Σικελιώται ἐπ' ἀλλήλους στρατεύοντες καὶ οἱ Ἀθηναῖοι ξὺν τοῖς σφετέροις ξυμμάχοις· ἃ δὲ λόγου μάλιστα ἄξια ἡ μετὰ τῶν Ἀθηναίων οἱ ξύμμαχοι ἔπραξαν ἡ πρὸς τοὺς Ἀθηναίους οἱ ἀντιπολέμιοι, τούτων μνησθήσομαι. Χαροιάδου γὰρ ἤδη τοῦ Ἀθηναίων στρατηγοῦ τεθνηκότος ὑπὸ Συρακοσίων πολέμῳ, Λάχης ἄπασαν ἔχων τῶν νεῶν τὴν ἀρχὴν ἐστράτευσε μετὰ τῶν ξυμμάχων ἐπὶ Μυλᾶς τὰς τῶν Μεσσηνίων. ἔτυχον δὲ δύο φυλαὶ ἐν ταῖς Μυλαῖς τῶν Μεσσηνίων φρουροῦσαι καὶ τινα καὶ ἐνέδραν πεποιημέναι τοῖς ἀπὸ τῶν νεῶν. οἱ δὲ Ἀθηναῖοι καὶ οἱ ξύμμαχοι τοὺς τε ἐκ τῆς ἐνέδρας τρέπονσι καὶ διαφθείρουσι πολλοὺς, καὶ τῷ ἐρύματι προσβαλόντες ἠνάγκασαν ὁμολογίᾳ τὴν τε ἀκρόπολιν παραδοῦναι καὶ ἐπὶ Μεσσήνην ξυστρατεῦσαι. καὶ μετὰ τοῦτο ἐπελθόντων οἱ Μεσσηνιοὶ τῶν τε Ἀθηναίων καὶ τῶν ξυμμάχων προσεχώρησαν καὶ αὐτοῖς ὁμήρους τε δόντες καὶ τὰλλα πιστὰ παρασχόμενοι.

1. ἐγὼ B.K. νομίζω τοῦ τοιούτου A.B.C.E.F.G.H.K.L.O.Q.V.c.e.f.g. Haack. Poppo. Goell. Bekk. νομίζω τοιούτου i. Vulgo τοῦ τοιούτου νομίζω. 2. ἐγένετο] γέγονε c. 3. ἐπισπωμένην corr. F. 4. δοκῇ E.F.H.N.V.g. τὸ τοιούτον N. τοῦτο L. τοῦτο τοιοῦτο Q. 6. μὲν] om. K. 7. ἐκάστος d. 9. σὺν B.C.E.h. 12. χαριάδου L. γὰρ] δὲ g. τοῦ] τῶν B. 14. λάχης ὁ πᾶσαν E. ἐστράτευε c. 15. ἐπὶ μυλὰς τὰς μεσσηνίων C.O.P.Q.c.d.e.i. ἐπὶ μυλὰς τὰς μεσσηνίων K. qui et mox μυλαῖς. ἐπὶ τὰς μυλὰς τῶν μεσσηνίων L. 16. ἐν ταῖς μυλαῖς δύο φυλαὶ L.O.P.d. 17. πεποιηκέναι L.O.P. unde πεποιηκῖαι efficit Coraes Plutarch. I. p. 375. 19. προβαλόντες Q. 21. ξυστρατεῦσαι prima manu C. 23. τὰλλα e. Poppo. τὰλλα Bekk. Goell. vulgo et Poppo. ed. 1845. τὰ ἄλλα. παρεχόμενοι V.g.

17. πεποιημέναι] For this middle sense of the passive form of the perfect, see Matthiæ, Gr. Gr. §. 493. Poppo,

Prolegomen. I. p. 191.

23. τὰλλα πιστὰ παρασχόμενοι] "Satisfying the Athenians in all other

PELOPONNESUS, ÆGEAN SEA, &amp;c. A. C. 426. Olymp. 88. 2.

XCI. Τοῦ δ' αὐτοῦ θέρους οἱ Ἀθηναῖοι τριάκοντα μὲν ναῦς ἔστειλαν περὶ Πελοπόννησον, ὧν ἑστρατήγει Δημοσθένης τε ὁ Ἀλκισθένης καὶ Προκλῆς ὁ Θεοδώρου, ἐξήκοντα δὲ ἐς Μῆλον καὶ δισχιλίους ὀπλίτας· ἑστρατήγει δὲ αὐτῶν Νικίας ὁ Νικη-  
 2 ράτου. τοὺς γὰρ Μηλίους ὄντας νησιώτας καὶ οὐκ ἐθέλοντας ὑπακούειν οὐδὲ ἐς τὸ αὐτῶν

3 ζυμμαχικὸν ἰέναι ἐβούλοντο προσαγαγέσθαι. ὥς δὲ αὐτοῖς δρουμένης τῆς γῆς οὐ προσεχώρουν, ἄραντες ἐκ τῆς Μήλου αὐτοὶ μὲν ἔπλευσαν ἐς Ὠρωπὸν τῆς πέραν γῆς, ὑπὸ νύκτα 10 δὲ σχόντες εὐθὺς ἐπορεύοντο οἱ ὀπλίται ἀπὸ τῶν νεῶν πᾶσι  
 4 ἐς Τάναγραν τῆς Βοιωτίας. οἱ δ' ἐκ τῆς πόλεως πανδημεὶ Ἀθηναῖοι, Ἰππονίκου τε τοῦ Καλλίου στρατηγούντος καὶ

1. οἱ] om. d. μὲν] om. K. 3. πατροκλῆς L.O.P.d.e.i. 5. νικηρείτου i.  
 7. αὐτὸ d.g. αὐτὸν V. 8. προσάγεσθαι I. 9. προσεχώρησαν L.O.P. 13. τε]  
 om. f. στρατηγοῦ P.

"points;" literally, "presenting all other things of such a nature as to be "satisfactory." Compare I. 32, 2. καὶ ταῦτα πιστεύοντες ἔχουσι ὑμῖν παρέχεισθαι. Generally speaking *παρέχειν* is, "to present or offer really; and *παρέχεισθαι*, "to present or offer to notice, to "exhibit." The one expresses an actual giving, the other a figurative one. See Ammonius, De Differentia Vocabulorum, in *Παρέχειν*. Bekker therefore, I think, is right in preferring *τᾶλλα*, to the common reading *τὰ ἄλλα*; for Thucydides generally uses the crasis when the word is used as a substantive, that is, when there is no substantive expressed, and *τᾶλλα* is "all else, all "the rest." But in VIII. 100, 2. where there is another word joined with it, *τὰ ἄλλα ἐπιτήδεια*, the crasis, I think, ought not to be admitted; because there the article does not so much belong to *ἄλλα* as to *ἐπιτήδεια*. So again, VIII. 24, 5. Bekker writes *μετὰ πολλῶν τε καγαθῶν ζυμμάχων*, instead of *καὶ ἀγαθῶν*, and Gœller appeals to the expression *καλοὶ καγαθοὶ* as an authority for the alteration. But in the latter the two words were habitually united to-

gether, so as almost to have become one; and therefore the *καὶ* was naturally melted into the following adjective by crasis, according to that general practice in language by which any familiar combination of words is pronounced more briefly, and with the syllables more running into each other, than when the same words are joined with others with which they are less familiarly associated. Now *καλοὶ καγαθοὶ* is a combination of words so familiar as almost to have become one word; whereas *πολλοὶ καὶ ἀγαθοὶ* is not one expression, nor are the words habitually joined with one another; so that there is no more reason for the crasis there than in any other case where *καὶ* may happen to precede a word beginning with a vowel.

10. ἐς Ὠρωπὸν τῆς πέραν γῆς] See the note on II. 23, 3.

13. Ἰππονίκου τοῦ Καλλίου] This Hipponicus was the father-in-law of Alcibiades, and one of the richest individuals in Greece. His father Callias was the ambassador who is said to have procured the assent of the Persian king to that memorable treaty, by which the



TRACHINIA. A. C. 426. Olymp. 88. 3.

Εὐρυμέδοντος τοῦ Θουκλέους, ἀπὸ σημείου ἐς τὸ αὐτὸ κατὰ γῆν ἀπήντων. καὶ στρατοπεδευσάμενοι ταύτην τὴν ἡμέραν 5 ἐν τῇ Τανάγρα ἐδῆουν καὶ ἐνηυλίσαντο. καὶ τῇ ὕστεραίᾳ 6 μάχῃ κρατήσαντες τοὺς ἐπεξελθόντας τῶν Ταναγραίων καὶ 5 Θηβαίων τινὰς προσβεβηθηκότας καὶ ὅπλα λαβόντες καὶ τροπαῖον στήσαντες ἀνεχώρησαν, οἱ μὲν ἐς τὴν πόλιν, οἱ δὲ ἐπὶ τὰς ναῦς. καὶ παραπλεύσας ὁ Νικίας ταῖς ἐξήκοντα 7 ναυσὶ τῆς Λοκρίδος τὰ ἐπιθαλάσσια ἔτεμε καὶ ἀνεχώρησεν ἐπ' οἶκον.

10 XCII. Ὑπὸ δὲ τὸν χρόνον τοῦτον Λακεδαιμόνιοι Ἡράκλειαν τὴν ἐν Τραχινίᾳ ἀποικίαν καθίσταντο ἀπὸ τοιαύσδε γνώμης. Μηλιῆς οἱ ξύμπαντες εἰσὶ μὲν τρία 2 μέρη, Παράλιοι Ἱερῆς Τραχίνιοι· τούτων δὲ οἱ

TRACHINIA.  
Heraclea founded by  
the Lacedaemonians.

3. ἐν] om. d.i. 4. ἐπελθόντας L.O.P. 5. βεβηθηκότας g. λάβοντας E.  
καὶ τροπαῖον] καὶ τρόπαια d. τροπαῖον, omisso καὶ, K. 7. ἐπὶ] ἐς B.L.O.  
10. τοῦτον τὸν χρόνον B.h. τὸν αὐτὸν χρόνον τοῦτον g. 11. τραχινίᾳ C.G.I.  
K.c.e.f. et Poppo. τραχινί Q. ut III. 100, 3. et IV. 78, 1. V. 12, 1. 51, 1. τραχει-  
νίας d.i. Vulgo, et Bekk. Goeller. τραχινίαις, quae lectio fortasse e notissimo So-  
phocl. Tragœd. titulo ab imperito librario petita est. καθίστατο G. γνώμης  
τοιαύτῃς e. 12. μιλιῆς B. 13. Ἱερῆς καὶ τραχίνιοι Q. οἱ Τραχίνιοι]  
οἱ μὲν τραχίνιοι G.H.Q.g.

king's ships of war were forbidden to sail to the westward of the Cyanean and Chelidonian islands. See Andocides against Alcibiad. p. 117. Demosthenes Fals. Legat. p. 428. Herodot. VII. 151, 2. There is a full account of the successive heads of the family of Callias and Hipponicus, in Böckh, Staatshaushalt. d. Athen. II. p. 14, &c. (Eng. Transl. vol. II. p. 242.)

13. Παράλιοι, Ἱερῆς, Τραχίνιοι] It is possible that these names in their origin referred to three classes of persons, politically as well as locally separate from each other. The Hierensians may have been the priest-nobles, the Eupatridæ of Athens, who formed exclusively the *state*, πόλις, and who of course therefore were in exclusive possession of all offices civil and religious. The Paralians would then be the mixed people who always grew up in the course of time around the priest-nobles;

the original δῆμος, or commons, who gradually obtained an admission more or less complete to all the rights of citizenship. At Athens they were also called Parali, as in all maritime countries they were made up of traders and seafaring men and strangers, whom the sea, the great highway of nations, had enabled to come from a foreign land; and who found their maintenance in the various pursuits which the neighbourhood of the sea facilitates. The Trachinians, like the ὑπεράκριοι of Athens, were perhaps the remains of the oldest inhabitants of the country, driven to the mountains by that more civilized people who had settled in the plains and richest districts of the land, and who being shut out from all communication with other nations, and from all foreign commerce, lived as the subjects of the priest-nobles, or annoyed them by their perpetual predatory in-

TRACHINIA. A.C. 426. Olymp. 88. 3.

The colony falls, owing to the hostility of the Thesaelians, and the tyranny of the Lacedæmonian governors. (92. 93.)

Τραχίνιοι πολέμῳ ἐφθαρμένοι ὑπὸ Οἰταίων ὁμόρων ὄντων, τὸ πρῶτον μελλήσαντες Ἀθηναίοις προσθεῖναι σφᾶς αὐτοὺς, δέξαντες δὲ μὴ οὐ σφίσι πιστοὶ ᾧσι, πέμπουσιν ἐς Λακε-  
3 δαίμονα, ἐλόμενοι πρεσβευτὴν Τισαμένον. ξυνεπρεσβεύοντο 5  
δὲ αὐτοῖς καὶ Δωριῆς, ἡ μητρόπολις τῶν Λακεδαιμονίων, τῶν αὐτῶν δεόμενοι· ὑπὸ γὰρ τῶν Οἰταίων καὶ αὐτοὶ ἐφθείροντο.  
4 ἀκούσαντες δὲ οἱ Λακεδαιμόνιοι γνώμην εἶχον τὴν ἀποικίαν ἐκπέμπειν, τοῖς τε Τραχινίοις βουλόμενοι καὶ τοῖς Δωριεῦσι 10  
5 τιμωρεῖν. καὶ ἅμα τοῦ πρὸς Ἀθηναίους πολέμου καλῶς 10  
αὐτοῖς ἐδόκει ἡ πόλις καθίστασθαι· ἐπὶ τε γὰρ τῇ Εὐβοίᾳ ναυτικὸν παρασκευασθῆναι ἂν, ὥστ' ἐκ βραχείας τὴν διάβασιν  
6 γίγνεσθαι, τῆς τε ἐπὶ Θράκης παρόδου χρησίμως ἔξειν. τό 15  
7 τε ξύμπαν ὥρμητο τὸ χωρίον κτίζειν. πρῶτον μὲν οὖν ἐν Δελφοῖς τὸν θεὸν ἐπήρουντο, κελεύοντος δὲ ἐξέπεμψαν τοὺς 15  
οἰκήτορας αὐτῶν τε καὶ τῶν περιόικων, καὶ τῶν ἄλλων Ἑλ-  
λήνων τὸν βουλούμενον ἐκέλευον ἔπεσθαι πλὴν Ἰώνων καὶ  
8 Ἀχαιῶν καὶ ἔστιν ὧν ἄλλων ἐθνῶν. οἰκισταὶ δὲ τρεῖς Λακε-  
δαιμονίων ἡγήσαντο, Λέων καὶ Ἀλκίδας καὶ Δαμάγων.

6. καὶ] οἱ B. δώριον Priscianus, pag. 1099. Putsch. 7. αὐτοὶ ἐφθείροντο A.B.E.F.H.N.V.g.h. Poppo. Goell. Bekk. G. et vulgo αὐτοὶ πολέμῳ ἐφθείροντο. 12. βραχείας F. διάβασιν ἂν γίγνεσθαι L.O.P. 15. ἐπηρώτων Q. 16. τε] om. c.d. τῶν ἄλλων περιόικων G.L.O.P.d. 17. γ' ἰώνων A. Bekk. Goell. γ' om. B.E.F.G. ἰώνων O. 18. ἔν καὶ ἄλλων B. 19. ἀλκίδας K. δημάγων H. δαμάτων f.

roads upon the vallies. But while tracing the possible origin of these names, we must not suppose that they retained their primitive meaning in the time of Thucydides, at least not in its full extent : but that they now expressed little more than local divisions, like the tribes of Rome in the times of the commonwealth.

Ἰερῆς] Difficile dictu est, quinam fuerint Ἰερῆς, nemo enim præter Thucydidem de iis, (quod legerim) loquutus est. Scintillam tamen lucis facit Callimachus in Delum, ubi ait : Διύτερον ἱερὸν ἄστυ καὶ σερὰ Μηλίδος αἰῆς Ἐρ-

χονται etc. Hic enim cum Thucydide videtur quandam urbem vel regionem Meliensium sacram vocare, eo quod primitias Apollini quotannis missas a Dodonæis, qui etiam sacri erant, recipiebant. Vide Palmer. ad Gr. Auct. p. 277. Huds.

6. Δωριεῖς] Vide Strabon. et Steph. voc. Δώριον. Plin. IV. 5. et V. 22. WASS. De Dorio metropoli Lacedæmoniorum supr. I. 107, 2. Quæ paulo post hic leguntur, γνώμην εἶχον—τιμωρεῖν, sunt in Stephano de Urbib. voc. Δώριον, sine nomine auctoris. DUKER.

TRACHINIA. A. C. 426. Olymp. 88. 3.

καταστάντες δὲ ἐτείχισαν τὴν πόλιν ἐκ καινῆς, ἣ νῦν Ἡρά-  
 κλεια καλεῖται, ἀπέχουσα Θερμοπυλῶν σταδίους μάλιστα  
 τεσσαράκοντα, τῆς δὲ θαλάσσης ἑκοσι. νεώριά τε παρε-  
 5 σκευάζοντο, καὶ ἤρξαντο κατὰ Θερμοπύλας κατ' αὐτὸ τὸ  
 στενὸν, ὅπως εὐφύλακτα αὐτοῖς εἴη. XCIII. οἱ δὲ Ἀθη-  
 ναῖοι τῆς πόλεως ταύτης ξυνοικισομένης τὸ πρῶτον ἔδεισαν  
 τε καὶ ἐνόμισαν ἐπὶ τῇ Εὐβοίᾳ μάλιστα καθίστασθαι, ὅτι  
 βραχὺς ἐστὶν ὁ διάπλους πρὸς τὸ Κήναιον τῆς Εὐβοίας.  
 ἔπειτα μέντοι παρὰ δόξαν αὐτοῖς ἀπέβη· οὐ γὰρ ἐγένετο ἀπ' α  
 10 αὐτῆς δεινὸν οὐδέν. αἴτιον δὲ ἦν· οἱ τε Θεσσαλοὶ ἐν δυνάμει 3  
 ὄντες τῶν ταύτῃ χωρίων, καὶ ὧν ἐπὶ τῇ γῇ ἐκτίζετο, φοβού-  
 μενοι μὴ σφίσι μεγάλῃ ἰσχυί παροικῶσιν, ἔφθειρον καὶ διὰ  
 παντὸς ἐπολέμουν ἀνθρώποις νεοκαταστάτοις, ἕως ἐξετρύ-  
 χωσαν γενομένους τὸ πρῶτον καὶ πάνυ πολλούς· πᾶς γάρ

2. ἀπέχουσα γὰρ θερμοπυλῶν d. 3. δὲ] om. A.B.E.F.H.Q.V.g.h. et γρ. G.  
 θαλάσσης f. 4. ἤρξαντο] εἶρξαν τὸ E. 8. βήναιον K. 9. παρὰ] περὶ g.  
 11. ὄντες] om. g. τῇ om. V. 12. ἔφθειρον δὲ Q. 13. ἀνθρώπους νεοκατα-  
 στάτους e.

3. τῆς δὲ θαλάσσης ἑκοσι] Perhibet tamen Strabo (l. IX.) hanc urbem a portu XL. non vero XX. stadiis abesse. Vide Berkelium ad Stephanum *περὶ πόλεων*. HUDS. The alteration in the face of the country near Thermopylae, owing to the retreat of the sea, and the changed course of the river Sperchius, (whose mouth is now to the south of Thermopylae, after it has run for some distance parallel to the line of the cliffs, and has received those smaller streams, the Asopus, Melas, and Dyras, which formerly ran direct into the sea,) makes it difficult to identify the situations of the several places mentioned by ancient writers. But the remains of Heraclea, with its citadel on a hill, and traces of the city lower down, according to the description of Livy, XXXVI. 22. on the north bank of the Asopus, and about four miles from Thermopylae, (see Dodwell, *Class. Tour*, vol. II. p. 73.) still correspond with the account of Thucydides. The port of Heraclea was, according to Strabo, forty stadia

from the town; a statement in exact agreement with that of Thucydides, who says that the town was forty stadia from Thermopylae, where the port and docks were constructed. The sea, which was only twenty stadia from the town, was not the sea by the port, but the nearest point of the Malian gulf, which could be reached in a straight line from the edge of Ceta, where Heraclea was built. Here however the water was too shallow to admit of the existence of a harbour, even for the light vessels of the Greeks; and thus Appian calls it *θάλασσα τραχέα καὶ ἀλίμενος*. (Syriac. 17.) For the present state of Thermopylae, see sir W. Gell, *Itiner. of Greece*, p. 238, &c.

5. εὐφύλακτα] Compare the note on II. 98, 2. and Matthiae, *Gr. Gr.* §. 443. Jelf, 383.

11. ὧν ἐπὶ τῇ γῇ ἐκτίζετο] "To the detriment of whose territory it was founding." Compare V. 51. and I. 142, 2, 3.

WESTERN GREECE. A. C. 426. Olymp. 88. 3.

τις Λακεδαιμονίων οἰκίζοντων θαρσαλέως ἦει, βέβαιον νομί-  
 4 ζων τὴν πόλιν. οὐ μέντοι ἦκιστα οἱ ἄρχοντες αὐτῶν τῶν  
 Λακεδαιμονίων οἱ ἀφικνούμενοι τὰ πράγματά τε ἔφθειρον  
 καὶ ἐς ὀλιγανθρωπίαν κατέστησαν, ἐκφοβήσαντες τοὺς πολ-  
 λούς, χαλεπῶς τε καὶ ἔστιν ἃ οὐ καλῶς ἐξηγούμενοι, ὥστε 5  
 ῥᾶον ἤδη αὐτῶν οἱ πρόσκοι ἐπεκράτουν.

XCIV. Τοῦ δ' αὐτοῦ θέρους, καὶ περὶ τὸν αὐτὸν χρόνον  
 ὃν ἐν τῇ Μήλῳ οἱ Ἀθηναῖοι κατείχοντο, καὶ οἱ ἀπὸ τῶν

WESTERN  
GREECE.

Demosthenes, being  
employed in the west  
of Greece, is per-  
suaded by the Messe-  
nians of Naupactus to  
make an attack upon  
Ætolia. State of the  
Ætolians at this pe-  
riod.

τριάκοντα νεῶν Ἀθηναῖοι περὶ Πελοπόννησον  
 ὄντες πρῶτον ἐν Ἑλλομένῳ τῆς Λευκαδίας 10  
 φρουρούς τινὰς λοχήσαντες διέφθειραν, ἔπειτα  
 ὕστερον ἐπὶ Λευκάδα μείζονι στόλῳ ἦλθον,  
 Ἀκαρνᾶσί τε πᾶσιν, οἱ πανδημεὶ πλήν Οἰνιά-  
 δῶν ξυνέσποντο, καὶ Ζακυνθίοις καὶ Κεφαλ-  
 λῆσι καὶ Κερκυραίων πεντεκαίδεκα ναυσί. καὶ 15  
 οἱ μὲν Λευκάδιοι τῆς τε ἔξω γῆς δηουμένης καὶ τῆς ἐντὸς τοῦ  
 ἴσθμου, ἐν ᾗ καὶ ἡ Λευκάς ἐστι καὶ τὸ ἱερὸν τοῦ Ἀπόλλωνος,  
 πλήθει βιαζόμενοι ἡσύχαζον· οἱ δὲ Ἀκαρνᾶνες ἡξίουσαν Δη-  
 μοσθένην τὸν στρατηγὸν τῶν Ἀθηναίων ἀποτειχίζειν αὐτοὺς,  
 νομίζοντες ῥαδίως τ' ἂν ἐκπολιορκῆσαι πόλεώς τε αἰὲς σφίσι 20  
 3 πολεμίας ἀπαλλαγῆναι. Δημοσθένης δ' ἀναπείθεται κατὰ

1. τις] om. d. θαρσαλέως] om. pr. G. θαρσαλέος L.O.P.i. (recenti manu G.)  
 et correctus C. qui tamen ex prima manu habet θαρσαλέως εἶη. καὶ βέβαιον L.  
 2. οἱ] οἱ recens F. 3. ἀφικόμενοι L.O.P. τὰ πράγματα—καὶ om. G. τε]  
 om. d.i. 6. ἐπεκράτησαν c.f. 8. ὃν] om. E. οἱ ἀθηναῖοι ἐν τῇ μήλῳ G.  
 10. λευκαδίας E. A.B.F.G. et ceteri ἀρκαδίας. 13. οἰνιάδων A.B.F.H.K.L.  
 N.O.P. 14. ξυνέποντο G.I.e.f.g. ξυνείποντο d.i. κεφαλῇσι K.L.O.P. qui  
 sic et infra c. 95, 2. 17. καὶ ἡ] om. d.i. 19. τῶν] om. d. 20. τ' A.B.E.  
 F.G.H.V.g.h. Porpo. Goell. Bekk. ceteri γ'. πόλεώς τε] καὶ πόλεως C.K.L.  
 O.P.c.d.e.f.i.

16. τοῦ ἴσθμου] Quum antiquitus  
 peninsula esset, a Corinthiis per Cypse-  
 lum et Gargasum illic missis isthmus  
 perfossus est. (Strab. X. 2, 8.) Sed  
 serius eum necesse est redditum pristinae  
 formae, quae Thucydidis aetate ei erat,  
 quum naves machinarum ope eum su-  
 perarent. III. 81, 1. IV. 8, 2. Peninsula

fuit adhuc quum Philippus Macedo  
 contra Romanos bellum gereret, sed  
 Livii aetate rursus insula. Porpo. Pro-  
 legom. II. p. 151. For the present  
 state of Leucadia or Santa Maura, the  
 reader may consult the annexed map,  
 for which I am again indebted to the  
 kindness of captain Smyth.

WESTERN GREECE. A. C. 426. Olymp. 88. 3.

τὸν χρόνον τοῦτον ὑπὸ Μεσσηνίων ὡς καλὸν αὐτῷ στρατιᾶς  
τοσαύτης ξυνειλεγμένης Αἰτωλοῖς ἐπιθέσθαι, Ναυπάκτῳ τε  
πολεμίοις οὖσι, καὶ ἣν κρατήσῃ αὐτῶν, ῥαδίως καὶ τὸ ἄλλο  
ἡπειρωτικὸν τὸ ταύτῃ Ἀθηναίοις προσποιήσιν. τὸ γὰρ 4  
ἔθνος μέγα μὲν εἶναι τὸ τῶν Αἰτωλῶν καὶ μάχιμον, οἰκοῦν  
δὲ κατὰ κώμας ἀτειχίστους, καὶ ταύτας διὰ πολλοῦ, καὶ  
σκευῇ ψιλῇ χρώμενον, οὐ χαλεπὸν ἀπέφαινον, πρὶν ξυμβοη-  
θῆσαι, καταστραφῆναι. ἐπιχειρεῖν δ' ἐκέλευον πρῶτον μὲν 5  
Ἀποδώτοις, ἔπειτα δὲ Ὀφιονεῦσι καὶ μετὰ τούτους Εὐρυ-  
10 τᾶσιν, ὅπερ μέγιστον μέρος ἐστὶ τῶν Αἰτωλῶν, ἀγνωστό-  
τατοι δὲ γλῶσσαν καὶ ὠμοφάγοι εἰσιν, ὡς λέγονται· τούτων  
γὰρ ληφθέντων ῥαδίως καὶ τᾶλλα προσχωρήσιν. XCV. ὁ  
δὲ τῶν Μεσσηνίων χάριτι πεισθεὶς, καὶ μά-  
λιστα νομίσας ἄνευ τῆς τῶν Ἀθηναίων δυνά-  
μεως τοῖς ἡπειρώταις ξυμμάχοις μετὰ τῶν  
Αἰτωλῶν δύνασθαι ἂν κατὰ γῆν ἐλθεῖν ἐπὶ  
Βοιωτοὺς διὰ Λοκρῶν τῶν Ὀζολῶν ἐς Κυτίνιον τὸ Δω-  
ρικόν, ἐν δεξιᾷ ἔχων τὸν Παρνασσόν, ἕως καταβαίῃ ἐς  
Φωκέας, οἱ προθύμως ἐδόκουν κατὰ τὴν Ἀθηναίων αἰεὶ ποτε

Demosthenes, hoping  
to combine the con-  
quest of Ætolia with  
the reduction of Pho-  
cis and Boeotia, com-  
mences his invasion.

4. Ἠπειρωτικὸν Bekk. τὸ ταύτῃ] τοσαύτῃ P. 6. κατὰ] om. b. ταύτας]  
om. c.f. 7. ψιλῇ] πολλῇ e.g. 8. καὶ καταστραφῆναι K. 9. ἀποδότοις  
E.G.I.L.O.P. ut infra c. 100, 1. ἀπόδοτον L.O.Q.d.e. δὲ καὶ ὀφιονεῦσι O. δὲ  
ὀφονιεῦσι c. τούτους] τοὺς E. ταῦτα c. εὐρυτάσιν H.K.P. 10. ἀγνώτα-  
τοι K. 11. λέγεται L.Q. 12. τᾶλλα Bekk. Poppo. προχωρήσιν E.N.f.  
προχωρήσει V. 15. Ἠπειρ. Bekk. 16. δύνασθαι—Λοκρῶν] om. K. ἐπὶ  
τοὺς βοιωτοὺς N.V. 17. κυτίνιον G.K.L.O. κυτῶνιον P. κύτιον c. 18. ἔχων  
A.B.F. Poppo. Goell. Bekk. E.G. et vulgo ἔχον. καταβάλῃ ὡς φωκέας i.

3. τὸ ἄλλο ἡπειρωτικὸν τὸ ταύτῃ] I have followed Haack and Poppo in considering the word ἡπειρωτικὸν rather as a general than a proper name; for had it as yet assumed the latter character, the words τὸ ταύτῃ immediately following would have been superfluous. At the same time it was insensibly becoming a proper name, as "the tribes of the main land," when spoken of without any further addition, would

have been commonly understood of the main land opposite Corcyra, which not being familiarly known to the Greeks, and their visits to it being commonly made from Corcyra, and the neighbouring islands, was called by the general name of the main, or main land; like the terra firma of Venice, and what used to be called the Spanish main, or terra firma, in South America.



WESTERN GREECE. A. C. 426. Olymp. 88. 3.

φιλίαν ξυστρατεύειν ἢ καὶ βία προσαχθῆναι· καὶ Φωκεῦσιν  
 ἤδη ὄμορος ἡ Βοιωτία ἐστίν· ἄρας οὖν ξύμπαντι τῷ στρα-  
 τεύματι ἀπὸ τῆς Λευκάδος ἀκόντων Ἀκαρνάνων παρέπλευσεν  
 2 ἐς Σόλλιον. κοινώσας δὲ τὴν ἐπίνοιαν τοῖς Ἀκαρνᾶσιν, ὥς  
 οὐ προσεδέξαντο διὰ τῆς Λευκάδος τὴν οὐ περιτείχισιν, αὐτὸς 5  
 τῇ λοιπῇ στρατιᾷ, Κεφαλλῆσι καὶ Μεσσηνίοις καὶ Ζακυν-  
 θίοις καὶ Ἀθηναίων τριακοσίοις τοῖς ἐπιβάταις τῶν σφετέρων  
 νεῶν (αἱ γὰρ πεντεκαίδεκα τῶν Κερκυραίων ἀπῆλθον νῆες),  
 3 ἐστράτευσεν ἐπ' Αἰτωλούς. ὥρματο δὲ ἐξ Οἰνεῶνος τῆς  
 4 Λοκρίδος. οἱ δὲ Ὀζόλαι οὗτοι Λοκροὶ ξύμμαχοι ἦσαν, καὶ 10  
 ἔδει αὐτοὺς πανστρατιᾷ ἀπαντῆσαι τοῖς Ἀθηναίοις ἐς τὴν  
 μεσόγειαν· ὄντες γὰρ ὄμοροι τοῖς Αἰτωλοῖς καὶ ὁμόσκευοι  
 μεγάλη ὠφελία ἐδόκουν εἶναι ξυστρατεύοντες μάχης τε

1. *κἄν*] καὶ d. 2. *ἤδη*] ἢ δὴ A. ἢ δὴ K. ξὺν παντὶ B.E.F.V. 3. ἀκόντων  
 ἀκαρνάνων A.B.E.F.G.H.K.V.g. Porpo. Goell. Bekk. Vulgo ἀκόντων τῶν ἀκαρνά-  
 νων. παρέπλευσαν d.i. 5. οὐ] om. e. ἐπιτείχισιν Q. 8. ἀπῆλθον αἱ  
 νῆες c. νῆες ἀπῆλθον f. 9. ὥρματο δέ] om. G.L.O.P. οἰνεῶν Q.g. 12. μεσό-  
 γειαν A.B.E.F.H.Q.V.e.g. Haack. Porpo. Goell. Bekk. μεσόγειαν I. G. et  
 vulgo μεσόγειον. 13. εἶναι] om. c.

5. τὴν οὐ περιτείχισιν] Compare I. 137, 7. V. 50, 4.

7. τριακοσίοις τοῖς ἐπιβάταις τῶν σφε-  
 τέρων νεῶν] According to this calcula-  
 tion, the number of Epibatæ on board  
 a trireme was ten; for the number of  
 ships from which they were on this  
 occasion landed was thirty. See c. 91, 1.  
 94, 1. So by comparing II. 92, 8. 102,  
 1. we find four hundred Epibatæ de-  
 scribed as the complement of forty  
 ships, τετρακοσίοις ὀπλίταις Ἀθηναίων,  
 τῶν ἀπὸ τῶν νεῶν. And the same pro-  
 portion results from a comparison of  
 IV. 76, 1. 101, 3. When any ὀπλίται  
 are especially mentioned, they are to be  
 understood as troops embarked for a  
 particular service, and not as the ordi-  
 nary Epibatæ: but whether they are to  
 be considered as exclusive or inclusive  
 of these does not, I think, fully appear.  
 The ὀπλίται, when especially noticed,  
 belong to the class of the Zeugitæ, ἐκ  
 καταλόγου—the Epibatæ on ordinary  
 occasions seem to have been taken from

the fourth class, or Thetes. The pro-  
 portion mentioned, VI. 43. of seven  
 hundred Epibatæ to one hundred ships,  
 sixty of which were equipped in the  
 ordinary way, and forty had troops on  
 board, is hard to be explained. The  
 sixty light ships would have had six  
 hundred Epibatæ: but one hundred is  
 a number divisible neither by sixty nor  
 by forty; so that it is not easy to ac-  
 count for the selection of the number  
 seven hundred for the number of one  
 hundred vessels. The number of forty  
 Epibatæ to a ship, mentioned by Hero-  
 dotus, VI. 15, 2. belongs to the earlier  
 state of Greek naval tactics, when vic-  
 tory depended more on the number and  
 prowess of the soldiers on board, than  
 on the manœuvres of the seamen;  
 (Thucyd. I. 49, 1—3.) and it was in  
 this very point that the Athenians im-  
 proved the system, by decreasing the  
 number of ἐπιβάται, and relying on the  
 more skilful management of their ves-  
 sels. See VII. 62, 2. 67, 2.

ÆTOLIA. A. C. 428. Olymp. 88. 3.

ἐμπειρία τῆς ἐκείνων καὶ χωρίων. XCVI. αὐλισάμενος δὲ

Progress of the invasion. All the Ætolian tribes unite in the common defence.

τῷ στρατῷ ἐν τοῦ Διὸς τοῦ Νεμείου τῷ ἱερῷ, ἐν ᾧ Ἡσίοδος ὁ ποιητὴς λέγεται ὑπὸ τῶν ταύτῃ ἀποθανεῖν, χρησθὲν αὐτῷ ἐν Νεμέᾳ

5 τοῦτο παθεῖν, ἅμα τῇ ἔφ' ἅρας ἐπορεύετο ἐς τὴν Αἰτωλίαν.

καὶ αἰρεῖ τῇ πρώτῃ ἡμέρᾳ Ποτιδανίαν καὶ τῇ δευτέρᾳ Κροκύ-

λειον καὶ τῇ τρίτῃ Τείχιον, ἔμενέ τε αὐτοῦ καὶ τὴν λείαν ἐς

Εὐπάλιον τῆς Λοκρίδος ἀπέπεμψε· τὴν γὰρ γνώμην εἶχε

τάλλα καταστρεψάμενος οὕτως ἐπὶ Ὀφιονέας, εἰ μὴ βού-

10 λουντο συγχωρεῖν, ἐς Ναύπακτον ἐπαναχωρήσας στρατεῦσαι

ὑστερον. τοὺς δὲ Αἰτωλοὺς οὐκ ἐλάνθανεν αὕτη ἡ παρασκευὴ 3

οὔτε ὅτε τὸ πρῶτον ἐπεβουλεύετο, ἐπειδὴ τε ὁ στρατὸς ἐσεβε-

βλήκει, πολλῇ χειρὶ ἐπεβοήθουν πάντες, ὥστε καὶ οἱ ἔσχατοι

Ὀφιονέων οἱ πρὸς τὸν Μηλιακὸν κόλπον καθήκοντες Βωμιῆς

15 καὶ Καλλιῆς ἐβοήθησαν. XCVII. τῷ δὲ Δημοσθένει τοιόνδε

Demosthenes, pressing on without waiting for the arrival of his Lo-

τι οἱ Μεσσήνιοι παρήμουν, ὅπερ καὶ τὸ πρῶτον ἀναδιδάσκοντες αὐτὸν τῶν Αἰτωλῶν ὡς

2. ἐν τοῦ] ἐπὶ K. νεμίον P. 5. τοῦτο] τοῦ F. 6. κροκύλειον A.B.C.F.G.H. K.V.c.d.e.f.g.h.i. Poppo. Goell. Bekk. κροκύλιον E. et vulgo. 7. τεῖχιον H.I.L. P.V.g. Haack. Goell. Bekk. Poppo. τεῖχιον A.B.F.G.d.f.h. τεῖχιον E. vulgo τίχιον. 8. εὐπάλιον A.B.F.G.H.N.V.g.h. Haack. Poppo. Goell. Bekk. εὐπόλειον K. E. et vulgo εὐπόλιον. Sic et infra c. 102, 1. 9. τάλλα Q.V. vulgo τὰ ἄλλα. hæc ad βούλουτο om. K. 10. συγχωρεῖν B.C.E.F.H.d.e.g.h.i. ἀναχώρησας K. ἐστράτευσεν e. 12. ἐπεβεβλήκει K. ἐβεβλήκει d. 15. ἐπεβοήθησαν Stephanus Byz.

3. ἐν ᾧ Ἡσίοδος &c.] De morte Hesiodi vide Plutarchum in libello de Convivio septem Sapientum, et Holstenii notas ad Stephanum Byzant. in voce Νεμέα. HUDS.

λέγεται ὑπὸ τῶν ταύτῃ ἀποθανεῖν] "Is said to have been killed by the "people of this country;" that is, by Amphiphanes and Ganyctor, the sons of Phægeus, in revenge for an alleged insult offered by Hesiod to their sister. See Proclus, Life of Hesiod, Poetæ Minor. Græc. Oxon. 1820. vol. II. p. 7. and Pausanias, IX. 31.

6. Ποτιδανίαν] De Potidania Palmer. IV. Græc. Ant. 22. DUKER.

14. οἱ πρὸς τὸν Μηλιακὸν κόλπον καθήκοντες] These words must not be under-

stood to mean that any Ætolian tribes extended to the very shore of the Malian gulf; but yet, I think, they imply that the Bomiensians and Calliensians not only occupied the very heads of the valleys on the Ætolian side of Ceta, (as Strabo says that the source of the Evenus was in the country of the Bomiensians, X. 2, 5. (p. 451.)) but extended over the ridge, and some way down the valleys of the streams running towards the Ægean. The valleys of the streams running from the south into the Sperchius appear to have been part of the territory of the Calliensians, and so Kruse has represented them in his map. Compare Pausanias, X. 22.

ÆTOLIA. A. C. 426. Olymp. 88. 3.

erian auxiliaries, is surrounded by the Ætolians, and defeated with great loss, partly owing to the nature of the country, with which the Athenians were wholly unacquainted.

(97. 98.)

εἴη ῥαδία ἢ αἵρεσις, ἰέναι ἐκέλευον ὅτι τάχιστα ἐπὶ τὰς κώμας καὶ μὴ μένειν ἕως ἂν ξύμπαντες ἀθροισθέντες ἀντιτάξωνται, τὴν δ' ἐν ποσὶν αἰεὶ πειρᾶσθαι αἰρεῖν. ὁ δὲ τούτοις τε πεισθεὶς καὶ τῇ τύχῃ ἐλπίσας, ὅτι οὐδὲν αὐτῷ ἦναν- 5 τιούτο, τοὺς Λοκροὺς οὐκ ἀναμείνας οὐς αὐτῷ ἔδει προσβοηθῆσαι (ψιλῶν γὰρ ἀκοντιστῶν ἐνδεὴς ἦν μά- λιστα) ἐχώρει ἐπὶ Αἰγυτίου, καὶ κατὰ κράτος αἰρεῖ ἐπιών. 3 ὑπέφευγον γὰρ οἱ ἄνθρωποι καὶ ἐκάθηντο ἐπὶ τῶν λόφων τῶν ὑπὲρ τῆς πόλεως· ἦν γὰρ ἐφ' ὑψηλῶν χωρίων, ἀπέχουσα 10 4 τῆς θαλάσσης ὀγδοήκοντα σταδίους μάλιστα. οἱ δὲ Αἰτωλοὶ (βεβοηθηκότες γὰρ ἤδη ἦσαν ἐπὶ τὸ Αἰγίτιον) προσέβαλλον τοῖς Ἀθηναίοις καὶ τοῖς ξυμμάχοις καταθέοντες ἀπὸ τῶν λόφων ἄλλοι ἄλλοθεν καὶ ἐσηκόντιζον, καὶ ὅτε μὲν ἐπίοι τὸ τῶν Ἀθηναίων στρατόπεδον, ὑπεχώρουν, ἀναχωροῦσι δὲ 15 ἐπέκειντο· καὶ ἦν ἐπὶ πολὺ τοιαύτη ἡ μάχη, διώξεις τε καὶ ὑπαγωγαί, ἐν οἷς ἀμφοτέροις ἥσσους ἦσαν οἱ Ἀθηναῖοι. XCVIII. μέχρι μὲν οὖν οἱ τοξόται εἶχον τε τὰ βέλη αὐτοῖς καὶ οἰοί τε ἦσαν χρῆσθαι, οἱ δὲ ἀντεῖχον· τοξενύμενοι γὰρ οἱ

2. ἂν οἱ ξύμπαντες K. 3. ξυναθροισθέντες d.i. 5. ἦναντιούτο g. 7. γὰρ] om. e. 9. ἐπέφευγον d. ἐπὶ τῶν λόφων τῶν] om. P. ὑπὲρ τῶν λ. τῶν e. 11. μάλιστα σταδίου Q. 12. ἤδη] om. N.V.c.d. προσέβαλον C.G.H.I. K.L.e. 13. τοῖς ante ἀθηναίους om. Q.g. 19. οἱ δὲ A.E.F.G.H.V.g. Goell. Bekk. Porpo. Vulgo οἶδε.

8. Αἰγυτίου] Hujus oppidi nulla apud Veteres memoria. WASS. De ejus situ Palmer. III. Græc. Ant. 14. DUKER.

18. εἶχον τὰ βέλη αὐτοῖς] The dative αὐτοῖς refers to the Athenians. "So long as they saw that their archers had their arrows and could use them, so long did they continue to resist." See the notes on I. 6, 3. 101, 2. II. 101, 5. The dative case cannot be rendered literally in English, but its force is, I think, exactly expressed by the words in Italics. Its object seems to be to express the action spoken of as relating to and affecting the feelings and conduct of the party concerned in it.

Without the dative αὐτοῖς, the fact of the archers keeping their arrows would be stated simply in itself; "so long as the archers had their arrows:" but with the αὐτοῖς, it is described as in relation to the Athenians; "so long as they found, or saw, that the archers had their arrows:" and thus the Athenians being in reality the principal subject of the sentence, the following words, οἱ δὲ ἀντεῖχον, refer naturally to them also. With respect to δὲ in the apodosis, or occurring with the principal verb in the sentence, see the notes on I. 11, 2. II. 65, 5. IV. 132, 2. &c.



ÆTOLIA. A. C. 430. Olymp. 88. 3.

Αἰτωλοὶ ἄνθρωποι ψιλοὶ ἀνεστέλλοντο· ἐπειδὴ δὲ τοῦ τε τοξάρχου ἀποθανόντος οὗτοι διεσκεδάσθησαν καὶ αὐτοὶ ἐκεκμήκεσαν καὶ ἐπὶ πολὺ τῷ αὐτῷ πόνῳ ξυνεχόμενοι, οἱ τε Αἰτωλοὶ ἐνέκειντο καὶ ἐσηκόντιζον, οὕτω δὲ τραπόμενοι 5 ἔφευγον, καὶ ἐσπίπτοντες ἔς τε χαράδρας ἀνεκβάτους καὶ χωρία ὧν οὐκ ἦσαν ἔμπειροι διεφθείροντο· καὶ γὰρ ὁ ἡγεμὼν αὐτοῖς τῶν ὁδῶν, Χρόμων ὁ Μεσσήνιος, ἐτύγχανε τεθνηκώς. οἱ δὲ Αἰτωλοὶ ἐσακοντίζοντες πολλοὺς μὲν αὐτοῦ ἐν τῇ 2 τροπῇ κατὰ πόδας αἱροῦντες ἄνθρωποι ποδώκεις καὶ ψιλοὶ 10 διέφθειρον, τοὺς δὲ πλείους τῶν ὁδῶν ἀμαρτάνοντας καὶ ἐς τὴν ὕλην ἐσφερομένους, ὅθεν διέξοδοι οὐκ ἦσαν, πῦρ κομισάμενοι περιεπίπρασαν· πᾶσά τε ἰδέα κατέστη τῆς φυγῆς καὶ τοῦ ὁλέθρου τῷ στρατοπέδῳ τῶν Ἀθηναίων, μόλις τε ἐπὶ τὴν θάλασσαν καὶ τὸν Οἰνεῶνα τῆς Λοκρίδος, ὅθεν περ καὶ 15 ὠρμήθησαν, οἱ περιγερόμενοι κατέφυγον. ἀπέθανον δὲ τῶν 3 τε ξυμμάχων πολλοὶ καὶ αὐτῶν Ἀθηναίων ὀπλίται περὶ εἴκοσι μάλιστα καὶ ἑκατὸν, τοσούτοι μὲν τὸ πλήθος καὶ

2. ἐσκεδάσθησαν N.V. 3. καὶ uncis inclusit Bekk. 7. ἔτυχε G.L.O.P.  
8. καὶ πολλοὺς L.O. τῇ om. L.O. 10. διέφθειραν V. 11. ἐσφερομένους]  
Fortasse leg. ἐκφερομένους. BEKKER. 12. περιεπίπρασαν B.h. περιεπίπρασαν i. τε] δὲ L.O. 13. τῷ στρατοπέδῳ Benedict. Poppo. Goell. Bekk. Dobræus. Libri τῶν στρατοπέδων. 15. κατέφυγον] om. g. 16. τε] om. L.g.  
17. μὲν δὲ τὸ Q.

1. τοῦ τοξάρχου] The archers here spoken of were probably a part of the allied force of Cephallenians and Messenians, as no Athenians are mentioned, except the three hundred Epibatæ, or heavy-armed soldiers, who were landed from the ships. It is possible, however, that the mere rowers of the ships might sometimes, in cases of emergency, serve on shore as archers or light troops of other descriptions; as some archers are noticed as forming part of the force with which Demosthenes defended Pylius; IV. 9, 2. although he had no other fighting men than the crews of his three ships and of two Messenian ves-

sels that had accidentally put into the port.

3. καὶ ἐπὶ πολὺ] The conjunction καὶ, as being wholly superfluous, has been enclosed in brackets by Bekker. Krüger, on the other hand, in his notes on Dionysius, p. 274, defends it, and compares καὶ ἐπὶ πολὺ with the expressions καὶ μάλα, καὶ πάνυ, and others of a similar kind. And Poppo, who formerly thought the conjunction unnecessary, now assents to the opinion of Krüger. According to Krüger, καὶ ἐπὶ πολὺ would signify, "even for a long time;" i. e. "for as much as a considerable "time."

SICILY AND ITALY. A. C. 426. Olymp. 88. 3.

ἡλικία ἢ αὐτῇ· οὗτοι βέλτιστοι δὴ ἄνδρες ἐν τῷ πολέμῳ  
4 τῷδε ἐκ τῆς Ἀθηναίων πόλεως διεφθάρησαν. ἀπέθανε δὲ καὶ  
5 ὁ ἕτερος στρατηγὸς Προκλῆς. τοὺς δὲ νεκροὺς ὑποσπόνδους  
ἀνελόμενοι παρὰ τῶν Αἰτωλῶν καὶ ἀναχωρήσαντες ἐς Ναύ-  
πακτον ὕστερον ἐς τὰς Ἀθήνας ταῖς ναυσὶν ἐκομίσθησαν. 6  
Δημοσθένης δὲ περὶ Ναύπακτον καὶ τὰ χωρία ταῦτα ὑπε-  
λείφθη, τοῖς πεπραγμένοις φοβούμενος τοὺς Ἀθηναίους.

XCIX. Κατὰ δὲ τοὺς αὐτοὺς χρόνους καὶ οἱ περὶ Σικελίαν  
Ἀθηναῖοι πλεύσαντες ἐς τὴν Λοκρίδα ἐν ἀποβάσει τέ τινα  
SICILY and ITALY. τοὺς προσβοηθήσαντας Λοκρῶν ἐκράτησαν, 10  
Trifling operations of the Athenians on the καὶ περιπόλιον αἰροῦσιν ὃ ἦν ἐπὶ τῷ Ἀλῆκι  
coast of Locri. ποταμῷ.

C. Τοῦ δ' αὐτοῦ θέρους Αἰτωλοὶ προπέμψαντες πρότερον  
ἐς τε Κόρινθον καὶ ἐς Λακεδαίμονα πρέσβεις, Τόλοφόν τε  
WESTERN GREECE. τὸν Ὀφιονέα καὶ Βοριάδην τὸν Εὐρυτάνα καὶ 15  
The Ætolians solicit the aid of a Pelopon- Τίσανδρον τὸν Ἀπόδωτον, πείθουσιν ὥστε  
nesian army to reduce σφίσι πέμψαι στρατιὰν ἐπὶ Ναύπακτον διὰ  
2 Naupactus. τὴν τῶν Ἀθηναίων ἐπαγωγὴν. καὶ ἐξέπεμψαν

1. αὐτοὶ V. οὗτοι δὴ βέλτιστοι G. omisso ἄνδρες, L.O.P.e. οὕτω δὴ βέλτι-  
στοι d.i. 3. ὁ ἕτερος] ὡτερος g. πατροκλῆς L.O.P.d.e. 4. παρὰ] ὑπὸ L.  
6. τὰ] om. d. ὑπελήφθη V. 10. προσβοηθήσαντας I. 11. ἀλῆκι A.K.  
ἐλῆκι P. 14. ἐς ante Λακεδαίμονα om. K. τήλεφον L.O.P.Q. τὴν λόφον d.  
17. στρατιὰν καὶ ἐπὶ d. ἐπὶ] ἐς τὴν O. ἐς τὴν ναύπακτον V.

1. Vide an legendum, καὶ ἡλικία αὕτη  
βέλτιστοι κ. τ. λ. ἡλικία ut supra c. 67,  
2. ἡλικίαν ἡμῶν διεφθαρμένην. Vid. Har-  
pocration. DOBREE.

βέλτιστοι δὴ ἄνδρες] This remark  
leads us to conclude that the Epibatae  
on this occasion were not taken solely  
from the class of the Thetes, but that  
some young men of higher families had  
been induced to serve on this expedi-  
tion, partly attracted by the popular  
character of Demosthenes, and partly  
from the hope of plunder in the de-  
scents occasionally to be made on the  
enemy's coasts.

11. περιπόλιον] A guard fort or sta-

tion of the περίπολοι [see c. 115, 7.]  
Compare IV. 67, 1. VI. 45. 2. VII. 48,  
5. Formerly the word was written with a  
capital letter, as if it were a proper name.

13. προπέμψαντες πρότερον] That is,  
"before the Athenian expedition against  
"Ætolia had taken place." The en-  
mity between Ætolia and Naupactus  
had already been noticed, c. 94, 3. and  
one object of the expedition of Demo-  
sthenes was, to free the most faithful of  
the allies of Athens from the attacks of  
an enemy who was even at that very  
time applying to the Peloponnesians  
for their aid in order to effect its de-  
struction.

Λακεδαιμόνιοι περὶ τὸ φθινόπωρον τρισχιλίους ὀπλίτας τῶν  
 ξυμμάχων. τούτων ἦσαν πεντακόσιοι ἐξ Ἡρακλείας τῆς ἐν 3  
 Τραχίνι πόλεως τότε νεοκτίστου οὔσης· Σπαρτιάτης δ'  
 ἦρχεν Εὐρύλοχος τῆς στρατιάς, καὶ ξυνηκολούθουν αὐτῷ  
 5 Μακάριος καὶ Μενεδαῖος οἱ Σπαρτιάται. CI. ξυλλεγέντος  
 δὲ τοῦ στρατεύματος ἐς Δελφοὺς ἐπεκηρυ-  
 κεύετο Εὐρύλοχος Λοκροῖς τοῖς Ὀζόλαις· διὰ  
 τούτων γὰρ ἡ ὁδὸς ἦν ἐς Ναύπακτον, καὶ ἅμα  
 τῶν Ἀθηναίων ἐβούλετο ἀποστῆσαι αὐτούς.  
 10 ξυνέπρασσον δὲ μάλιστα αὐτῷ τῶν Λοκρῶν Ἀμφισσῆς, διὰ  
 τὸ τῶν Φωκέων ἔχθος δεδιότες· καὶ αὐτοὶ πρῶτον δόντες  
 ὁμήρους καὶ τοὺς ἄλλους ἔπεισαν δοῦναι φοβουμένους τὸν  
 ἐπίοντα στρατὸν, πρῶτον μὲν οὖν τοὺς ὁμόρους αὐτοῖς  
 Μυονέας (ταύτῃ γὰρ δυσσεβολώτατος ἡ Λοκρίς), ἔπειτα

1. οἱ λακεδαιμόνιοι K. 2. ἑξακόσιοι i. 3. τριχίνοι E. πόλεως om. G.  
 5. μενέδαῖος B. μενέδατος A.C.E.F.G.I.Q.V.b.c.d.e.f.g.h.i. 8. τοῦτο P. ἦν  
 ἡ ἐς c. 9. ἀποστῆναι g. 10. ἀμφισσῆς F.H.L.P. ἀμφισσῆς d.e.g.i. ἀμφι-  
 πησσῆς O. 11. πρῶτον] om. N.V. 13. οὖν] γὰρ d.i. om. G.L.O.P.Q.c.  
 τοῦς] om. d. αὐτῶν V. 14. δυσσεβολ. O.c.e. δυσσεβολ. G.d.

5. οἱ Σπαρτιάται] See the note on III. 25, 1. Does it not appear from IV. 38, 1. αὐτὸς τρίτος ἐφηρημένος ἄρχειν κατὰ νόμον, that there were commonly two officers appointed to succeed to the command one after the other, upon the death of their superior, whenever a Lacedæmonian army took the field. Thus three persons are mentioned as sent to superintend the new colony of Heraclea. III. 92, 8, and the same number occurs twice again, IV. 132, 3. V. 12, 1. in relation to the Spartan officers sent out to take the command in Chalcidice. If this be so, the expression οἱ Σπαρτιάται might imply that Macarius and Menedæus were the other two Spartans who, together with Eurylochus, made up the number of Spartan citizens usually employed in foreign commands.

10. Ἀμφισσῆς] Ar. Ἀμφισσῆς, sed cum so plerique omnes utriusque linguae auctores. WASS.

14. Μυονέας] Their situation is described by Pausanias, X. 38, 4. ἄνω μὲν ὑπὲρ Ἀμφισσῆς πρὸς ἡπειρον Μυωνία, σταδίοις ἀπωτέρω τριάκοντα Ἀμφισσῆς—κείται δὲ πόλις ἐπὶ ὑψηλοῦ. The road from Amphissa to Naupactus first ascended the valley in which Amphissa itself stood; crossing the mountains at the head of this valley, and then descended by another valley to Naupactus. The Myonensians, or Myoneans, lived near the head of the first valley, or valley of Amphissa: so that an army marching from Amphissa to Naupactus must have passed through their country. The present road from Salona on the Crissæan gulf to Naupactus or Lepanto, follows nearly the same direction. See Sir W. Gell, Itinerary of Greece, p. 197. As for the tribes whose names immediately follow, it is not possible to ascertain their respective situations exactly: it is sufficient, as no military movements are

Ἱπνέας καὶ Μεσσαπίους καὶ Τριταίεας καὶ Χαλαίους καὶ  
 3 Τολοφωνίους καὶ Ἡσσίους καὶ Οἰανθέας. οὗτοι καὶ ξυνε-  
 4 στρατεύουν πάντες. Ὀλπαῖοι δὲ ὁμήρους μὲν ἔδοσαν, ἡκο-  
 λούθουν δὲ οὐ καὶ Ὑαῖοι οὐκ ἔδοσαν ὁμήρους πρὶν αὐτῶν  
 εἶλον κώμην Πόλιν ὄνομα ἔχουσιν. CII. ἐπειδὴ δὲ παρε- 5  
 σκεύαστο πάντα καὶ τοὺς ὁμήρους κατέθετο ἐς  
 Κυτίνιον τὸ Δωρικὸν, ἐχώρει τῷ στρατῷ ἐπὶ  
 τὴν Ναύπακτον διὰ τῶν Λοκρῶν, καὶ πορευό-  
 6 μενος Οἰνεῶνα αἰρεῖ αὐτῶν καὶ Εὐπάλιον· οὐ  
 γὰρ προσεχώρησαν. γενόμενοι δ' ἐν τῇ Ναυ- 10  
 πακτίᾳ, καὶ οἱ Αἰτωλοὶ ἅμα ἤδη προσβεβοη-  
 7 θηκότες, ἐδήουν τὴν γῆν καὶ τὸ προάσκειον  
 ἀτείχιστον ὃν εἶλον· ἐπὶ τε Μολύκριον ἐλ-  
 θόντες τὴν Κυρινθίαν μὲν ἀποικίαν Ἀθηναίων  
 3 δὲ ὑπήκουον αἰρουσί. Δημοσθένης δὲ ὁ Ἀθηναῖος (ἔτι γὰρ 15  
 ἐτύγχανεν ὦν μετὰ τὰ ἐκ τῆς Αἰτωλίας περὶ Ναύπακτον)  
 προαισθόμενος τοῦ στρατοῦ καὶ δέισας περὶ αὐτῆς, ἐλθὼν

Naupactus is saved by the Acaeanians, who, at the earnest request of Demosthenes, furnish him with troops sufficient to defend the place. The Peloponnesians then proceed to Calydon, and concert an attack with the Ambraciots upon Acaemanis and Argæ Amphiloichium.

1. μεσαπίους K.L. Sic VII. 33, 3. μεσαπίου L.O.K.h.k. τριταίας C.G.I.L. O.P.d.i. χαλαίους A.B.C.E.F.G.H.K.L.N.O.P.V.d.e.f.g.i. Haack. Poppo. Goell. Bekk. Vulgo χαλλαίους. 2. κολοφωνίους L.O. τολοφωνίους d.e. ἡσσαίους G.I.L.O.P.Q.d.e. καὶ ξυνεστρ.] ξυνεστρ. δὲ G.L.O.P. ξυνεστρ. C.d.e.g. 3. ὀλπαῖοι C.K.Q.V.f. 4. υἱαῖοι K. οἰαῖοι i. 5. εἶλον] εἶλκον A.B.E.F. 6. κατέθετο] om. E. 7. κυτίνιον K.L.O. κιτίνιον e. 8. τὸν ναύπακτον d. τὸ ναύπακτον i. 9. οἰνεῶνα F. οἰῶνα I. οἰγειν d. αὐτὸν Q.g. et correctus C. 11. προσβεβοηθηκότες O. βεβοηθηκότες L. προσβεβοηκότες b. 12. προάσκειον F.K. 13. μολύκριον A.B.E.F.H.K.V.c.f.g. Poppo. μολίκρηον d. i. Vulgo, Bekk. Goell. μολύκρειον. 15. δὲ] γὰρ i. 17. ἀν αὐτῇ? Bekk.

here described in detail, to know that they were the several tribes or states of the Ozolian Locrians.

9. Οἰνεῶνα αἰρεῖ αὐτῶν καὶ Εὐπάλιον] These towns must have been on or near the sea-coast, on the lower road to Naupactus, possibly in the direction of the present road from Salona to Lepanto, or Epactò, by Petrinitza. See Gell's Itiner. of Greece, p. 294. and Dodwell, Classical Tour, vol. I. p. 129. Cneon is expressly said to have been on the sea-coast, c. 98, 2. and so Dr.

Cramer has rightly placed it in his map.

16. μετὰ τὰ ἐκ τῆς Αἰτωλίας] "After what had befallen him from Ætolia," or, "had happened on the side, or in the quarter, of Ætolia." Compare IV. 81, 2. τὸν—μετὰ τὰ ἐκ Σικελίας πόλεμον. and the note on I. 64, 1.

17. δέισας περὶ αὐτῆς] As Thucydides in expressions of this sort commonly uses the dative case, (I. 60, 1. 67, 1. 74, 5. 119, 2. IV. 123, 2.) Bekker proposes to read περὶ αὐτῇ in this place also. But

πέθειν Ἀκαρνᾶνας, χαλεπῶς διὰ τὴν ἐκ τῆς Λευκάδος ἀνα-  
 χώρησιν, βοηθῆσαι Ναυπάκτῳ. καὶ πέμπουσι μετ' αὐτοῦ 4  
 ἐπὶ τῶν νεῶν χιλίους ὀπλίτας, οἱ ἐσελθόντες περιεποίησαν  
 τὸ χωρίον. δεινὸν γὰρ ἦν μὴ μεγάλου ὄντος τοῦ τείχους, 5  
 5 ὀλίγων δὲ τῶν ἀμυνομένων, οὐκ ἀντίσχωσιν. Εὐρύλοχος δὲ 6  
 καὶ οἱ μετ' αὐτοῦ ὡς ἦσθοντο τὴν στρατιὰν ἐσεληλυθυῖαν  
 καὶ ἀδύνατον ὄν τὴν πόλιν βία ἐλεῖν, ἀνεχώρησαν, οὐκ ἐπὶ  
 Πελοποννήσου, ἀλλ' ἐς τὴν Αἰολίδα τὴν νῦν καλουμένην  
 Καλυδῶνα καὶ Πλευρῶνα καὶ ἐς τὰ ταύτῃ χωρία καὶ ἐς  
 10 Πρόσχιον τῆς Αἰτωλίας. οἱ γὰρ Ἀμπρακιῶται ἐλθόντες 7  
 πρὸς αὐτοὺς πείθουσιν ὥστε μετὰ σφῶν Ἄργει τε τῷ  
 Ἀμφιλοχικῷ καὶ Ἀμφιλοχίᾳ τῇ ἄλλῃ ἐπιχειρῆσαι καὶ  
 Ἀκαρνανίᾳ ἅμα, λέγοντες ὅτι ἦν τούτων κρατήσωσι, πᾶν  
 τὸ ἡπειρωτικὸν Λακεδαιμονίοις ξύμμαχον καθεστήξει. καὶ ὁ 8  
 15 μὲν Εὐρύλοχος πεισθεὶς καὶ τοὺς Αἰτωλοὺς ἀφείς ἡσύχαζε  
 τῷ στρατῷ περὶ τοὺς χώρους τούτους, ἕως τοῖς Ἀμπρακιώ-  
 ταις ἐκστρατευσασμένοις περὶ τὸ Ἄργος δέοι βοηθεῖν. καὶ τὸ 9  
 θέρος ἐτελεύτα.

2. αὐτοὺς ἐκ d. 3. ἐπὶ] ἐκ B. ε' E.F. ἐπελθόντες G. περιεποίησαν  
 B.E.F.G.H.I.f.g.h. Porpo. Goell. Bekk. περιεποίησαντο χωρίον C. A. et vulgo  
 περιεποίησαντο. 4. μὴ] om. K. μεγάλου μὲν ὄντος N.V. 5. ἀντισχῶσιν  
 K. δέ] om. K. 9. καὶ ἐς τὰ] ἐς d. 10. πρόσχον K. 11. μετ' αὐτῶν C.  
 τε] om. d. 13. Ἀκαρνανίᾳ ἅμα λέγοντες κ. τ. λ. C. Ita Bekk. in ed. 1832.  
 ὅτι] om. d.i. 14. ἡπειρωτικὸν vulgo, Bekk. Goell. nos cum Porpon. et Haack.  
 hic quoque minuscule litera scripsimus. 15. εὐρύμαχος d.i. ἀφείς V.  
 16. ἕως—βοηθεῖν] om. Q.

tive occurs VIII. 93, 3. ἐφοβείτο περὶ  
 τοῦ παντὸς πολιτικοῦ. and in Xenoph.  
 Cyrop. I. 4, 22. δέσας περὶ τε τοῦ νιοῦ  
 καὶ τοῦ Κύρου. See Porpo, on Thucyd.  
 I. 67, 1.

8. ἐς τὴν Αἰολίδα] Porpo and Göller  
 understand this as the ancient name of  
 the town of Calydon. And Hesychius  
 in Αἰολικὸν θῆμα (see Theocrit. Idyll.  
 I. 56.) says, ἡ γὰρ Καλυδὼν Αἰολίς ἐκα-  
 λεῖτο. On the other hand, Wasse,  
 Palmer, and Kruse, interpret it as the

name of the country in which Calydon  
 was situated: and Strabo mentions a  
 tradition, "that the Æolians once in-  
 "vaded and occupied the country  
 "round Pleuron, which had formerly  
 "belonged to the Curetes." X. 3, 6.  
 And this, I think, is the true meaning,  
 that the district once called Æolis was  
 now called by the names of the two  
 principal towns in it, Calydon and  
 Pleuron.

SICILY. A. C. 426. Olymp. 88. 3.

CIII. Οἱ δ' ἐν τῇ Σικελίᾳ Ἀθηναῖοι τοῦ ἐπιγιγνομένου χειμῶνος ἐπελθόντες μετὰ τῶν Ἑλλήνων ξυμμάχων, καὶ ὅσοι Σικελῶν κατὰ κράτος ἀρχόμενοι ὑπὸ Συρακοσίων καὶ ξύμμαχοι ὄντες ἀποστάντες αὐτοῖς ἀπὸ Συρακοσίων ξυνεπολέμουν, ἐπ' ἣς Ἰνῆσαν τὸ Σικελικὸν πόλισμα, οὗ τὴν ἀκρόπολιν Συρακόσιοι εἶχον, προσέβαλλον καὶ ὥς οὐκ ἐδύναντο ἐλεῖν, ἀπῆρσαν. ἐν δὲ τῇ ἀναχωρήσει ὑστέροις Ἀθηναίων τοῖς ξυμμάχοις ἀναχωροῦσιν ἐπιτίθενται οἱ ἐκ τοῦ τειχίσματος Συρακόσιοι, καὶ προσπεσόντες τρέπουσί τε μέρος τι τοῦ στρατοῦ καὶ ἀπέκτειναν οὐκ ὀλίγους. καὶ μετὰ τοῦτο ἀπὸ τῶν νεῶν ὁ Λάχης καὶ οἱ Ἀθηναῖοι ἐς τὴν Λοκρίδα ἀποβάσεις τινὰς ποιησάμενοι κατὰ τὸν Καϊκῖνον ποταμὸν, τοὺς προσβοηθοῦντας Λοκρῶν μετὰ Προξένου τοῦ Καπάτωνος ὥς τριακοσίους μάχη ἐκράτησαν καὶ ὅπλα λαβόντες ἀπεχώρησαν.

CIV. Τοῦ δ' αὐτοῦ χειμῶνος καὶ Δῆλον ἐκάθηραν Ἀθηναῖοι κατὰ χρησμὸν δὴ τινα. ἐκάθηρε μὲν γὰρ καὶ Πεισί-

2. Ἑλλήνων] ἄλλων L. 5. ἐπολέμουν K. ἐπ' Ἰνῆσαν F.H.g. Haack. Poppo. Goell. Bekk. ut legendum conjecerant Cluverius et Bochartus. ἐπὶ νίσαν G.L.O.P.Q.d.e.i. A.B.E. et vulgo ἐπὶ νῆσαν. Conf. VI. 94, 3. νίσαν correctus C. 7. προσέβαλλον A.B.E.F. pr. G. et vulgo. προσέβαλον K.Q.d.e.i. corr. G. Bekk. Goell. 8. ἀθηναίοις K. 10. τρέπουσί τε] om. g. τὸ μέρος d.i. μέρος, omisso τ, L.O.P.e. 11. καὶ ante ἀπέκτειναν om. g. 13. καϊκῖνον A.B.E.F.G.H.g. Poppo. Goell. καϊκῖνον Bekk. καικῖνον P.d. καικον c. καικυον i. Vulgo καϊκῖνον. τοῖς] om. e. 14. μετὰ τοῦ προξένου N.V. καταπάτωνος c.f. 17. οἱ ἀθηναῖοι K.Q. 18. αὐτὴν post γὰρ habet V.

6. Ἰνῆσαν τὸ Σικελικὸν πόλισμα] "The Sicel town, or chief strong hold;" i. e. "the strong hold of the Sicels just before spoken of." This place was situated on Ætna, and was afterwards called Ætna. Diodorus, XI. p. 281. The imperfect προσέβαλλον expresses, "proceeded, or began to attack the town." For the practice of the Syracusans occupying the citadels of the Sicel towns, compare VI. 88, 5.

17. Δῆλον ἐκάθηραν] In insula Delo Apollini sacra nec parere fas fuit, nec mortuum sepelire. Hinc (quod mortui

in ipsa sepulture essent mandati) illa Deli κάβαροις, quam non semel Athenienses procurarunt. Vide Diodor. Sic. l. XII. et Strab. l. X. De ritu vero Atheniensium in urbe lustranda vide Meursii Attic. Lect. l. IV. c. 23. HUDS. Add. Spanhem. ad Callimach. Hymn. in Del. v. 1. et 277. DUKER.

18. κατὰ χρησμὸν δὴ τινα] Compare I. 24, 2. κατὰ δὴ τὸν παλαιὸν νόμον ἐκ τῆς μητροπόλεως κατακληθεῖς. III. 10, 5. αὐτόνομοι δὴ ὄντες. VI. 54, 4. ὥς οὐ διὰ τοῦτο δὴ. VII. 81, 2. δῖχα δὴ ὄντας. I have collected all these places together,

DELOS. A. C. 426. Olymp. 83. 3.

DELOS.

Solemn purification of the island of Delos by the Athenians.

(Thucydides here takes occasion to mention the great festivals annually held at Delos, and quotes two passages from Homer's hymn to Apollo.)

στρατος ὁ τύραννος πρότερον αὐτὴν, οὐχ ἄπα-  
σαν ἀλλ' ὅσον ἀπὸ τοῦ ἱεροῦ ἐφεωράτο τῆς  
νῆσου· τότε δὲ πᾶσα ἐκαθάρθη τοιῷδε τρόπῳ.  
θῆκαι ὅσαι ἦσαν τῶν τεθνεώτων ἐν Δήλῳ, 3  
πάσας ἀνείλουν, καὶ τὸ λοιπὸν προεῖπον μῆτε  
ἐναποθνήσκειν ἐν τῇ νήσῳ μῆτε ἐντίκτειν, ἀλλ'  
εἰς τὴν Ῥήνειαν διακομίζεσθαι. (ἀπέχει δὲ ἡ 4

Ῥήνεια τῆς Δήλου οὕτως ὀλίγον ὥστε Πολυκράτης ὁ Σαμίων  
τύραννος, ἰσχύσας τινὰ χρόνον ναυτικῶ καὶ τῶν τε ἄλλων  
ονήσων ἄρξας καὶ τὴν Ῥήνειαν ἐλὼν, ἀνέθηκε τῷ Ἀπόλλωνι  
τῷ Δηλίῳ ἀλύσει δῆσας πρὸς τὴν Δήλον.) καὶ τὴν πεντε- 5  
τηρίδα τότε πρῶτον μετὰ τὴν κάθαρσιν ἐποίησαν οἱ Ἀθη-  
ναῖοι, τὰ Δήλια. ἦν δὲ ποτε καὶ τὸ πάλαι μεγάλη ξύνοδος 6

2. ἐφεωράτο V.c.f. ἀφεωράτο G.L.O.P.

6. ἐναποτίκτειν e.

8. τῆς Δήλου] om. f.

G.L.O.P. πενταετηρίαν d.e.i. πεντετηρίαν C.

3. δὴ e.

9. χρόνῳ B.

5. προεῖπον] om. d.i.

11. πενταετηρίδα

to show how it is that δῆ, like δῆθεν, is sometimes used by writers to show that the statement or the reasons which they are recording are not what they really believe, but such as were given by the parties themselves. In VII. 81, 2. διχα δῆ ὄντας, and in I. 24, 2. κατὰ δὲ τὸν παλαιὸν νόμον κατακληθεῖς, there is no such signification, but the conjunction merely serves to draw the attention and notice of the reader; "Being, you see, "divided." "Being invited, you are "to observe, according to the old law." But this expression is so readily susceptible of becoming ironical, like the English expression, "forsooth," that αὐτόνομοι δῆ ὄντες, III. 10, 5. "Being, "you see, independent," means, "Being, as they pretend, independent:" and in the present chapter, κατὰ χρησμών δῆ τινα means, "In compliance, "as they professed, with a certain "oracle." The god of Delos, Apollo, was particularly the god of the Dorians: his aid had been promised to the Peloponnesians at the beginning of the war; and in the plague which had visited Athens, he was thought to have redeemed his promise. It was there-

fore important to the Athenians to propitiate him; and the government would readily avail themselves of any oracular answer, whether real or invented for the occasion, which is the suspicion implied by δῆ, to perform an act of reverence to his birthplace.

2. ὅσον ἀπὸ τοῦ ἱεροῦ ἐφεωράτο τῆς νῆσου] Compare I. 8, 2. and Herodot. I. 64, 2, 3. ἐπ' ὅσον ἔποψις τοῦ ἱεροῦ εἶχε.

13. τὰ Δήλια] Vide Meursii Græciam Feriatam, p. 83. HUDS. Et Spanhem. ad Inscript. Hymn. Callimach. in Delum. Περιεπίοντες νησιῶται, quorum conventum in Delum mox memorat Thucydides, sunt incolæ Cycladum, Idem ibid. ad v. 3. Θεωρεῖν hac significatione cum præpositione εἰς dicit etiam Lucian. Timon. pag. 152. ἀλλ' οὐδὲ ἐθεώρησα οὐδὲ ἐγὼ πώποτε εἰς Ὀλυμπίαν; quod est ex Aristoph. Vesp. 1183. Ἐγὼ δὲ τεθεώρηκα πώποτ' οὐδαμῶς, Πλὴν εἰς Πάρον. Ludos spectatum venire interpretatur H. Stephanus: ad sacra proficisci, interesse sacris, Reines. VI. Var. Lect. 6. p. 463. Sed quod est in Thucyd. VIII. 10, 1. καὶ οἱ Ἀθηναῖοι ἐθεώρουν εἰς αὐτὰ, nempe τὰ ἱεθμία, de iis dicitur, qui publice θεωροὶ mittebantur, de qui-

ἐς τὴν Δῆλον τῶν Ἰώνων τε καὶ περικτιόνων νησιωτῶν  
 ξύν τε γὰρ γυναίξῃ καὶ παισὶν ἐθεώρουν, ὥσπερ νῦν ἐς τὰ  
 Ἐφέσια Ἴωνες, καὶ ἀγὼν ἐποίειτο αὐτόθι καὶ γυμνικὸς καὶ  
 γ' μουσικὸς, χοροὺς τε ἀνῆγον αἱ πόλεις. δηλοῖ δὲ μάλιστα  
 Ὅμηρος ὅτι τοιαῦτα ἦν ἐν τοῖς ἔπεσι τοῖσδε, ἃ ἐστὶν ἐκ  
 προοιμίου Ἀπόλλωνος·

ἄλλοτε Δήλῳ, Φοῖβε, μάλιστα γε θυμὸν ἐτέρφθης,  
 ἔνθα τοι ἑλκεχίτωνες Ἴάονες ἠγερέθονται  
 σὺν σφοῖσιν τεκέεσσι γυναίξῃ τε σὴν ἐς ἄγνιαν·  
 ἔνθα σε πυγμαχίῃ καὶ ὀρχηστῷ καὶ δοιδῇ  
 μνησάμενοι τέρπουσιν, ὅταν καθέσωσιν ἀγῶνα.

10

1. ἐς τὴν Δῆλον] om. d.i. περικτιόνων G.I.d.i. 3. Ἐφέσια] Vid.  
 Locell. ad Xenophont. Ephes. p. 3. 7. 5. ταῦτα V. 6. τοῦ ἀπόλλωνος K.  
 7. ἄλλοτε Haack. Poppo. Goell. ed. 2. ἀλλ' ὅτε A.B.C.E.F.G.H.K.L.N.O.P.  
 Q.V.c.d.e.f.g.h.i. Bekk. Vulgo ἀλλὰ σὺ. Φοῖβε] om. A.B. μάλιστα γε  
 θυμὸν ἐτέρφθης libri omnes: Haack. Poppo. Goell. Bekk. Vulgo μάλιστα ἐπι-  
 τέρπει ἦτορ. cum ceteris libris consentit C. 8. Ἴωνες B.K. ἠγερέθοντο Q.  
 9. αὐτοῖς σὺν τεκέεσσι γυναίξῃ τε αἰδοῖσιν N. ceteri, ut edidi, nisi quod non-  
 nulli σφίσιν vel σφίσι et τὴν et ἄγνιαν. Vulgo αὐτοῖς σὺν παιδεσσι καὶ αἰδοῖς  
 ἀλόχοισιν. cum ceteris libris consentit C. ita Haack. Poppo. Goell. Bekk.  
 10. σε] τε Q. πυγμαχίῃ τε καὶ Goell. Bekk. καὶ] τε καὶ I. κ' c.f.  
 ὀρχηστῷ plerique omnes Bekk. ὀρχηθμῷ N. Totum versum vulgo ita edunt ἔνθα  
 σε πυγμαχίῃ τε καὶ ὀρχηθμῷ καὶ δοιδῇ. nobiscum Poppo. 11. τέρπουσιν d.  
 καθέσωσιν B.C.E.F.G.H.P.V.d.e.f.g.h.i. et, incertis litteris κα, Α. καὶ θέσωσιν I.  
 καθίστασθαι Q. vulgo στήσωνται. nobiscum Haack. Poppo. Goell. Bekk.

bus Spanhem. l.d. v. 314. quemadmo-  
 dum apud Thucyd. V. 18, i. θεωρεῖν κατὰ  
 τὰ πάτρια, est, ut ibi Schol. θεωροῖς  
 πέμπειν. Quæ de Ephesiis hic tradit  
 Thucydides, ea pluribus exsequitur  
 Dion. Halic. IV. 25. Add. Spanhem.  
 ll. dd. et ad v. 279. ubi Poëta, πᾶσαι δὲ  
 χοροὺς ἀνάγουσι πόλεις. DUKER.

5. ἐκ προοιμίου Ἀπόλλωνος] Προοίμιον  
 pro Hymno, etiam alii dicunt. Vid.  
 Menag. ad Laërt. VIII. 57. Sed de  
 etymo aliter, ac plerique alii, qui ab  
 οἶμῳ, id est φῶδι, derivant, sentit Schol.  
 ὁ Ἄσχυλ. ad v. 7. Sept. cont. Theb.  
 Τὸ τοῦ προοιμίου ὄνομα, inquit, οὐκ  
 ἄλλο, ἢ τὸν ἔπαινον δηλοῖ. πρὸ γὰρ τῶν  
 οἶμων καὶ τῶν ὁδῶν οἱ παλαιοὶ τοὺς ἐπαί-  
 νους ᾄδον. ὥσπερ ἐστὶ καὶ τὸ ἐγκώμιον,  
 τὸ ἐν κόμῳ καὶ στενωποῖς λεγόμενον.  
 κόμῳ γὰρ ἐκάλουν τοὺς στενωπούς.  
 Etenim ex hoc loco constat, Thucy-  
 didem Hymnum Apollinis, qui nunc

quoque exstat, pro genuino fœtu Ho-  
 meri habuisse: tamen ex eo non con-  
 fici potest, eum idem de omnibus aliis,  
 qui sub Homeri nomine circumferun-  
 tur, sensisse. Itaque paullo liberalio-  
 rem, quam par erat, puto fuisse Mena-  
 gium l. d. ita scribentem, quasi exi-  
 stimet, hinc ostendi, Thucydidem omnes,  
 ut Homericos, agnovisse. Sed legi  
 debent, quæ de hoc argumento scripserunt  
 Fabricius II. Biblioth. Gr. 2. 4. et  
 Barnesius ad Homer. Hymn. in  
 Apoll. v. 1. et 169. DUKER.

7. ἄλλοτε] I have followed Haack  
 and Poppo in adopting this reading,  
 instead of ἀλλ' ὅτε, which Bekker has  
 preferred on the authority of almost all  
 the MSS. The reading in the common  
 text of Homer's Hymns is ἀλλὰ σὺν,  
 but, in all the lines here quoted, the  
 MSS. of Thucydides give a very different  
 text from our existing MSS. of



DELOS. A. C. 426. Olymp. 88. 3.

ὅτι δὲ καὶ μουσικῆς ἀγῶν ἦν καὶ ἀγωνιούμενοι ἐφοίτων, ἐν 8  
τοῖσδε αὖ δηλοῖ, ἃ ἔστιν ἐκ τοῦ αὐτοῦ προοιμίου· τὸν γὰρ  
Δηλιακὸν χορὸν τῶν γυναικῶν ὑμνήσας ἐτελεύτα τοῦ ἐπαίνου  
ἐς τὰδε τὰ ἔπη, ἐν οἷς καὶ ἑαυτοῦ ἐπεμνήσθη·

- 5 ἄλλ' ἄγεθ', ἰλήκοι μὲν Ἀπόλλων Ἀρτέμιδι ξύν,  
χαίρετε δ' ὑμεῖς πᾶσαι. ἐμείω δὲ καὶ μετόπισθε  
μνήσασθ', ὅππότε κέν τις ἐπιχθονίων ἀνθρώπων  
ἐνθάδ' ἀνείρηται ταλαπείριος ἄλλος ἐπελθὼν  
"ὦ κοῦραι, τίς δ' ὕμνιν ἀνὴρ ἥδιστος αἰδῶν  
10 "ἐνθάδε πωλεῖται, καὶ τέφ' ἔρπεσθε μάλιστα;"  
ὑμεῖς δ' εὖ μάλα πᾶσαι ὑποκρίνασθ' εὐφήμους  
"τυφλὸς ἀνὴρ, οἰκεῖ δὲ Χίφ' ἐνι παιπαλοέσση·"

τοσαῦτα μὲν Ὅμηρος ἐτεκμηρίωσεν ὅτι ἦν καὶ τὸ πάλαι 9  
μεγάλη ξύνοδος καὶ ἑορτὴ ἐν τῇ Δήλῳ· ὕστερον δὲ τοὺς μὲν  
15 χοροὺς οἱ νησιῶται καὶ οἱ Ἀθηναῖοι μεθ' ἱερῶν ἔπεμπον, τὰ  
δὲ περὶ τοὺς ἀγῶνας καὶ τὰ πλείστα κατελύθη ὑπὸ ξυμ-  
φορῶν, ὡς εἰκὸς, πρὶν δὴ οἱ Ἀθηναῖοι τότε τὸν ἀγῶνα ἐποί-  
ησαν καὶ ἵπποδρομίας, ὃ πρότερον οὐκ ἦν.

1. μουσικός e. 2. αὖ] οὖν c. 3. δ] ὃ E. 5. ἄγεθ' ἰλήκοι K. Q. ἄγε δὴ  
λήκοι c. ἄγε δὴ λητὼ b. 6. ἑμοῖο I. P. Q. V. c. d. e. 7. ὅποτε B. F. H. K. g.  
8. ἀν εἴρηται C. K. ἀνείρηται B. h. ἀν ἦρται I. ἀταλαπείριος ἄλλος ἐπελθὼν I.  
ταλαπείριος ἄλλος ἐπελθὼν C. et ceteri præter c. omittentem participium. vulgo  
ξείνος ταλαπείριος ἐλθὼν. nobiscum Haack. Porpo. Goeller. Bekk. 9. ὕμνιν  
B. C. E. F. H. I. K. P. V. c. f. g. h. i. ὕμνιν corr. F. ὕμνιν Q. ἀγῶν g. 11. ὑπο-  
κρίνασθαι B. E. F. ἀποκρίνασθαι h. vulgo ὑποκρίνασθε. nobiscum Porpo. Goeller.  
Bekk. εὐφήμους I. P. Q. V. c. d. e. f. i. Porpo. Goeller. Bekk. Vulgo ἀφήμους.  
12. ἐνι K. παπαλοέσση b. πεπαλοέσση g. 15. καὶ ἀθηναῖοι Q. om. L.  
16. καὶ τὰ πλείστα om. G. κατελύθη] κατελείφθη K. συμφορῶν Q. 17. οἱ  
τότε V. τότε] om. Q. post ἀγῶνα ponit L. 18. δ] ὅπερ i. οὐκ ἦν]  
om. c.

Homer, which have been revised by the grammarians of Alexandria. "Ἄλλοτε is, "otherwhiles, at other times."

15. μεθ' ἱερῶν ἔπεμπον] "Sent the choral bands of dancers with sacrifices." Ἱερεῖα would mean simply the animals killed in the sacrifices; ἱερά seems to include every thing required for the sacrifice, such perhaps as the tripod, (compare Herodot. IV.

179, 1.) and all the other vessels, &c. that were needed. Plutarch, in his Life of Nicias, speaking of Nicias going to Delos with one of the Athenian θεωρίαι, describes him as τὸν χορὸν ἔχων, καὶ τὰ ἱερεῖα, καὶ τὴν ἄλλην παρασκευὴν. c. 3. The τὰ ἱερεῖα καὶ τὴν ἄλλην παρασκευὴν appear to correspond to the ἱερά of Thucydides.

WESTERN GREECE. A. C. 426. Olymp. 88. 3.

CV. Τοῦ δ' αὐτοῦ χειμῶνος Ἀμπρακιῶται, ὥσπερ ὑποσχόμενοι Εὐρυλόχῳ τὴν στρατιὰν κατέσχον, ἐκστρατεύονται

WESTERN  
GREECE.

Expedition of the Ambraciots and Peloponnesians against Amphilochian Argos. The Ambraciots occupy Olpæ: the Acarnanians choose Demosthenes for their commander, and propose to hinder the Peloponnesians from effecting a junction with the Ambraciots.

ἐπὶ Ἄργος τὸ Ἀμφιλοχικὸν τρισχιλίους ὀπλίταις, καὶ ἐσβαλόντες ἐς τὴν Ἀργεΐαν καταλαμβάνουσιν Ὀλπας, τείχος ἐπὶ λόφου ἰσχυ-  
5 ρὸν πρὸς τῇ θαλάσῃ, ὃ ποτε Ἀκαρνᾶνες τειχισάμενοι κοινῶ δικαστηρίῳ ἐχρῶντο· ἀπέχει δὲ ἀπὸ τῆς Ἀργείων πόλεως ἐπιθαλασσίας οὔσης πέντε καὶ εἴκοσι σταδίους μάλιστα. οἱ δὲ Ἀκαρνᾶνες οἱ μὲν ἐς Ἄργος ξυνεβοήθουν, 10 οἱ δὲ τῆς Ἀμφιλοχίας ἐν τούτῳ τῷ χωρίῳ ὃ Κρῆναι καλεῖται, φυλάσσοντες τοὺς μετὰ Εὐρυλόχου Πελοποννησίους μὴ λάθωσι πρὸς τοὺς Ἀμπρακιώτας διελθόντες, ἐστρατοπεδεύσαντο· πέμπουσι δὲ καὶ ἐπὶ Δημοσθένην τὸν ἐς τὴν Αἰτωλίαν Ἀθηναίων στρατηγήσαντα, ὅπως σφίσιν 15 ἡγεμὼν γίγνηται, καὶ ἐπὶ τὰς εἴκοσι ναῦς Ἀθηναίων αἱ ἔτυχον περὶ Πελοπόννησον οὔσαι, ὧν ἦρχεν Ἀριστοτέλης τε

1. τοῦ—ὑποσχόμενοι] καὶ σχόμενοι c.  
λόντες P. ἐσβάλλοντες c.  
14. ἐστρατοπεδεύοντο d.  
τῶν ἀθηναίων L.O.P.Q.d.

3. ἐπὶ τὸ ἄργος τὸ A.B.L.

4. ἐκβα-

5. ὀλπὰς K. et infra Q. ὀλπας B.

7. ἐπέχει E.

ἐπὶ] om. d.

15. ἀθηναῖοι P. om. d.g.

16. ναῦς

7. κοινῶ δικαστηρίῳ] Describit ex hoc loco Stephan. v. Ὀλπαι. DUKER.

11. τῆς Ἀμφιλοχίας ἐν τούτῳ τῷ χωρίῳ ὃ Κρῆναι καλεῖται] This is the common order of the words in Greek, when a particular place is mentioned together with the country in which it is situated, and when the name of the place is added for the fuller information of the reader, but is subordinate in the writer's mind to the mention of the country. In these cases the name of the country always comes first, in the genitive case, dependent in grammatical construction on the name of the particular place or town that follows it; where in English we should keep the same order, and use the same preposition with both names; "In Amphilo-

"chia, in the place called Wells." Compare Herodot. VI. 101, 1. κατέσχον τὰς νέας τῆς Ἐρετρικῆς χώρας κατὰ Ταμύνας. IV. 110, 3. ἀπικνέονται τῆς λίμνης τῆς Μαιήτιδος ἐπὶ Κρημνούς. The fuller expression occurs, IV. 151, 3. ἀπικέσθαι ἐς Λιβύην, καὶ Λιβύης ἐς Πλατείαν νῆσον. So Thucydides, I. 111, 1. ἐστράτευσαν τῆς Θεσσαλίας ἐπὶ Φάρσαλον. and 114, 4. τῆς Ἀττικῆς ἐς Ἐλευσίνα ἐσβαλόντες. II. 18, 1. 21, 1. 25, 4, &c. When the town is the principal subject, and the name of the country is added to describe its situation more exactly, the name of the town comes first, as I. 108, 1. ἐν Τανάγρα τῆς Βοιωτίας. II. 2, 1. ἐς Πλάταιαν τῆς Βοιωτίας. 25, 1. ἐς Μεθώνην τῆς Λακωνικῆς.

ὁ Τιμοκράτους καὶ Ἱεροφῶν ὁ Ἀντιμνήστου. ἀπέστειλαν δὲ 3  
καὶ ἄγγελον οἱ περὶ τὰς Ὀλπας Ἀμπρακιῶται ἐς τὴν πόλιν  
κελεύοντες σφίσι βοηθεῖν πανδημεῖ, δεδιότες μὴ οἱ μετ'  
Εὐρυλόχου οὐ δύνωνται διελθεῖν τοὺς Ἀκαρνᾶνας καὶ σφίσιν  
5 ἢ μονωθείσιν ἡ μάχη γένηται ἢ ἀναχωρεῖν βουλομένοις οὐκ  
ἢ ἀσφαλές. CVI. οἱ μὲν οὖν μετ' Εὐρυλόχου Πελοπον-  
νήσιοι ὡς ἦσθοντο τοὺς ἐν Ὀλπαῖς Ἀμπρα-  
κιώτας ἦκοντας, ἄραντες ἐκ τοῦ Προσχίου  
ἐβοήθουν κατὰ τάχος, καὶ διαβάντες τὸν Ἀχε-  
10 λῶν ἐχώρου δι' Ἀκαρνανίας οὐσῃς ἐρήμου

2. ἀμπρ. καὶ ἐς d. 3. μὴ οἱ] om. P. 4. οὐ] μὴ L.O.P.i. δυνῶνται B.  
5. ἢ om. G. 6. ἢ] ἢν Q. 6. ἢ] ἢν I. 7. ἐν ταῖς δλπαῖς c.

7. τοὺς ἐν Ὀλπαῖς Ἀμπρακιώτας ἦκοντας] Literally, "When they found that the Ambraciots at Olpæ were arrived," i. e. "were arrived there, at Olpæ." Thucydides speaks of "the Ambraciots at Olpæ," because he had mentioned their arrival there in the preceding chapter; and he now says, that the Peloponnesians were informed of it. ἦκοντας, like οἰχομένους, is rightly used in a past signification. See the note on II. 65, 12. and compare VI. 96, 1. ὡς ἐπύθοντο τοὺς ἱππίας ἦκοντας. Compare also for the preposition ἐν, and the repetition of ἐς αὐτὰς after ἦκοντας, IV. 14, 1. ταῖς δὲ λοιπαῖς ἐν τῇ γῇ καταπεφενγυῖαι ἐνέβαλλον, where ἐς αὐτὴν must be understood after the participle καταπεφενγυῖαι.

8. ἄραντες ἐκ τοῦ Προσχίου κ. τ. λ.] The route of the Peloponnesian army was as follows. They set out from Proschion, a town of Ætolia, not far from Pleuron and Calydon, whither they had retreated after their fruitless attempt upon Naupactus. (ch. 102, 6.) They then crossed the Achelous, the boundary between Ætolia and Acarnania, (Strabo, X. 2, 1.) and marching up the river, passed through the country of the Stratians, but left the town of Stratus itself at some little distance on the right hand. From the Stratian territory they passed into that of the Phytians, or Phæteans, (Poly-

bios, IV. 63, 7.) who were also a people of Acarnania, situated to the north of Stratus; and from thence through the extreme eastern frontier of the Medeonians, or Medonians; (Polybius, II. 2. Livy, XXXVI. 11.) for the greater part of their country lay further to the westward, reaching down to the sea-coast. They then entered the territory of Limnæa, the last place in Acarnania: from whence, had they followed a straight course, they would have entered at once into the country of Argos; (II. 80, 11.) but as their object was not the town of Argos, but Olpæ, which lay to the northward of it, they turned to the right, and so entered Agræa; and keeping the mountains during the day, descended into the country of Argos about nightfall; then passing under cover of the darkness between the town of Argos and the Acarnanian army at Crenæ, or Wells, they effected their junction in safety with the Ambraciots at Olpæ. As no actual survey has been yet taken of this country, it is impossible to ascertain the position of the obscure places here mentioned. But we know from Thucydides, that Argos Amphiloichum and Olpæ both stood close upon the sea, at twenty-five stadia from one another; and Crenæ, or Wells, would seem by its name to have been a spot just at the foot of the hills, where the

διὰ τὴν ἐς Ἄργος βοήθειαν, ἐν δεξιᾷ μὲν ἔχοντες τὴν Στρα-  
τίων πόλιν καὶ τὴν φρουρὰν αὐτῶν, ἐν ἀριστερᾷ δὲ τὴν  
ἄλλην Ἀκαρνανίαν. καὶ διελθόντες τὴν Στρατίων γῆν ἐχώ-

I. ἀργείους O.

springs are thrown out, just as Wells in Somersetshire is actually situated. Probably, then, Crenæ was some distance inland, east of Argos Amphilo-chichum, just at the foot of the hills, and, as is evident, on the ordinary road from Acarnania to Ambracia. But this place being occupied by the Acarnanians, the Peloponnesians passed in the night between it and Argos, and so got into the road nearer the sea, which led direct from Argos to Olpæ. The deep ravine which divided the two armies before the battle, was probably the bed of a torrent running down into the sea, between the hills which here approach close upon the coast, like Shanklin chine, on the south-east coast of the Isle of Wight.

[A map of the gulf of Arta, by Lieut. Wolfe, R. N. accompanied by some observations, appeared in the *Journal of the Geographical Society*, vol. III. part I. p. 77. But as Lieut. Wolfe does not appear to have extended his survey beyond the immediate coasts of the gulf, it does not assist us in removing the obscurities in the narrative of Thucydides. We learn however that the hills on the east side of the gulf of Arta or Ambracia rise abruptly from the sea to the height of 450 or 500 feet. Their northern extremity overlooks the plains of Arta or Ambracia; and here are some polygonal walls enclosing an area of considerable extent. The ascent from the plains is steep and rugged, and here commences a series of military passes as far as Karavasara, (the most south-eastern point of the gulf,) commanding the high road from Albania to Greece, which leads over this ridge. It is evident that these hills were the scene of the actions described by Thucydides. Karavasara close by the supposed ruins of Argos Amphilo-chichum, is eleven miles distant from the northern extremity of the range of hills, where they overlook the plain of Ambracia. The summit of the hill supposed to be

Argos is about 350 feet high; whence you see to the southward an inland lake of considerable size; but no river flows through the valley into the gulf; water at Karavasara being obtained from wells. To the eastward the hills rise abruptly to the height of about 1500 feet, and here are two peaks which Lieut. Wolfe calls Idomene. The country is still covered with oak forests; the lower hills are overgrown with a thick underwood of briars (*Rhamnus Paliurus*?) and myrtle amongst the masses of limestone rock. Close to the sea on a hill about two miles and a half north from Argos are some ruins which Lieut. Wolfe calls Olpæ. And about one mile north-east of these across the valley of Argatha are some extensive ruins, described as polygonal, to which he gives the name of Metropolis. But these names cannot be relied on; I have only wished to collect the facts mentioned by Lieut. Wolfe from his own observation as to the actual nature of the country. The limestone of this neighbourhood is I suppose full of caverns and underground streams, which burst out upon the surface with a plentiful gush of water at their very source. Crenæ or Wells would probably be a remarkable collection of these sources, such as occur frequently in the limestone of the central Apennines. The lake visible from the hill of Argos, which has no visible outlet into the gulf, is probably drained by some underground streams, which if they any where break out to the surface would undoubtedly rise with a very copious flow of water. An examination of the ground by one who was at once a scholar and a geographer would probably soon enable us to ascertain all the spots mentioned by Thucydides; and Greece is now so accessible that ere long this, with many other questions in ancient geography, will in all likelihood be set at rest.]

WESTERN GREECE. A.C. 426. Olymp. 88. 3.

ρουν διὰ τῆς Φυτίας καὶ αὐθις Μεδεῶνος παρ' ἔσχατα, ἔπειτα διὰ Λιμναίας· καὶ ἐπέβησαν τῆς Ἀγραίων, οὐκέτι Ἀκαρνανίας, φιλίας δὲ σφίσι. λαβόμενοι δὲ τοῦ Θυάμου ὄρους, ὃς ἐστὶν ἀγροῖκον, ἐχώρουν δι' αὐτοῦ καὶ κατέβησαν ἐς τὴν Ἀργεῖαν νυκτὸς ἤδη, καὶ διεξελθόντες μεταξὺ τῆς τε Ἀργείων πόλεως καὶ τῆς ἐπὶ Κρήναις Ἀκαρνάνων φυλακῆς ἔλαβον καὶ προσέμιξαν τοῖς ἐν Ὀλπαῖς Ἀμπρακιώταις. CVII. γενόμενοι δὲ ἄθροοι ἅμα τῇ ἡμέρᾳ καθίζουσιν ἐπὶ τὴν Μητρόπολιν καλουμένην καὶ στρατόπεδον ἐποίησαντο.

10 The Acarnanians under Demosthenes, aided by a few Athenians, prepare to give battle to the Peloponnesians and Ambraclots at Olpæ. Ἀθηναῖοι δὲ ταῖς εἴκοσι ναυσὶν οὐ πολλῶν ὕστερον παραγίγνονται ἐς τὸν Ἀμπρακικὸν κόλπον βοηθοῦντες τοῖς Ἀργείοις, καὶ Δημοσθένει Μεσσηνίων μὲν ἔχων διακοσίους ὀπλίτας, ἐξήκοντα δὲ τοξότας Ἀθηναίων. καὶ 3

15 αἱ μὲν νῆες περὶ τὰς Ὀλπας τὸν λόφον ἐκ θαλάσσης ἐφώρουν· οἱ δὲ Ἀκαρνᾶνες καὶ Ἀμφιλόχων ὀλίγοι (οἱ γὰρ πλείους ὑπὸ Ἀμπρακιωτῶν βία κατείχοντο) ἐς τὸ Ἄργος ἤδη ξυνεληλυτότες παρεσκευάζοντο ὥς μαχομένοι τοῖς ἐναντίοις, καὶ ἡγεμόνα τοῦ παντὸς ξυμμαχικοῦ αἰροῦνται 20 Δημοσθένη μετὰ τῶν σφετέρων στρατηγῶν. ὁ δὲ προσα- 4

1. παρίσχατα B.F. 2. οὐδέτι E. Goell. Bekk. A.G. et ceteri ἄγροικον. Poppo. 13. μὲν ἔχων μεσσηνίων e. τῶν λόφων I.O.d.e.i. 17. ἀπὸ Q. C.F.G.H.V.f.h.i. Poppo. Goell. Bekk.

4. ἀγροῖκον B.E.F.H.Q.V.g. Poppo. 12. κόλπον] om. B.E.F.H.N.V.g.h. ὀπλίτας διακοσίους L.O.P. 15. παρὰ L. 18. μαχομένοι P. 20. δημοσθένη A.B. E. et vulgo δημοσθῆνη.

8. καθίζουσιν ἐπὶ τὴν Μητρόπολιν καλουμένην] Olpis proxima, et earum fortassis adeo pars aliqua, Metropolis. Poppo. Prolegom. II. p. 143. Kruse thinks that when Thucydides speaks of Olpæ in the plural, he means to include the whole hill, one part of which was occupied by the Acarnanian fort, and another by Metropolis; and that by Olpe in the singular he means the fort only. Olpæ certainly appears to be the general name, and Metropolis to have been one particular part of the hill; but what it was, and why so called,

seems doubtful. Probably there was no town actually existing, but the hill may have been chosen as the scene of their national court by the Acarnanians, from some tradition representing it as the earliest settlement of their race; and one part of it in particular may have retained the name of the "mother city" of Acarnania, although it had served rather for the common sacrifices of the first tribe who settled in the neighbourhood, than had ever been regularly built and fortified as a town.

γαγὼν ἐγγὺς τῆς Ὀλπης ἐστρατοπεδεύσατο· χαράδρα δ' αὐτοὺς μεγάλη διεῖργε. καὶ ἡμέρας μὲν πέντε ἡσύχαζον, τῇ 6 δ' ἕκτη ἐτάσσοντο ἀμφότεροι ὡς ἐς μάχην. καὶ μείζον γὰρ ἐγένετο καὶ περιέσχε τὸ τῶν Πελοποννησίων στρατόπεδον, ὃ Δημοσθένης δείσας μὴ κυκλωθῇ λοχίζει ἐς ὁδὸν τινα κοίλην 5 καὶ λοχμῶδη ὄπλιτας καὶ ψιλοὺς ξυναμφοτέρους ἐς τετρακοσίους, ὅπως κατὰ τὸ ὑπερέχον τῶν ἐναντίων ἐν τῇ ξυνόδῳ αὐτῇ ἐξαναστάντες οὗτοι κατὰ νότου γίνωνται. ἐπεὶ δὲ παρεσκεύαστο ἀμφοτέροις, ἦσαν ἐς χεῖρας, Δημοσθένης μὲν τὸ δεξιὸν κέρας ἔχων μετὰ Μεσσηνίων καὶ Ἀθηναίων ὀλί- 10 γων· τὸ δὲ ἄλλο Ἀκαρνᾶνες ὡς ἕκαστοι τεταγμένοι ἐπείχον, καὶ Ἀμφιλόχων οἱ παρόντες ἀκοντισταί· Πελοποννήσιοι δὲ καὶ Ἀμπρακῖται ἀναμῖξ τεταγμένοι πλὴν Μαντινέων οὗτοι δὲ ἐν τῷ εὐωνύμῳ μᾶλλον, καὶ οὐ τὸ κέρας ἄκρον ἔχοντες, ἀθρόοι ἦσαν, ἀλλ' Εὐρύλοχος ἔσχατον εἶχε τὸ εὐώνυμον 15 καὶ οἱ μετ' αὐτοῦ, κατὰ Μεσσηνίου καὶ Δημοσθένην. CVIII. ὡς δ' ἐν χερσὶν ἦδη ὄντες περιέσχον τῷ κέρασιν οἱ Πελοποννήσιοι καὶ ἐκυκλοῦντο τὸ δεξιὸν τῶν ἐναντίων, οἱ ἐκ τῆς ἐνέδρας Ἀκαρνᾶνες ἐπιγενόμενοι αὐτοῖς κατὰ νότου προσπίπτουσιν τε καὶ τρέπουσιν, 20 ὥστε μῆτε ἐς ἀλκὴν ὑπομεῖναι φοβηθέντας τε

Battle of Olynth: the Peloponnesians and Ambraciots are de-fested.

1. τῆς Ὀλπης ἐγγὺς h. 4. ὃ δὲ δημοσθένης b. Poppo. (qui in ed. 1845. δὲ om.) Goell. 5. κυκλωθῇ] κυκλωθῇ L.O.Q. 6. ἐς] ὡς e. om. d. 8. ἀναστάντες c.f. νότον A.B.E.F.H.P.h. νότου G. νότων g. γίνονται V. ἐπειδὴ Q. 10. ἔχων] om. e. μετὰ τῶν μεσσηνίων Q. 13. μαντιναίων e. 14. μᾶλλον om. V. 19. ἐπιγενόμενοι L.O.P. 20. τρέπουσι c. 21. μὴ L.O.P. ἐς] om. K. φοβηθέντες A.B.E.F.H.V.b.d.g.h.i.

5. ὁδὸν κοίλην καὶ λοχμῶδη] A deep lane with its banks overgrown with brushwood: a Devonshire lane.

8. κατὰ νότον] Sic quoque cap. seq. §. 1. et IV. 33, 1. DUKER.

11. τὸ δὲ ἄλλο Ἀκαρνᾶνες—ἐπείχον] Compare I. 48, 2. τὸ δὲ ἄλλο αὐτοὶ ἐπείχον. The word ἐπείχειν is constantly used to express "occupying a place in 'the line of battle.'" In Herodotus, IX. 31. we read ἐπείχον (οἱ Πέρσαι) τοὺς Τεγεῖτας that is, "reached as far

"as the Tegeans; were stationed over-against them." So in this place τὸ ἄλλο Ἀκαρνᾶνες ἐπείχον signifies, "The Acarnanians extended far enough to occupy all the rest of the line." Compare II. 77, 3. ὅσον ἐδύναντο—πλείστον ἐπισχεῖν. In what follows, I have placed a colon after ἀκοντισταί, as Poppo has done, because the nominatives Πελοποννήσιοι καὶ Ἀμπρακῖται answer to Δημοσθένης μὲν, and come before the verb ἦσαν.

WESTERN GREECE. A. C. 426. Olymp. 88. 3.

ἐς φυγὴν καὶ τὸ πλεόν τοῦ στρατεύματος καταστήσαι·  
 ἐπειδὴ γὰρ εἶδον τὸ κατ' Εὐρύλοχον καὶ ὁ κράτιστον ἦν  
 διαφθειρόμενον, πολλῶ μᾶλλον ἐφοβοῦντο. καὶ οἱ Μεσσή-  
 νιοι ὄντες ταύτῃ μετὰ τοῦ Δημοσθένους τὸ πολὺ τοῦ ἔργου  
 5 ἐξῆλθον. οἱ δὲ Ἀμπρακιῶται καὶ οἱ κατὰ τὸ δεξιὸν κέρασ  
 ἐνίκων τὸ καθ' ἑαυτοὺς καὶ πρὸς τὸ Ἄργος ἀπεδίωξαν· καὶ  
 γὰρ μαχιμώτατοι τῶν περὶ ἐκεῖνα τὰ χωρία τυγχάνουσιν  
 ὄντες. ἐπαναχωροῦντες δὲ ὡς ἑώρων τὸ πλεόν νενικημένον  
 καὶ οἱ ἄλλοι Ἀκαρνᾶνες σφίσι προσέκειντο, χαλεπῶς διεσώ-  
 10 ζοντο ἐς τὰς Ὀλπας, καὶ πολλοὶ ἀπέθανον αὐτῶν, ἀτάκτως  
 καὶ οὐδενὶ κόσμῳ προσπίπτοντες πλὴν Μαντινέων· οὗτοι δὲ  
 μάλιστα ξυντεταγμένοι παντὸς τοῦ στρατοῦ ἀνεχώρησαν.  
 καὶ ἡ μὲν μάχη ἐτελεύτα ἕως ὀψέ. 5

CIX. Μενεδαῖος δὲ τῇ ὑστεραίᾳ, Εὐρυλόχου τεθνεώτος  
 15 καὶ Μακαρίου αὐτὸς παρειληφὼς τὴν ἀρχὴν, καὶ ἀπορῶν  
 μεγάλης ἥσσης γεγενημένης ὅτῳ τρόπῳ ἡ  
 μένων πολιορκήσεται ἔκ τε γῆς καὶ ἐκ θαλάσ-  
 σης ταῖς Ἀττικαῖς ναυσὶν ἀποκεκλημένος, ἡ  
 καὶ ἀναχωρῶν διασωθήσεται, προσφέρει λόγον  
 20 περὶ σπονδῶν καὶ ἀναχωρήσεως Δημοσθένει καὶ τοῖς Ἀκαρ-

Demosthenes con-  
 cludes a secret agree-  
 ment with the Pello-  
 ponnesians, allowing  
 them to return home  
 in safety.

1. στρατοῦ A.h. 4. τοῦ ante δημοσθένους om. K. 5. ἐξῆλθον A.B.F.H.  
 N.V.g.h. Poppo. Goell. Bekk. E.G. et vulgo ἐπεξῆλθον. 6. αὐτοὺς L.O.P.  
 10. ἀφυλάκτως A.B.h. 13. ἕως] ἐς C.H.K.L.O.P.c.d.f.i. Haack. Poppo. ἕως ἐς  
 F.Q.g. et corr. G. Conf. Lobeck. ad Phrynich. p. 47. 14. μενέδατος N.V. qui  
 et infra μενεδάτω. 15. μακαρίνου I. 17. καὶ θαλάσσης P.d.f.g.i. 18. καὶ  
 ταῖς L.O.P. ἀποκεκλημένος B.E.F.H.K.L.O.b.c.g.h. Poppo. Goell. Bekk. A.  
 quid habeat, non liquet. ἀποκεκλημένος C. vulgo ἀποκεκλεισμένος. 19. καὶ om. V.  
 λόγους N.O.

11. προσπίπτοντες] "Hurrying on;  
 "throwing themselves onward;" i. e.  
 "to reach their camp;" for, as Haack  
 observes, Thucydides is speaking of the  
 flight of the Peloponnesians.

13. ἐτελεύτα ἕως ὀψέ] Compare I. 71,  
 5. μέχρι τοῦδε ὠρίσθω ὑμῶν ἡ βραδυτής.  
 Lobeck rightly explains it παρέτεινε ἕως  
 ὀψέ, καὶ ὀψέ ἐτελεύτα. Ad Phrynich.  
 p. 47.

19. λόγον] Hoc numero librorum

dari potest, ut hic præferatur λόγον·  
 alioqui non minus recte dicitur λόγους  
 προσφέρειν τινὶ, quam λόγον. Thucyd.  
 II. 70, 1. Οὕτω δὲ λόγους προσφέρουσι  
 περὶ ξυμβάσεως τοῖς στρατηγοῖς τῶν Ἀ-  
 θηναίων. Sic εἰς λόγον ἐλθεῖν, Aristoph.  
 Equit. 803. et εἰς λόγους, Vesp. 470.  
 vid. Kuster. ad Equit. Διδόναι λόγον,  
 Lucian. Abdicat. 714. et λόγους. Idem  
 Revivisc. 394. DUKER.



2 νάνων στρατηγοῖς, καὶ περὶ νεκρῶν ἅμα ἀναιρέσεως. οἱ δὲ  
 νεκροὺς μὲν ἀπέδωσαν καὶ τροπαῖον αὐτοῖς ἔστησαν καὶ τοὺς  
 ἑαυτῶν τριακοσίους μάλιστα ἀποθανόντας ἀνείλοντο· ἀνα-  
 χώρησιν δὲ ἐκ μὲν τοῦ προφανοῦς οὐκ ἔσπεισαντο ἅπασι,  
 κρύφα δὲ Δημοσθένης μετὰ τῶν ξυστρατηγῶν Ἀκαρνάνων 5  
 σπένδονται Μαντινεῦσι καὶ Μενεδαίῳ καὶ τοῖς ἄλλοις ἄρ-  
 χουσι τῶν Πελοποννησίων καὶ ὅσοι αὐτῶν ἦσαν ἀξιολογώ-  
 τατοι ἀποχωρεῖν κατὰ τάχος, βουλόμενος ψιλῶσαι τοὺς  
 Ἀμπρακιώτας τε καὶ τὸν μισθοφόρον ὄχλον τὸν ξενικόν,  
 μάλιστα δὲ Λακεδαιμονίους καὶ Πελοποννησίους διαβαλεῖν 10  
 ἐς τοὺς ἐκείνη χρήζων Ἑλληνας, ὡς καταπροδόντες τὸ  
 3 ἑαυτῶν προὔργιαίτερον ἐποίησαντο. καὶ οἱ μὲν τοὺς τε  
 νεκροὺς ἀνείλοντο καὶ διὰ τάχους ἔθαπτον, ὥσπερ ὑπῆρχε,  
 καὶ τὴν ἀποχώρησιν κρύφα οἷς ἐδέδοτο ἐπεβούλευον· CX. τῷ  
 δὲ Δημοσθένει καὶ τοῖς Ἀκαρνᾶσιν ἀγγέλ- 15  
 λεται τοὺς Ἀμπρακιώτας τοὺς ἐκ τῆς πόλεως  
 πανδημεῖ κατὰ τὴν πρώτην ἐκ τῶν Ὀλπῶν  
 ἀγγελίαν ἐπιβοηθεῖν διὰ τῶν Ἀμφιλόχων,  
 βουλομένους τοῖς ἐν Ὀλπαῖς ξυμμίξαι, εἰδότας  
 2 οὐδὲν τῶν γεγενημένων. καὶ πέμπει εὐθὺς τοῦ στρατοῦ 20  
 μέρος τι τὰς ὁδοὺς προλοχιούντας καὶ τὰ καρτερά προκατα-  
 ληψομένους, καὶ τῇ ἄλλῃ στρατιᾷ ἅμα παρέσκευάζετο βοη-  
 θεῖν ἐπ' αὐτούς. CXI. ἐν τούτῳ δ' οἱ Μαντινῆς καὶ οἱς  
 ἔσπειστο, πρόφασιν ἐπὶ λαχανισμὸν καὶ φρυ-  
 γάνων ξυλλογὴν ἐξελθόντες, ὑπαπῆσαν κατ' 25

Demosthenes prepares  
 to cut off a body of  
 Ambraciots, who, ig-  
 norant of the late bat-  
 tle, had set out from  
 home to join their  
 countrymen at Olee.

The Peloponnesians,  
 favoured by their ne-  
 eret agreement with

1. ἀναιρέσεις Q. 2. αὐτοῖ] μὲν K. 3. ἀναχωρήσειν E. 5. ξυστρατηγῶν  
 H.K. ξυστρατηγῶν vulgo et Bekk. ξυστρατήγων F. ξυστρατήγων Porpo. 6. σπέν-  
 δεται e. 7. ἦσαν οἱ ἀξιολογώτατοι d. 8. ἀναχωρεῖν L.Q. βουλόμενος δὲ  
 ψιλῶσαι d. 9. μισθοφόρον A.B.E.F.G.H.K.L.O.V.f.g.h. Haack. Porpo. Goell.  
 Bekk. Vulgo μισθοφόρων. 10. διαβαλεῖν b. 12. τε om. V. 13. τάχος i.  
 14. ὑπεβούλευον d. 15. ἀγγέλλεται B. 17. πανδημεῖ] om. d. 18. ἐπαβ.  
 καὶ διὰ N.V.g. 19. τοὺς A.B.E.F.d.g.h. ξυμμίξαι Bekk. Porpo. συμμίξαι  
 c.d.i. 21. προληψομένους d. καταληψομένους e. 22. παρέσκευάζοντο I.P.d.  
 παρσκευάσαστο N.V. παρέσκευάζοντο C. 24. ἐπέπειστο e.

13. ὥσπερ ὑπῆρχε] Ὅτι ἦν αὐτοῖς δυνατόν. ὡς ἐκ τῶν παρόντων δυνατόν ἦν.  
 SCHOLIABT.



WESTERN GREECE. A. C. 426. Olymp. 88. 2.

Demosthenes, abandon their allies, and effect their escape to Agræa, where Balyathus, the king of the country, hospitably receives them.

ὀλίγους, ἅμα ξυλλέγοντες ἐφ' ἃ ἐξήλθον δῆθεν·  
προκεχωρηκότες δὲ ἤδη ἄποθεν τῆς Ὀλπης  
θῆσσαν ἀπεχώρουν. οἱ δ' Ἀμπρακιῶται καὶ 2  
οἱ ἄλλοι, ὅσοι μὲν ἐτύγχανον οὕτως ἀθρόοι  
ξυνελθόντες, ὥς ἔγνωσαν ἀπίοντας, ὥρμησαν  
καὶ αὐτοὶ καὶ ἔθειον δρόμῳ, ἐπικαταλαβεῖν βουλόμενοι. οἱ δὲ 3  
Ἀκαρνᾶνες τὸ μὲν πρῶτον καὶ πάντας ἐνόμισαν ἀπίεναι  
ἀσπόνδους ὁμοίως, καὶ τοὺς Πελοποννησίους ἐπεδίδικον· καὶ  
τινας αὐτῶν τῶν στρατηγῶν κωλύοντας καὶ φάσκοντας  
10 ἐσπεῖσθαι αὐτοῖς ἠκόντισέ τις, νομίσας καταπροδίδοσθαι  
σφᾶς· ἔπειτα μέντοι τοὺς μὲν Μαντινέας καὶ τοὺς Πελο-  
ποννησίους ἀφίεσαν, τοὺς δ' Ἀμπρακιώτας ἔκτεινον. καὶ ἦν 4  
πολλὴ ἔρις καὶ ἄγνοια εἴτε Ἀμπρακιώτης τίς ἐστίν εἴτε  
Πελοποννήσιος. καὶ ἐς διακοσίους μὲν τινας αὐτῶν ἀπέ- 5  
15 κτειναν· οἱ δ' ἄλλοι διέφυγον ἐς τὴν Ἀγραιῖδα ὁμορον οὖσαν,  
καὶ Σαλύνθιος αὐτοὺς ὁ βασιλεὺς τῶν Ἀγραιῶν φίλος ὢν  
ὑπεδέξατο.

CXII. Οἱ δ' ἐκ τῆς πόλεως Ἀμπρακιῶται ἀφικνουῦνται  
ἐπ' Ἰδομένην. ἐστὸν δὲ δύο λόφῳ ἡ Ἰδομένη ὑψηλῷ· τού- 2

2. ἄποθεν A.B. Goell. Bekk. Vulgo, et Poppo. ἄπωθεν. 5. ξυνεξεληθόντες  
C.Q. συνεξεληθόντες c. ἀπίοντες F. 8. ἀπεδίδικον P.c.d.f.i. καὶ ἐπεδί-  
ωκον K. 9. τῶν αὐτῶν K. 11. μὲν] om. L.O.P. 13. εἴτε II.] εἶγε  
K. ἦ τε Q. ἦ c.f. 14. τινας] om. e. ἀπέκτειναν αὐτῶν Q. 15. ἐφυγον  
O.d.g. γραιῖδα L.O.P.d. ὁμορον αὐτῶν οὖσαν e. 16. αὐτοὺς] om. i.  
18. ἀφικνουῦνται] om. b.

3. οἱ δ' Ἀμπρακιῶται καὶ οἱ ἄλλοι,  
κ. τ. λ.] "But the Ambraciots and the  
"rest," (i. e. the mercenaries, who had  
been mentioned above, c. 109, 2.) "as  
"many as happened to have in this  
"manner accompanied them in any  
"numbers, began on their part also to  
"set off running, in hopes of over-  
"taking the Peloponnesians," οὕτως,  
i. e. ἐπὶ λαχανισμὸν καὶ φρυγάνων ξυλ-  
λογίῳ. And he says "as many as hap-  
pened to have gone out with them in  
"any numbers," ἀθρόοι, because single  
men, or parties of no more than two or  
three together, would think the experi-  
ment too hazardous.

10. ἠκόντισέ τις] "One or two men  
"threw darts at them." Compare  
Herodot. III. 140, 5. ἀναβέβηκε δ' ἡ τις  
ἢ οὐδεὶς, "Not more than one or two, if  
"any." And Xenophon. Anab. I. 8,  
20. τοξευθῆναι τις εἰλέγετο.

18. ἀφικνουῦνται ἐπ' Ἰδομένην] The site  
of Idomene ought to be easy to ascer-  
tain; for two high points called by a  
common name, are probably seen to-  
gether and formed a marked object like  
the two Langdale Pikes to all the sur-  
rounding country. They must be  
looked for, I think, somewhere among  
the hills which rise immediately on the  
east of the gulf, and can scarcely be in

Demosthenes cuts off the whole body of the Ambraciots who were on the march to join their countrymen.

τοιν τὸν μὲν μείζω νυκτὸς ἐπιγενομένης οἱ προαποσταλέντες ὑπὸ τοῦ Δημοσθένους ἀπὸ τοῦ στρατοπέδου ἔλαβόν τε καὶ ἔφθασαν προκαταλαβόντες, τὸν δ' ἐλάσσω ἔτυχον οἱ Ἀμ-  
 1 πρακιῶται προαναβάντες καὶ ἠϋλίσαντο. ὁ δὲ Δημοσθένης 5  
 δειπνήσας ἐχώρει καὶ τὸ ἄλλο στράτευμα ἀπὸ ἐσπέρας  
 εὐθύς, αὐτὸς μὲν τὸ ἥμισυ ἔχων ἐπὶ τῆς ἐσβολῆς, τὸ δ' ἄλλο  
 4 διὰ τῶν Ἀμφιλοχικῶν ὁρῶν. καὶ ἅμα ὄρθρῳ ἐπιτίπτει τοῖς  
 Ἀμπρακιώταις ἔτι ἐν ταῖς εὐναῖς καὶ οὐ προησθημένοις τὰ  
 γεγενημένα, ἀλλὰ πολὺ μᾶλλον νομίσασι τοὺς ἑαυτῶν εἶναι. 10  
 καὶ γὰρ τοὺς Μεσσηνίους πρῶτους ἐπίτηδες ὁ Δημοσθένης  
 προὔταξε καὶ προσαγορεύειν ἐκέλευε, Δωρίδα τε γλῶσσαν

3. στρατόπεδον d. 7. ἐπὶ] om. K. 8. ἐπίπτει E.Q. ἐμπύπτει L.O.P.d.  
 9. προησθημένοις d.i. 10. προγεγενημένα c. 12. προὔταξε Bekk. προαγο-  
 ρεύειν L. ἐκέλευσε B.d.i. δωριάδα G.i.

the ridge to the eastward of Karavasera or Karavanserai, where Lieut. Wolfe places them: or at least if Idomene be there, Argos and Olpæ cannot certainly be where they are represented on his map. The ἐσβολή spoken of immediately afterwards is clearly the entrance into a mountain country from a plain; but what particular pass is meant cannot be determined till the whole geography of this neighbourhood is settled. In a map of the northern frontier of Greece by Col. Baker, in the Geographical Society's Journal, vol. VII. part I. executed from an actual survey made in order to fix the limits of the present kingdom of Greece between the years 1832 and 1835, and apparently very accurate, there is a plain or valley represented as coming down to the shore of the gulf just to the south of the ridge of Makrinoros, and dividing it from the ridge of Mount Kastri, and the hills behind Karavanserai. It may be that the ἐσβολή was the pass from this plain into the hills of Makrinoros, and that while Demosthenes marched straight upon the pass along the shore, the rest of the army moved by the hills farther inland, crossed the valley at a

higher point, and so came upon the hills of Makrinoros above the pass where the road from Ambracia descended from them to the plain. Or again, the ἐσβολή may be the entrance to the hills from the plain of Arta, at the spot called Palea Kulia by Lieut. Wolfe, where there is now an Hellenic ruin on the top of a wooded knoll about 500 feet above the sea, which is a conspicuous object from every part of the gulf. See Col. Baker's Memoir. Can this wooded knoll be one of the two summits which Thucydides calls Idomene?

12. προὔταξε καὶ—ἐκέλευε] Here again, as in I. 138, 1. the imperfect is used where the sense seems to require the aorist. Compare Poppo, Prolegom. I. 155. 275. Matthiæ, Gr. Gr. §. 505. That these tenses are often varied in a narration is well known, the aorist simply stating the fact, the imperfect converting it, if I may so speak, into a picture, by representing it as still going on, and not yet become wholly past. Jelf. 401. 4. See the note on III. 22, 4. And this must be the clue to the use of the imperfect in the present instance, and in others of the same sort, in verbs of com-

ιέντας καὶ τοῖς προφύλαξι πίστιν παρεχομένους, ἅμα δὲ καὶ οὐ καθορωμένους τῇ ὄψει νυκτὸς ἔτι οὔσης. ὥς οὖν ἐπέπεσε 5 τῷ στρατεύματι αὐτῶν, τρέπουσιν, καὶ τοὺς μὲν πολλοὺς αὐτοῦ διέφθειραν, οἱ δὲ λοιποὶ κατὰ τὰ ὄρη ες φυγὴν 5 ὥρμησαν. προκατελλημμένων δὲ τῶν ὁδῶν, καὶ ἅμα τῶν 6 μὲν Ἀμφιλόχων ἐμπείρων ὄντων τῆς ἑαυτῶν γῆς καὶ ψιλῶν πρὸς ὀπλίτας, τῶν δὲ ἀπείρων καὶ ἀνεπιστημόνων ὅπη τράπωνται, ἐσπίπτοντες ἔς τε χαράδρας καὶ τὰς προλελοχισμένας ἐνέδρας διεφθείροντο. καὶ ἐς πᾶσαν ἰδέαν χωρή- 7 10 σαιντες τῆς φυγῆς ἐτράποντό τινας καὶ ἐς τὴν θάλασσαν οὐ πολὺ ἀπέχουσιν, καὶ ὥς εἶδον τὰς Ἀττικὰς ναῦς παραπλεύσας ἅμα τοῦ ἔργου τῇ ξυντυχίᾳ, προσένευσαν ἡγησάμενοι ἐν τῷ αὐτίκα φόβῳ κρεῖσσον εἶναι σφίσιν ὑπὸ τῶν ἐν ταῖς νανσίν, εἰ δεῖ, διαφθαρῆναι ἢ ὑπὸ τῶν βαρβάρων καὶ 15 ἐχθίστων Ἀμφιλόχων. οἱ μὲν οὖν Ἀμπρακιῶται τοιοῦτῳ 8 τρόπῳ κακωθέντες ὀλίγοι ἀπὸ πολλῶν ἐσώθησαν ἐς τὴν

1. καὶ οὐ] οὐδὲ L.O. οὐ K. 5. καὶ προκατελλημμένων L.P. 7. ἀπείρων  
τε καὶ Q. ὅπη A.B.C.E.F.G.H.I.K.N.Q.V.c.d.e.f.g.h.i. Haack. Poppo. Goell.  
Bekk. Vulgo ὅποι. 8. τε] τὰς N.V. om. K. 12. συντυχία d. 14. ταῖς  
om. G. εἰ δεῖ A.B.C.E.F.G.H.I.K.L.N.O.P.Q. et, qui post διαφθαρῆναι habet,  
V.c.d.e.g. Haack. Poppo. Goell. Bekk. εἰ δὲ f. vulgo ἤδη. διαφθεῖραι g.  
15. ἀμφιλοχίων Q.

manding, exhorting, speaking, &c. (see Poppo on I. 110, 2.) as ἔλεγε and not ἔλεξε is generally used to introduce the several speeches that are given at length. For Δωριδα γλώσσαν ἰέντας, compare Herodot. VI. 29, 2. Περσίδα γλώσσαν μετείς. and I. 57, 1. ἦν τινα δὲ γλώσσαν ἴεσαν οἱ Πελασγοί. Immediately afterwards, πίστιν παρεχομένους does not, I think, signify, "giving them a pledge" or promise, which would be rather παρεχοντας, but, "making them feel" "confidence," i. e. in consequence of their Doric dialect. Compare IV. 86, 4. οἷς τὰ ἔργα—δόκῃσιν ἀναγκαίαν παρέχεται. and VII. 67, 1. ἑλπίς—προθυμίαν παρέχεται.

2. νυκτὸς ἔτι οὔσης] Paulo ante, ἅμα ὄρθρῳ ἐπιπίπτει τοῖς Ἀμπρακιώταις. Est ergo ὄρθρος, quum nondum cerni potest, et adhuc nox est, id est, tempus, quod

præcedit auroram, quo quis adhuc lucerna uti potest. Ita veteres; recentiores, ut auctor est Phrynichus, ὄρθρον dixerunt, quæ antiquis erat ἑως, aurora. Et hanc significationem τοῦ ὄρθρος Thomas Magist. in ὄρθρεῖω etiam e Thucyd. II. 3, 4. ostendit; φυλάξαντες ἔτι νύκτα, καὶ αὐτὸ τὸ περίορθρον. DUKER. Compare also IV. 110, 2. νυκτὸς ἔτι καὶ περὶ ὄρθρον.

12. ἅμα τοῦ ἔργου τῇ ξυντυχίᾳ] "Whilst" "the action was taking place." Compare I. 33, 1. ἡ ξυντυχία—τῆς ἡμετέρας χρείας.

14. ὑπὸ τῶν βαρβάρων—Ἀμφιλόχων] The Ambraciots affected to regard the Amphilochians as barbarians, because they were in reality a mixed race, mostly of Pelæagian extraction. See II. 68, 5.

WESTERN GREECE. A. C. 496. Olymp. 98. 2.

πόλιν· Ἀκαρνᾶνες δὲ σκυλεύσαντες τοὺς νεκροὺς καὶ τρο-  
παῖα στήσαντες ἀπεχώρησαν ἐς Ἄργος. CXIII. καὶ αὐτοῖς

The news of this de-  
feat is communicated  
to the wreck of the Am-  
braciots who fought  
at Olpe, by the he-  
rald whom they had  
sent to the Athenian  
camp, to ask leave to  
bury their dead.

τῇ ὑστεραίᾳ ἦλθε κήρυξ ἀπὸ τῶν ἐς Ἀγραιούς  
καταφυγόντων ἐκ τῆς Ὀλπης Ἀμπρακιωτῶν  
ἀναίρεσιν αἰτήσων τῶν νεκρῶν οὓς ἀπέκτειναν  
ὑστερον τῆς πρώτης μάχης, ὅτε μετὰ τῶν  
Μαντινέων καὶ τῶν ὑποσπόνδων ξυνέβησαν  
ἄσπονδοι. ἰδὼν δ' ὁ κήρυξ τὰ ὄπλα τῶν ἀπὸ  
τῆς πόλεως Ἀμπρακιωτῶν ἐθαύμαζε τὸ πλῆθος· οὐ γὰρ  
ἤδει τὸ πάθος, ἀλλ' ᾔετο τῶν μετὰ σφῶν εἶναι. καὶ τις  
αὐτὸν ᾔετο ὅ τι θαυμάζοι καὶ ὅποσοι αὐτῶν τεθνήσκειν, οἴ-  
μενος αὖ ὁ ἐρωτῶν εἶναι τὸν κήρυκα ἀπὸ τῶν ἐν Ἰδομέναις.  
ὁ δ' ἔφη διακοσίους μάλιστα. ὑπολαβὼν δ' ὁ ἐρωτῶν εἶπεν  
“οὐκ οὖν τὰ ὄπλα ταυτὶ φαίνεται, ἀλλὰ πλεον ἢ χιλίων.”  
αὐτὸς δὲ εἶπεν ἐκεῖνος “οὐκ ἄρα τῶν μεθ' ἡμῶν μαχομένων  
“ἐστίν.” ὁ δ' ἀπεκρίνατο “εἴπερ γε ὑμεῖς ἐν Ἰδομένη χθὲς  
“ἐμάχεσθε.” “ἀλλ' ἡμεῖς γε οὐδενὶ ἐμαχόμεθα χθὲς, ἀλλὰ  
“πρώην ἐν τῇ ἀποχωρήσει.” “καὶ μὲν δὴ τοῦτοις γε ἡμεῖς  
“χθὲς ἀπὸ τῆς πόλεως βοηθήσασι τῆς Ἀμπρακιωτῶν ἐμα-  
“χόμεθα.” ὁ δὲ κήρυξ ὥς ἤκουσε καὶ ἔγνω ὅτι ἡ ἀπὸ τῆς  
πόλεως βοήθεια διέφθαρται, ἀνοιμῶξας καὶ ἐκπλαγεὶς τῷ  
μεγέθει τῶν παρόντων κακῶν ἀπῆλθεν εὐθὺς ἄπρακτος καὶ  
οὐκέτι ἀπῆγει τοὺς νεκροὺς. πάθος γὰρ τοῦτο μὲν πόλει  
Ἑλληνίδι ἐν ἴσαις ἡμέραις μέγιστον δὴ τῶν κατὰ τὸν  
πόλεμον τόνδε ἐγένετο. καὶ ἀριθμὸν οὐκ ἔγραψα τῶν ἀπο- 25

1. ἐχθροὺς L.O.P. τὰ τρόπαια Q.C. τρόπαιον d. 2. ἀπεχώρησαν Q.  
3. κήρυξ et sic ubique Bekk. 4. καταφυγόντων L.P. ἐκ A.B.C.E.F.G.H.  
L.O.P.V.c.d.f.g.h.i. Haack. Porpo. Goell. Bekk. Vulgo ἀπὸ. δολῆς F.  
7. συνέβησαν A. 11. αὐτὸν] αὐτῶν I.b.e. εἶρετο Q. θαυμάζει V.d.g.i.  
12. αὖ] ἀν C.L.O.P.d.i. οὖν K.c.h. τὸ κήρυγμα P. ἰδομένη L. 18. γε]  
τε B. 20. τῇς] τοῖς K. 22. κακῶν] om. L.P. 23. πόλει] om. L.O.P.  
24. δὴ] om. d.

14. οὐκ οὖν τὰ ὄπλα ταυτὶ φαίνεται] “of, but of more than a thousand.”  
“These arms here are, you see, Ταυτὶ, “these here.”  
“not the arms of the number you speak

θανόντων, διότι ἄπιστον τὸ πλῆθος λέγεται ἀπολέσθαι ὡς  
πρὸς τὸ μέγεθος τῆς πόλεως. Ἀμπρακίαν μέντοι οἶδα ὅτι 13  
εἰ ἐβουλήθησαν Ἀκαρνᾶνες καὶ Ἀμφίλοχοι Ἀθηναίοις καὶ  
Δημοσθένει πειθόμενοι ἐξελεῖν, αὐτοβοεῖ ἂν εἶλον· νῦν δ'  
5 ἔδωσαν μὴ οἱ Ἀθηναῖοι ἔχοντες αὐτὴν χαλεπώτεροι σφίσι  
πάροικοι ὦσι. CXIV. μετὰ δὲ ταῦτα τρίτον μέρος νείμαντες  
τῶν σκύλων τοῖς Ἀθηναίοις τὰ ἄλλα κατὰ  
τὰς πόλεις διείλοντο. καὶ τὰ μὲν τῶν Ἀθη- 2  
ναίων πλείοντα ἐάλω, τὰ δὲ νῦν ἀνακείμενα ἐν  
τοῖς Ἀττικοῖς ἱεροῖς Δημοσθένει ἐξηρέθησαν  
τριάκονσαι πανοπλῖαι, καὶ ἄγων αὐτὰς κατέ-  
πλευσε· καὶ ἐγένετο ἅμα αὐτῷ μετὰ τὴν τῆς Αἰτωλίας ξυμ-  
φορὰν ἀπὸ ταύτης τῆς πράξεως ἀδεεστέρα ἢ κάθοδος.  
ἀπῆλθον δὲ καὶ οἱ ἐν ταῖς εἴκοσι νανσὶν Ἀθηναῖοι ἐς 3  
15 Ναύπακτον. Ἀκαρνᾶνες δὲ καὶ Ἀμφίλοχοι ἀπελθόντων 4  
Ἀθηναίων καὶ Δημοσθένους τοῖς ὡς Σαλύνθιον καὶ Ἀγραίους  
καταφυγοῦσιν Ἀμπρακιώταις καὶ Πελοποννησίοις ἀναχώ-  
ρησιν ἐσπέωσαντο ἐξ Οἰνιαδῶν, οἵπερ καὶ μετανέστησαν

3. ἐβουλ. οἱ ἀκαρνᾶνες B.K. 4. πειθόμενοι om. G. ἐξελεῖν h. ἐπελθεῖν E.  
6. τρίτον μέρος νείμαντες] om. K. 7. κατὰ] καὶ P. 9. πλείοντα Valla.  
11. τριάκονσαι corr. G. αὐτὸς K. 12. ἅμα] om. K.V. τὴν τῆς αἰτωλίας  
A.B.F.G.H.N.V.g.h. Haack. Poppo. Goell. Bekk. τὴν ἐκ τῆς αἰτωλίας C.E.  
I.K.c.f. vulgo τὴν ἐν αἰτωλίᾳ. 16. ἀλύνθιον A.B.E.F.H.g. καὶ Ἀγραίους]  
om. I.O. 18. οἰνιδῶν d.i. οἰνιάδων plerique. οἵπερ—Σαλυνθίου Hermann.  
Goell. Bekk. probante Poppo. vulgo οἵπερ—Σαλύνθιον.

10. ἐξηρέθησαν] Thomas Mag. in  
ἐξέλε. ἐξέλε τῷ δέιν γέρας, καὶ ἐξῆρε.  
Θουκυδίδης· Δημοσθίνει—πανοπλῖαι.  
Obvius est hic usus verbi ἐξαίρειν, pro  
δοῦναι τε ὡς ἐξαίρετον. Scholiastes  
parvus Homeri in Iliad. α'. 369. Ἐκ  
δ' ἴλον Ἀτρεΐδῃ Χρυσήϊδα ὡς ἐξαίρετον,  
inquit, ἔλαβον, καὶ ἔδωκαν. Add. ibi  
Eustath. pag. 119. et in Iliad μ'. p. 907.  
Τὰ δὲ νῦν—ἱεροῖς citat Thomas in ἀνα-  
κείμενος. DUKER.

18. οἵπερ—Σαλυνθίου] This is Her-  
mann's conjecture, first mentioned by  
Poppo in his Observationes Criticæ,

p. 117. and approved by him in his  
edition, and admitted into the text by  
Göller and Mr. Bloomfield. The old  
reading was οἵπερ—Σαλύνθιον καὶ Ἀ-  
γραίους. but all the best MSS. omit the  
words καὶ Ἀγραίους, and οἵπερ καὶ  
μετανέστησαν παρὰ Σαλύνθιον seems  
worse than a superfluous addition im-  
mediately after the words τοῖς ὡς Σα-  
λύνθιον καταφυγοῦσιν. According to  
the very slight alteration of Hermann,  
the sense is, "to which place," i. e. Cē-  
niadæ, "they also had removed from  
"Salynthius." It is probable that the

παρὰ Σαλυνθίου. καὶ ἐς τὸν ἔπειτα χρόνον σπονδὰς καὶ  
 ξυμμαχίαν ἐποίησαντο ἑκατὸν ἔτη Ἀκαρνᾶνες καὶ Ἀμφί-  
 λοχοι πρὸς Ἀμπρακιώτας ἐπὶ τοῖσδε, ὥστε μήτε Ἀμπρα-  
 κιώτας μετὰ Ἀκαρνάνων στρατεύειν ἐπὶ Πελοποννησίου  
 μήτε Ἀκαρνᾶνας μετὰ Ἀμπρακιωτῶν ἐπὶ Ἀθηναίους, βοη- 5  
 θεῖν δὲ τῇ ἀλλήλων, καὶ ἀποδοῦναι Ἀμπρακιώτας ὅποσα ἡ  
 χωρία ἡ ὀμήρους Ἀμφιλόχων ἔχουσι, καὶ ἐπὶ Ἀνακτόριον  
 μὴ βοηθεῖν πολέμιον ὃν Ἀκαρνᾶσιν. ταῦτα ξυνθέμενοι διέ-  
 λυσαν τὸν πόλεμον. μετὰ δὲ ταῦτα Κορίνθιοι φυλακὴν  
 ἐαυτῶν ἐς τὴν Ἀμπρακίαν ἀπέστειλαν, ἐς τριακοσίους ὀπλί- 10  
 τας, καὶ Ξενοκλείδαν τὸν Εὐθυκλέους ἄρχοντα· οἱ κοι-  
 8 ζόμενοι χαλεπῶς διὰ τῆς ἡπείρου ἀφίκοντο. τὰ μὲν κατ'  
 Ἀμπρακίαν οὕτως ἐγένετο.

CXV. Οἱ δ' ἐν τῇ Σικελίᾳ Ἀθηναῖοι τοῦ αὐτοῦ χειμῶνος  
 ἔς τε τὴν Ἱμεραίαν ἀπόβασιν ἐποίησαντο ἐκ τῶν νεῶν μετὰ 15

## SICILY.

The Athenians pre-  
 pare to send a larger  
 fleet to Sicily at the  
 instigation of their al-  
 lies in that island.

τῶν Σικελῶν ἄνωθεν ἐσβεβληκότων ἐς τὰ  
 ἔσχατα τῆς Ἱμεραίας, καὶ ἐπὶ τὰς Αἰόλου  
 νήσους ἔπλευσαν. ἀναχωρήσαντες δὲ ἐς Ῥή-  
 γιον Πυθόδωρον τὸν Ἰσολόχου Ἀθηναίων

1. σαλύνθιον καὶ ἐς A.B.C.E.F.G.H.K.N.P.V.d.f.g.h.i. Haack. Poppo. vulgo  
 σαλύνθιον καὶ ἀγραίους καὶ ἐς. Poppo in ed. 1843. Σαλυνθίου. καὶ ἐς. 5. βοηθεῖν  
 τε δὲ K. 6. ἀμπρακιώτας g. 7. ὀμήρους Taur. et, si Bekker. rectè intelligo,  
 A.B.E.F. Poppo. Goell. Bekk. G. et ceteri ὀμόρους. 8. ὃν] om. O.P. 9. ταῦτα  
 δι N.V. 11. ξενοκλείδην g. τοῦ εὐθυκλ. Q. 12. ἡπείρου littera majusculâ  
 Bekk. ἀφίκετο b. 14. τῇ] om. g. 16. Σικελῶν] Libri omnes et Bekk.  
 σικελιωτῶν. 17. ἡμεραίας Q. αἰόλους E.

Ambraciots had accompanied the Pelo-  
 ponnesians to Ceniadæ, because their  
 immediate return to their own country  
 was cut off by the Acarnanians, and  
 still more by the Amphilocheians, through  
 whose territory they must have passed ;  
 and when arrived at Ceniadæ, the Pelo-  
 ponnesians had possibly no means of  
 transport across to Peloponnesus, and  
 the Ambraciots were divided from their  
 home by the whole of Acarnania, as  
 well as by Amphilocheian Argos. The  
 use of the uorist for the pluperfect

tense is paralleled by ἀς καταδύσειαν,  
 I. 50, 1. rather than by the passage  
 quoted by Poppo from I. 62, 2.

16. Σικελῶν] This correction, as cer-  
 tainly required by the sense of the pas-  
 sage as that of ὀμήρους for ὀμόρους, had  
 escaped the notice of all the editors and  
 translators of Thucydides before Mr.  
 Bloomfield. He justly observes, " Who  
 " are the Siceliots? The Athenians had  
 " no other allies among those except  
 " the Leontines, and they inhabited the  
 " sea-coast; whereas the Siculi (or ori-

στρατηγὸν καταλαμβάνουσιν ἐπὶ τὰς ναῦς διάδοχον ὧν ὁ  
 Λάχης ἦρχεν. οἱ γὰρ ἐν Σικελίᾳ ξύμμαχοι πλείους 3  
 ἔπεισαν τοὺς Ἀθηναίους βοηθεῖν σφίσι πλείοσι ναυσί. τῆς 4  
 μὲν γὰρ γῆς αὐτῶν οἱ Συρακόσιοι ἐκράτουν, τῆς δὲ θαλάσσης  
 5 ὀλίγαις ναυσὶν εἰργόμενοι παρεσκευάζοντο ναυτικὸν ξυνα-  
 γείροντες ὥς οὐ περιοψόμενοι. καὶ ἐπλήρουν ναῦς τεσσαρά- 5  
 κοντα οἱ Ἀθηναῖοι ὥς ἀποστελοῦντες αὐτοῖς, ἅμα μὲν ἡγού-  
 μενοι θᾶσσον τὸν ἐκεῖ πόλεμον καταλυθήσεσθαι, ἅμα δὲ  
 βουλόμενοι μελέτην τοῦ ναυτικοῦ ποιεῖσθαι. τὸν μὲν οὖν ἔνα 6  
 10 τῶν στρατηγῶν ἀπέστειλαν Πυθόδωρον ὀλίγαις ναυσί.  
 Σοφοκλέα δὲ τὸν Σωστρατίδου καὶ Εὐρυμέδοντα τὸν Θου-  
 κλέους ἐπὶ τῶν πλειόνων νεῶν ἀποπέμφειν ἔμελλον. ὁ δὲ 7  
 Πυθόδωρος ἤδη ἔχων τὴν τοῦ Λάχης τῶν νεῶν ἀρχὴν  
 ἔπλευσε τελευτῶντος τοῦ χειμῶνος ἐπὶ τὸ Λοκρῶν φρούριον,  
 15 ὃ πρότερον Λάχης εἶλε· καὶ νικηθεὶς μάχῃ ὑπὸ τῶν Λοκρῶν  
 ἀνεχώρησεν.

CXVI. Ἐρρῦή δὲ περὶ αὐτὸ τὸ ἔαρ τοῦτο ὁ ρύαξ τοῦ πυρὸς  
 ἐκ τῆς Αἰτνῆς, ὥσπερ καὶ τὸ πρότερον, καὶ γῆν τινα ἐφθειρε

1. διάδον V. 2. ἐν τῇ σικελίᾳ L.O. συμμαχία G, omisso Σικελίᾳ. πλεί-  
 ος] Est qui προσβέουσιν malit. BEKK. 4. γὰρ] om. Q. 5. παρε-  
 σκευάζοντο ναυτικὸν A.B.C.F.G.P.V. Porpo. Goell. Bekk. παρεσκευάζοντο τὸ ναυ-  
 τικὸν E.H.c.e.f.g. sed correctus H. παρεσκευάζοντο. Vulgo, et Haack. παρεσκευάζοντο  
 τὸ ναυτικόν. 6. συναγείροντες P. 8. θᾶσσον post πόλεμον habet V.  
 9. τοῦ ναυτικοῦ ποιεῖσθαι μελέτην K. οὖν] om. K. 14. ἔπλευσε]  
 ἔπεμψεν Q. 15. εἶχε b.f. τῶν] om. L.P. 16. ἀπεχώρησεν C.F.L.O.P.  
 marg. N.c.e.f.g. 18. τὸ] om. C.K.L.O.P.c.d.e.f.

“ginal inhabitants of the island, as  
 “distinguished from the Siceliots, or  
 “new settlers) inhabited the central  
 “parts of the island, (see VI. 88, 4.)  
 “(which will agree with what is just  
 “afterwards said of making an inva-  
 “sion from the upper country,) and  
 “generally made common cause with  
 “the Athenians.” The same mistake  
 of Σικελιωτῶν for Σικελῶν is to be found

in every MS. except three, in VII. 57,  
 11. where it has been, however, properly  
 corrected by the recent editors.

17. ὁ ρύαξ τοῦ πυρός] “The fire  
 “stream,” or “fire flood.” The article  
 is used, because “the fire flood” was a  
 well known phenomenon peculiar to  
 Ætna. So Appian, Civil Wars, V. 117.  
 ἔμπεσσεῖσθαι σφίσι καὶ τὸν ρύακα. and  
 Strabo, VI. 2, 3.

SICILY. A. C. 425. Olymp. 88. 3.

A. C. 425.

Olymp. 88. 3.

Eruption of Mount

2 <sup>Etna.</sup>

τῶν Καταναίων, οἱ ἐπὶ τῇ Αἴτνῃ τῷ ὄρει  
οἰκοῦσιν, ὅπερ μέγιστόν ἐστιν ὄρος ἐν τῇ  
Σικελίᾳ. λέγεται δὲ πεντηκοστῷ ἔτει ῥυῆναι  
τοῦτο μετὰ τὸ πρότερον ῥεῦμα, τὸ δὲ ξύμπαν τρις γεγενῆσθαι  
3 τὸ ῥεῦμα ἀφ' οὗ Σικελία ὑπὸ Ἑλλήνων οἰκεῖται. ταῦτα ρέν 5  
κατὰ τὸν χειμῶνα τοῦτον ἐγένετο, καὶ ἕκτον ἔτος τῷ πολέμῳ  
ἐτελεύτα τῷδε ὃν Θουκυδίδης ξυνέγραψεν.

1. ἐπὶ τῇ αἴτνῃ A.B.E.F.G.H.Q.V.g. Poppo. Goell. Bekk. ὑπὸ τῷ ὄρει τῇ  
αἴτνῃ G. BEKK. Vulgo, et Haack. ὑπὸ τῇ αἴτνῃ. 2. ὄρος ἐστὶν K. ἐν σικελίᾳ  
L.O.Q. τῆς σικελίας ο. 4. τρις i. γενᾶσθαι d.i. 5. τὸ ῥεῦμα] om. d.  
μὲν οὖν K. 6. ἔτος ἕκτον L. 7. ξυνέγραψεν C.c.g.h.i. Poppo. Goell. Bekk.  
Vulgo, et Haack. ξυνέγραψε.



## NOTE ON III. 84.

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IN the first edition of this volume I defended the genuineness of this chapter; but I am now inclined to believe that it is spurious. It is not that my opinion of the matter of it differs from what I thought of it formerly: and in this respect I think that Gölter's objections to it are quite unreasonable. But nine years additional acquaintance with the language of Thucydides and of the other Attic writers, makes me feel more strongly the great dissimilarity between it, and the style of this chapter. And I am also more and more convinced of the general soundness of the judgment of the Scholiasts in such matters; and when the Scholiast of the Augsburg MS. (F.) says of the 84th chapter, τὰ ὠβελισμένα οὐδενὶ τῶν ἐξηγητῶν ἔδοξε Θουκυδίδου εἶναι· ἀσαφὴ γὰρ καὶ τῷ τύπῳ τῆς ἐρμηνείας καὶ τοῖς διανοήμασι πολὺν ἐμφαίνοντα τὸν νεωτερισμόν, I think that an opinion so generally entertained by such practised judges is entitled to the greatest deference. There are many questions in which experience and knowledge are more than counterbalanced by some professional or party prejudice; and then it is rather a mark of folly to listen to them than of presumption to reject their testimony. But with the ancient Scholiasts and Grammarians there is no such deduction to be made from the value of their evidence: there was no conceivable motive to dispose them to question the genuineness of the whole or a part of any ancient composition, except the fair convictions of their critical tact, to which long practice had given a surprising power of discernment. Putting together therefore the positive opinion of all the ancient Scholiasts, with the manifest harshnesses, and, as I think, the affected and caricatured expression of the language of this chapter, and considering also that Dionysius after commenting upon and quoting at full length the 82nd and 83rd chapters takes no notice of the 84th, I cannot but believe that this whole passage was added originally as a note upon, or as a brief summary of the contents of the two preceding chapters, and that afterwards it found its way into the text. The writer was probably a Christian, and certainly was a man

who understood his subject; for the matter appears to me to be quite worthy of Thucydides, and had not the writer tried to imitate Thucydides' style, and in so doing merely produced a caricature of its defects, the language of the passage might possibly have been as good as its substance. And when we consider how many thousands of persons were in the habit of reading Thucydides at Constantinople between the fourth and seventh centuries, it would be too venturous to assume that not one of them could have read him to such good purpose, as to have been able to write this imitation of him.

## APPENDIX I.

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Thucyd. I. 13, 1, *Τυρραννίδες ἐν ταῖς πόλεσι καθίσταντο, τῶν προσόδων μειζόνων γιγνομένων· πρότερον δὲ ἦσαν ἐπὶ ῥητοῖς γέραςι πατρικαὶ βασιλείαι.*

THE change described in these words is so important, and bears so much on the right understanding of the history, not only of Greece, Of the natural periods or divisions in the history of nations. but of all other nations, that I have thought it deserving of a fuller consideration than it could receive in a note.

Its importance consists in this, that it is a natural period in history, marking the transition of every country from what I may call a state of childhood to manhood. Now states, like individuals, go through certain changes in a certain order, and are subject at different stages of their course to certain peculiar disorders. But they differ from individuals in this, that though the order of the periods is regular, their duration is not so; and their features are more liable to be mistaken, as they can only be distinguished by the presence of their characteristic phenomena. One state may have existed a thousand years, and its history may be full of striking events, and yet it may be still in its childhood: another may not be a century old, and its history may contain nothing remarkable to a careless reader, and yet it may be verging to old age. The knowledge of these periods furnishes us with a clue to the study of history, which the continuous succession of events related in chronological order seems particularly to require. For instance, in our own history we are apt to take certain artificial divisions, such as the accession of the different lines of kings, or an event like the restoration, which is rather a subdivision of one particular period, than the beginning or termination of a period in itself. And in this manner we get no distinct notions of the beginning, middle, and end of the history of a people, and often appeal to examples which are nothing to the purpose, because they are taken from a different stage of a nation's existence from that to which they are applied.

I take then the words which I have quoted at the beginning of this essay, and shall proceed to notice the critical period described in them, the period, namely, when wealth begins to possess the ascendancy formerly enjoyed by nobility; and the contending parties in the state assume the form of rich and poor, the few and the many, instead of the old distinction of nobles and commons, of a conquering race and a conquered.

This ascendancy, enjoyed in the earliest state of society by noble birth, has been traced in various countries, and its phenomena most successfully investigated by Giovanni Battista Vico<sup>1</sup>, in his *Principi di Scienza nuova*; a work disfigured indeed by some strange extravagancies, but in its substance so profound and so striking, that the little celebrity which it has obtained out of Italy is one of the most remarkable facts in literary history. Vico's work was published in 1725, yet I scarcely remember ever to have seen it noticed by any subsequent writers who have touched upon the same subject even down to our own times.

The statement of Thucydides with respect to Greece contains, it may be seen, no mention of any period of aristocratical government; but describes the transition as taking place from limited hereditary monarchies to tyrannies: it may appear therefore to a superficial observer that nobility enjoyed no such ascendancy as I have imagined, and that the very first case to which I apply my theorem disproves its truth. But the old Homeric monarchies were in fact an instance of power depending on blood, and therefore of the ascendancy of nobility. They were like the feudal monarchies of modern Europe, essentially aristocracies, in which the separation of all the chiefs or nobles from the inferior people was far more strongly marked than the elevation of the king above his nobles. Nay, if we consider Greece as a whole, and remember the small space included within the limits of the several kingdoms in the heroic ages, the kings, as they are called, resemble the feudal vassals of France and Germany, each supreme over a dominion as extensive as the Greek kingdoms, and forming together a body widely separated from the commons, and whose members were felt to belong to the same class, and to be on a level with each other in purity of blood, however great might have been the differences between them in power and connections. It was virtually then the ascendancy of nobility, when all power and distinction were confined to the class of nobles, whether there

<sup>1</sup> I mention Vico particularly, because his work is not generally known. My obligations to the great writers of Germany, to Niebuhr, Müller, Wachsmuth, &c. it is almost unnecessary to mention, as, since

the publication of their works, it would imply strange presumption or strange ignorance to write upon ancient history without having studied them.

was one individual elevated above the rest of his class with still higher power and distinction, or whether all the members of it exercised the sovereignty jointly or alternately. So in other countries the same state of

It existed generally in other countries, though under subordinate varieties of form. society has varied more or less in its subordinate relations, and yet, if carefully examined, will be found every where to retain its essential character, and to mark the

first period, or youth, of political existence. Some of these varieties it may not be uninteresting to notice, and to trace the causes which have led to them. The simplest and probably the earliest form was that in which the

1st form—where the offices of priest and chief were united in the same persons. offices of chief and priest were united in the same persons, as in the heroic times in Greece, and in the well known instance of Melchisedek, king of Salem, at a

far more remote period. This is the first transition from domestic or patriarchal to something like civil society; and if the several sons of a patriarch established themselves in separate habitations, they would each become the chiefs and priests of their immediate followers. But in the course of a few generations, if the united body of these little societies happened to settle in another country, and the dangers of their new situation forced them to choose some one chief for their common leader, yet still the other chiefs would remain as widely distinguished as before from the mass of the people, and would still retain their sacred and sovereign character, although its exercise was limited to their own particular tribe, and somewhat obscured by the greater elevation of the king of the whole nation. Nay, even when the posterity of these original nobles was so multiplied that many of them were necessarily excluded from an active share in the government, still they did not lose the distinction of their birth; they were naturally eligible to public offices, to priesthoods, and to commands in war, if they did not actually enjoy them; and their equality was maintained by their right of meeting in a general assembly, to control, if need were, those of their body to whom the executive authority had been delegated, and by being exempt from any judicial sentence of the greater chiefs, or kings, unless the free voices of their own equals, or peers, had first declared them guilty. This first form of aristocracy, in which civil and military command were united with the office of priest, existed, besides the instances already noticed, in Rome and in Etruria; in the former, along with the habitual appointment of a king; in the latter, the purely aristocratic form generally prevailed, and a king, or chief of the whole nation, was only chosen in seasons of peculiar difficulty.

Another and later form of the ancient aristocracies was that in which the offices of priest and chief were distinct from one another, as in India,

2d form—where the offices of priest and chief were distinct. in Persia, in Egypt, in ancient Gaul, and in the feudal kingdoms of modern Europe. The origin of this sepa-

ration of powers, was probably various. In some instances it may have been produced by the invasion of a ruder people, who while they took to themselves the possession of the land and the civil and military government, yet learned to respect the superior knowledge of the old inhabitants, and left to their chiefs the dignity and influence of the priesthood, while they deprived them of their actual power as rulers and leaders in war. This was the case in the foundation of the modern feudal kingdoms: the Gaulish or Roman clergy<sup>2</sup> preserved and increased their rank and influence under the Frank invaders, while the property of the soil, the sceptre, and the sword were transferred almost entirely to the conquerors. Thus also the Median magi continued to enjoy their religious preeminence and immunities under the Persian kings, while all other classes of the Median nation were shorn of their supremacy, and held an inferior rank under the Persians. In

3d, From the low character of the religion and the barbarism of the people.

other cases the separation of the two powers arose from the character of the national religion. In a rude people, religion, unless supported by the art of its ministers, holds but a low place in public estimation: he who was chief and priest would value himself upon the former character much more than upon the latter: his priestly duties would be in time devolved upon persons of an inferior class, to spare himself the trouble of performing them; or, if retained, would be used as mere engines of state craft for the maintenance of his own civil superiority. Thus among the ancient Scythians we read of no priests at all; that is, the chiefs either performed the sacrifices themselves, or devolved them, as a menial duty, upon their servants: among the Anglo-Saxons there were priests, but as they formed no order in the state, as they were not allowed to carry arms, or to ride but on a mare, it should seem that they were only an inferior class, the mere ministers at the sacrifices, on whom the chiefs had thrown the performance of a duty which they disdained to execute themselves. The existence of prophets among both the Scythians and Saxons, as of certain prophetic families among the ancient Greeks, must not be mistaken for a priesthood. The priestly and prophetic character were not necessarily connected with one another; and the latter was not like the former held to be communicable only by descent. Besides, that impatience to penetrate into futurity, which has in every age and country encouraged pretensions to prophecy, is quite distinct from those feelings of reverence and devotion which are the salt of religion even in its worst corruptions. Prophets or fortune-tellers

<sup>2</sup> See Hallam, Middle Ages, vol. I. p. 146. ed. 8vo. Thierry, *Conquête de l'Angleterre par les Normands*, tome I. p. 32, &c.

<sup>3</sup> As in the story of the *Potitii* at Rome,

whose family was supposed to have become extinct as a punishment for their profaneness in devolving their hereditary priesthood upon public slaves. Livy, I. 7.

might exist among a people too brutish to have any conceptions of religion, as they have peculiarly marked the lowest tribes of negroes, and the degraded race of the gypsies. In these instances, then, the separation of the offices of priest and chief would arise from the rudeness of the people, and the want of any external or internal recommendations in the religion itself. But the more common form of separation arose from the very opposite cause. In proportion as religion was valued; as its ceremonies were more imposing; as the necessity of fixing the period of its festivals led to the study of astronomy; and as men's minds, thus saved from sinking into barbarism, retained the traditions of older times, and preserved in their devotions something more worthy of Him who is the true object of all worship; so would the priest-chiefs of the people esteem their priesthood above their civil and military authority, and would especially prefer their peaceful and sacred duties to the exercises and combats of arms. Hence, whilst they ministered at the temples of the gods, presided at festivals, and perhaps awarded punishments and settled differences between man and man, as the representatives of the gods, they appointed persons less distinguished and less sacred to lead out the people to battle, and sometimes would fix upon some warlike stranger, whose adventures in arms had spread his renown, and who, living by his sword, was ready to offer his services to any who could hold out a worthy recompense. Military command thus conferred was sure to become ere long political sovereignty; but the king thus raised could not venture to invade the old privileges, or diminish the ancient dignity of the priestly order; the priests still remained the highest class in the state, and the military leaders and soldiers, who received for their services grants of land from the sovereign, on the tenure of joining his standard whenever he should summon them, and who thus became the founders of a new nobility, inseparably connected with territorial property, held notwithstanding only the second rank. Still, however, so general was the aristocratical spirit in early times, the territorial nobility adopted the feelings and institutions of the earlier priest-nobles in their

3rd, From the higher character of the religion, and the great veneration paid to it.

4 It appears that one of the principal reasons which made the Israelites change their earlier government into a monarchy, was a wish that the leader of their armies should be the first man in the state, and not, as had been hitherto the case, subordinate to the religious authorities. For although Samuel was not a priest, yet still in his government the religious character predominated over the civil and military, as was naturally the case where the religion was so pure and elevated in its principles as amongst the Israelites.

5 As in India, Egypt, Gaul, and Attica. The military caste in Egypt held their lands from the sovereign. (Compare Herodot. II. 168. and Genesis xlvii. 20—22.) In Attica the Eupatridæ and Geomori corresponded to the priests and military class of Egypt; whereas in the colonies which were founded when society was more advanced, and when the distinctions of blood had yielded to those of property, the Geomori, or military landowners, formed the first and most aristocratical class. Compare Herodot. VII. 155, 2. Thucyd. VIII. 21.



earnestness to preserve their blood pure from any mixture with the classes below them; intermarriages were forbidden, and the mass of the community were as carefully excluded by the military nobles from all civil and military power, as they were by the priesthood from all religious authority, and from the knowledge of which the priestly order were then the sole possessors.

A third form of aristocracy, later perhaps than either of the two already noticed, retained some of their features, while in other points it resembled

3rd form. Aristocracy of conquest; where the conquerors become noble in relation to the conquered.

the most recent form of all, the aristocracy of colonies. The third form then I may call by way of distinction the aristocracy of conquest. An invading people occupies the country of a people of a different race: the old inhabitants either seek a refuge elsewhere, or are reduced to a state of vassalage; nor does even their religion survive the common wreck. The conquerors introduce their own institutions, differing in their internal relations according to the circumstances of their previous condition, but establishing always one and the same relation between them and their subjects, the relation of nobility and commonalty. Inferior leaders, or even common soldiers of distinguished bravery, in the conquering army, acquired lands, and became territorial nobles with respect to the conquered people; while, on the other hand, the common interest and common dangers of the invaders drew them all more closely together, and diminished or destroyed those distinctions of rank which might have existed between them in their former country. A nobility of race succeeds to that of family; and is guarded from corruption by the same restrictions upon intermarriage with persons not noble, that is to say, not of the conquering people. It will be observed that in all these cases the ascendancy of blood is still the prevailing principle, insomuch that even when partially interrupted, in one case by the admission of a military leader and his followers to share the sovereignty of the priest-nobles, and in the other by the circumstances of the conquest naturally impairing all artificial distinctions between the conquerors themselves, still it soon recovered its force, and proved only to have formed for itself a new channel, in which it continued to flow with even an increase of strength and rapidity. In fact, nobility having taken property not so much into its alliance as into its service, strengthening itself with the real power of wealth, yet making noble descent a necessary qualification, without which political power was unattainable, established itself on a firmer basis, and opposed a barrier to the advance of popular principles

<sup>6</sup> This was the case with the Dorians in Peloponnesus after the conquest, as also with the Normans in England. "Les valets de l'homme d'armes Normand, son écuyer, son porte-lance, furent gentils-

"hommes; ils furent des hommes nobles et considérables auprès du Saxon autrefois riche, autrefois noble lui-même, maintenant courbé sous l'épée de l'étranger," &c. Thierry, tome I. p. 343.



which long delayed their triumph, and rendered it in the end incomplete.

The ascendancy thus enjoyed by noble blood was not merely the fruit of the natural respect which men feel for the sons, and even for the descendants, of those who have been illustrious in their generation. Two other powerful causes contributed to it; the one, a real superiority of military prowess or wisdom, such as at this day distinguishes the European from the Hottentots or the natives of New South Wales, and which has ever accompanied certain races of mankind as compared with others; the other may be found in the doctrines of a false religion, which, having first made to itself gods of men, taught, as a consequence of this doctrine, that the posterity of the men thus deified were themselves of a higher order than the bulk of mankind, and were more valued and loved by the god who in his mortal state had been their progenitor. Of these two causes, the one was wholly founded on falsehood; the other rested on what was true once, but it was a truth not eternal and necessary, but temporary and contingent; a truth the term of whose existence it became those who profited by it to do their best to abridge. Differences of race have not yet been proved indestructible, and the probability is that they might be removed or infinitely lessened, if the members of the superior race shewed half as much eagerness in elevating and enlightening the inferior, as they have generally done in degrading them. But the guilt of all aristocracies has consisted not so much in their original acquisition of power, as in their perseverance in retaining it: so that what was innocent or even reasonable at the beginning, has become in later times atrocious injustice; as if a parent in his dotage should claim the same authority over his son in the vigour of manhood, which formerly in the maturity of his own faculties he had exercised naturally and profitably over the infancy of his child.

The principle then of the ascendancy of noble blood necessarily marks the infancy of mankind; and wherever it has long continued to exist, it marks a state of infancy unnaturally prolonged by the selfish policy or criminal neglect of those who ought rather to have gradually trained it up to the independence of manhood. I now proceed to examine the course of circumstances by which this aristocratical dominion has been overthrown; by what untoward causes the critical periods of this overthrow have in many instances only led to a worse and more hopeless disorder; and how, in other cases, the purposes of God for the progress of the human race have been better answered, and the moral and political constitution, when recovered from the shock of its crisis, has gone on healthfully towards the full perfection of its being. For this purpose then it will be necessary to trace the origin

The ascendancy of blood was sometimes just and natural in its origin, but was continued after it had ceased to be so.

How this ascendancy has been overthrown. Of the origin of the Commons.

and progress of the estate of the COMMONS, noticing particularly those causes which influenced its condition, and which served in some cases to ensure and complete its victory, or in others impeded its natural growth, and have kept it in a state of perpetual insignificance.

The earliest form of the existence of the commons appears to be that in which they were no other than the slaves of the chiefs or nobles. This 1st form—where the commons were the slaves of the nobles. the form appears in the numerous households of the heads of the pastoral tribes, almost before any thing deserving the name of a state was to be met with. At a much later period it prevailed in <sup>7</sup>Parthia, and has been one of the characteristics of the Slavonic nations in modern Europe. It naturally marks the infancy of society when the inferior occupations of life and all common trades were followed exclusively by slaves or by <sup>8</sup>foreigners; and by the former probably somewhat earlier than by the latter. The chiefs of a tribe, whether they were one or many, fixed their dwelling on the tops of isolated hills, or where a high table land terminated abruptly in precipitous cliffs: here they made their followers construct walls for their defence, and within this fortified precinct they lived with their families and their personal attendants, and here also they made a place of worship for the gods of their fathers. Below, at the foot of the hill, rose the dwellings of the rest of their dependents, the keepers of their flocks and herds, or the cultivators of their lands, who for their own security were glad to live under the protection of the castle of their chief. If several of these little tribes united to form one people, they would sometimes occupy a spot where several eminences were to be found, near to each other, yet distinct; and each of these would form a separate *κώμη*, or village, appropriated to a separate tribe, while all together composed the city of the united people. <sup>9</sup>Sparta was an instance of a city thus formed out of a cluster of distinct villages; and, according to some opinions, Rome was another. But in general the original city consisted properly of one fortified enclosure, on commanding ground, which contained the habitations of the chiefs and their immediate dependents, with the temples of their hereditary gods; while the dwellings of the rest of their dependents were built <sup>10</sup>without the walls, either at the

<sup>7</sup> Justin. XLI. 2.

<sup>8</sup> Παρ' ἐνίοις ἢ τοῦλον τὸ βάνυσον ἢ ξενικόν. Aristotle, Politics, III. 5, 3.

<sup>9</sup> See Thucyd. I. 10, 2. and the note.

<sup>10</sup> This on a larger scale seems to have been the plan of some of the great eastern capitals. What was properly called the city of Ecbatana consisted of seven concentric fortified enclosures, the external circle being about the size of Athens; but all these were only the residence of the king, and apparently of the higher castes, the magi and principal warriors: the mass

of the population lived without the walls. See Herodot. I. 98. 99, 1. So in Babylon, the great external walls enclosed a district rather than a city, but within these were two smaller fortified enclosures, the tower of Belus, and the royal quarter or precinct of the court, which, as far as we can judge from the existing remains of it, extended along the Euphrates for about two miles. (See Mr. Rich's Memoir, in which the Mujelibé seems to answer to the βασιλῆα of Herodotus, I. 181, 2.)

foot of the hill, or scattered over the surrounding country. And these men, not living in the town but round about it, not citizens but dependents, were the original *περίουκοι* of Grecian History. Their numbers in process of time increased, and their own condition improved. Their numbers increased by the number of strangers, who, in a rude and unsettled state of society, were constantly driven from their homes to seek a refuge elsewhere; the slaves or followers of another chief, who hoped to find an easier service; adventurers attracted by the military fame of the tribe to which they desired to join themselves; and men with blood on their hands, flying from the vengeance of the family of him whom they had slain. Persons of the last class, as being often of noble blood in their own tribe or country, were received as citizens <sup>11</sup> in their new home: but fugitives of the other two descriptions swelled the number of the *περίουκοι*, or commons. Sometimes also a whole people expelled from their own country, or led by some other cause to seek a new abode, solicited an asylum amongst the inhabitants of another city. They were admitted to dwell with them, (*οἰκίους ἐγένοντο*,) like the Israelites in Egypt, and the Pelasgians in <sup>12</sup>Attica; and had a distinct quarter assigned for their residence: but neither were these considered as citizens, and either continued a distinct race, and were subjected to the dominion of the citizens till they were either driven or became enabled to emigrate once more: or if they blended with the old inhabitants of the land, it was with the commons, not with the citizens; and they swelled the mass of that already mixed population which was grown up around the city of the chiefs, and which made it now a citadel in the midst of a city, rather than the principal part of the city itself. Meantime, while the numbers of the commons thus increased, their condition improved also. In the middle ages the emancipation of the serfs of the nobility was largely effected by the influence of Christianity; nor was the church slow in urging in this instance a full compliance with the spirit of the gospel. But the gospel addresses itself in vain in our days to the proprietors of slaves; and this difference neither arises from any moral superiority in the noble over the planter, nor altogether from the diminished zeal of the church. It springs out of the different relation in which the slaves stood to their masters. The dependents of a feudal noble were the instruments of his pride and power rather than of his wealth; their numbers swelled his state, their swords maintained his quarrels; but if they were changed from serfs to tenants, their services in these respects would be nearly the same; so that it was no extraordinary sacrifice of selfishness to emancipate them. Thus also the followers

<sup>11</sup> See the story of Phoenix, Homer, *Iliad*, IX. 479, &c. and of Epeigeus, *Iliad*, XVI. 570. Compare also the famous story of Aty and Adrastus in Herodotus, I. 34, &c.

<sup>12</sup> Compare Herodotus, II. 51, 2. VI. 137. Thucyd. II. 17, 1. note.

of the nobles of a much more remote period were employed in war or agriculture much more than in household offices. Slaves of this latter description were extremely few; <sup>13</sup> they were bred up with the children of the family, and little distinction was made in the treatment of the one and the other. Meantime the agricultural vassals were suffered to make the most of their own industry, and portions of land <sup>14</sup> were sometimes granted them by their lords, in which they acquired in a few generations a sort of property: while those who lived nearer to the towns acquired wealth by following various branches of trade or handicraft employments. In this manner they grew comparatively rich and powerful; and when a change of circumstances took place, and the chiefs began to feel that wealth was an important means of power, it was too late then to reduce their vassals to the condition of our colonial slaves, and to make a profit of their labour, when they were on the point of asserting their complete equality with their lords.

But before this change was effected, all but the chiefs, that is, all who were not of noble blood, whether they were born dependents on the nobles, The commons were not originally considered as citizens. or whether they were strangers who had been induced to settle amongst them, were alike comprised under the denomination of "commons," *δημος*, and were not considered members of the state, or *πολίταις*. The widely different feeling which existed towards them, and towards the citizens or members of the state, is best shown by the different language in which Homer makes Ulysses address them. (*Iliad*, book II.) They could neither command in war or in peace; they could not minister at the altars of the gods; nor were their voices admitted in the decision of state affairs. They were, in short, in the heroic times, what the slaves and resident foreigners were in the historic age, that is, inhabitants of the country, but not citizens. They could not possess land, nor intermarry with the citizen nobility of the commonwealth: and if they were free from personal slavery, yet both politically and in private life they were liable to constant oppression; for the "limited prerogatives" of the kings of ancient Greece are to be understood only with respect to their nobles; over the commons both the kings and nobles were absolute. Still, as we have seen, if they could acquire any property, either in war or by commerce, it remained fully their own: they thus obtained consideration, and learned to feel their own power and rights; and were already sufficiently important to be courted as auxiliaries in the civil contests of the aristocracy, before they were strong enough to assert their claims in their own name, and enter as principals into the quarrel in their own cause.

<sup>13</sup> Herodot. VI. 137, 4. VIII. 137, 3. Juvenal, XIV. 168.

<sup>14</sup> Festus in "Patres."

The outline here given, as far as relates to the ancient world, can be made out only from a careful comparison of various scattered passages in ancient authors; nor perhaps can every portion of it be supported by direct testimony, although in the main I have no doubt that all who have studied ancient history attentively will admit its correctness. But for the analogous period of society in modern times we have evidence full and direct; and a slight sketch of the Constitution of Augsburg<sup>15</sup> will at once illustrate and confirm what I have given as a picture of the origin of the commons generally under similar circumstances. On the conquest of Swabia by the Franks, a certain number of persons, free by birth, (*Ingenui*;) and enjoying in consequence of their birth the privileges of an aristocracy, such as the exclusive right of serving in war, of administering justice, and of discharging the offices of religion, settled with their dependents in the town of Augsburg. In process of time there grew up around them a large population, chiefly formed out of the class of freedmen, that is, of the vassals or dependents of the free citizens who had been emancipated by their lords; and this population was settled not within the precincts of the city, but outside the walls in suburbs surrounded by a palisade, whence they were denominated "Pfalburger," or "citizens of the palisade," the Greek *περίοικοι*, to distinguish them from the genuine citizens who lived within the walls. But the free or noble inhabitants of the inner town were alone called simply "citizens," (*bürger*;) a "decree of the citizens of Augsburg" was synonymous with a "decree of the great council of the inhabitants of free blood," and by no means comprehended the Pfalburger, although these last formed the most numerous part of the population. The "citizens" of Augsburg, although living in a town, and not on their lands in the country, were yet in all respects accounted the equals of the *Milites Agrarii*, or country nobility, throughout Germany; they used all the distinctions of nobility, banners and armorial bearings, and they intermarried with the nobles, as belonging to the same class in society. They had their two *Stadt-Pfleger*, or burgomasters, their ordinary council of twelve citizens, annually chosen by the council of the preceding year; and their great council, (the *Comitia Curiata* of the early Roman constitution,) composed of the whole body of citizens. But about the beginning of the 14th century the commons found themselves sufficiently advanced in wealth and power to lay claim to their share of the rights of citizenship. They seem first to have been admitted into the great council, as the plebeians at Rome voted in the *comitia* before they were admitted into the

<sup>15</sup> The whole of this account of the constitution of Augsburg is taken from Paul von Stetten's "Geschichte der adelichen

"Geschlechter in Augsburg." ("History of the Noble Families of Augsburg.") Augsburg. 1762.

senate, or eligible to the consulship: then the ordinary council was increased from twelve to four and twenty, the additional members being apparently chosen from the commons; but the twelve patrician counsellors still formed a separate tribunal, to which cases were brought in the last resort, although on other occasions they formed one body with the counsellors of the commons. Still faithfully representing the same course of events which had marked the downfall of the old aristocracies of Greece and Rome, Augsburg had her noble family of popular principles, whose members, whether from ambition or true patriotism, asserted the rights of the commons, and exposed themselves to the persecutions of their own body; and Sibot Stolzshirsch and his kinsmen acted the part of Clisthenes and the Alcmeonidae at Athens, of the Valerii and Manlius Capitolinus at Rome. Finally, in the year 1368, the companies of trades, or, in other words, the commons of Augsburg, succeeded without a struggle in gaining for themselves not only an equality of rights with the nobles, but an absolute ascendancy; and in the first moment of their triumph they proposed to destroy the political existence of the nobility altogether, and to oblige every citizen under the old constitution to become a commoner and a member of some <sup>16</sup>one of the companies. They listened however to the entreaties of the nobles, and allowed them to remain a separate order; they gave them also their share in the government, ordering that fifteen nobles should be chosen into the common council of the companies, and that one of these should be always burgomaster along with the burgomaster of the commons.

This story of the gradual emancipation of the commons of Augsburg is particularly deserving of attention, because it exhibits a rare instance of society advancing in its natural course without the interference of any disturbing causes; and the example therefore is well fitted to show what are to be considered as the general laws of a nation's progress, if left to itself, and what are merely accidental and forcible interruptions of them. For instance, the subsequent revolution in Augsburg in 1548, by which the aristocracy regained almost all their former ascendancy, was not produced by any internal and natural causes, but by foreign violence; the emperor Charles the Fifth, in his hatred of all free and just government, forcibly dispossessing the commons of their power. But even where the disturbing cause is certain in its interference, as in mechanics the resistance of the air always prevents a body from obeying the natural laws of motion, still the

<sup>16</sup> This was done from time to time at Florence as a reward of the liberal principles of particular nobles; for the nobility being disqualified from holding public offices, could only be rendered eligible to them by

being made commoners. On the other hand, unpopular commoners were sometimes ennobled, in order to disfranchise them. See Hallam, Middle Ages, chap. III. part ii. p. 435.

general principles of the science are universally held to be essential to the attainment of a true knowledge of it. Much more does this hold good in political science, where disturbing causes need not of necessity come into action, and what is true in principle may sometimes, as at Augsburg up to the year 1548, be no less true in practice.

The history of Augsburg down to the overthrow of its liberty by Charles the Fifth, shows the manner in which the aristocracy of blood is naturally overthrown by the ordinary progress of a people in wealth and civilization; it shows too with how little difficulty and danger this change may be effected, where no disturbing causes exist, and where the effort of the political constitution is neither hurried forwards, nor violently checked, external circumstances combining also to favour it. Spring is ever a critical period, and the fairest promise of blossom on the healthiest tree may be cut off by one of the sudden frosts or storms so incident to that changeful season. In the political spring also there are peculiar dangers internal and external, which in too large a proportion of instances have never allowed the blossom to ripen. These may be stated principally as three; 1st, The union of property, under peculiar local circumstances, with nobility; 2nd, The increasing influence of wealth leading to absolute monarchy instead of a free government; 3rd, An unfavourable state of foreign relations. I proceed to speak of these in their order.

1st, The union of property, under peculiar local circumstances, with nobility. This is a check upon the growth of liberty which peculiarly belongs to what I have called aristocracies of conquest: for in these cases the first settlement of the conquering people renders the distribution of property fearfully unequal, and the hostile relation long maintained between the conquerors and the conquered leads to fruitless insurrections, and subsequent confiscations, or to laws directly restraining the acquisition of property by the conquered people. But where the distinction between nobles and commons is not founded on conquest, the emancipation of the latter is checked by the local circumstances of the country, or the moral and physical constitution of the race of its inhabitants. Distance from the sea, the want of great rivers, the existence of large forests or deserts, the interposition of numerous chains of mountains or impracticable hills, any thing, in short, that impedes communication, and thus shuts out foreign commerce, necessarily tends to prevent the creation of any wealth but that arising from land, and the land is already monopolized by the aristocracy. Now where the land, as in Judæa, is divided in the beginning amidst the whole people, the absence of foreign commerce,

although incompatible with any high advancement in knowledge and general cultivation of mind, is not incompatible with a large amount of national virtue and happiness: but an agricultural country in the hands of an aristocracy is a state at once of physical, intellectual, and moral degradation, and which tends to exclude all opportunities of amendment. Again, the moral and physical constitution of different races of mankind produces results worth noticing. The lively and social temper of the Greeks and Italians led them to desire frequent intercourse with one another, and could scarcely exist without the excitement of the theatre and the forum. Thus the chiefs resided in the towns, even while their main property was derived from the country; and they were far more accessible to the influence or power of the commons than if, like the territorial nobility of Germany, they had resided on their estates in castles, which were so many strongholds of their dominion. On the other hand, the strong passion for field sports which distinguished the Teutonic nations, and their little aptitude for social and intellectual enjoyments, made them in general abandon the towns to their vassals, and continue to keep themselves and their immediate dependents out of the reach of the humanizing influences of general society, as well as of the direct force of popular power. Under these circumstances, then, property is united with nobility in keeping down the progress of the nation; either because the commons are prevented from acquiring commercial wealth, by which alone they can hope to balance the territorial wealth of the aristocracy; or because the nobles find in the very situation of their property an advantageous military position, enabling them to escape the influence of the commons before an actual collision takes place, and to enter into the contest when it does come with superior means of resistance.

2nd. But the most fatal danger which threatens the political constitution, arises out of the very crisis of its state of transition from the ascendancy of blood to that of property, when monarchical despotism is the result instead of general liberty. Sometimes this despotism has been itself only transient, and after having been the instrument of good in plucking up by the roots the old aristocracy, has yielded in its turn to a free and liberal government; but in other cases it has realized the fable of the horse and the stag, and has established a worse and more enduring tyranny over the people than that which it supplanted. Of the first class were the despotisms noticed by Thucydides as springing up almost every where on the first overthrow of the old aristocratical monarchies: of the second, the history of modern Europe affords but too many examples. But in both, the evil arose from the imperfect distribution of wealth, commerce

2nd danger; that the change from aristocracy should end in despotism rather than in a free government.



was conduced to a few hands, and produced a rate of profit proportionably large; and the increased attention paid to agriculture added to the wealth of a few only, because the land was engrossed by only a small portion of the community. In Greece a man who could purchase the services of a small body of mercenary soldiers, seized the citadel, and made himself tyrant. In modern Europe a king who was rich enough to substitute a small standing army for the feudal array of an earlier period, became at once independent of the support of his nobles, and powerful enough to crush them if they offered any opposition to his plans. In the famous revolution of 1660 in Denmark, the commons surrendered their liberties to the crown in order to purchase thus dearly the subversion of the aristocracy. And wherever a king has existed in modern Europe, the overthrow of the aristocracy has generally been effected by his means. Happy the people who have not suffered their liberties to be merely transferred from one spoiler to another, but have asserted their right to share in the victory of the crown. But in modern Europe, the size of the kingdoms, and the much more strongly monarchical spirit of the people, allowed the kings to consolidate their work; while in ancient Greece the tyrant of a single town was far more readily overthrown. It has been an aggravation to the evil in modern times, that the king, after he had once established his power, seemed to make common cause with the aristocracy against the people, and lent his support to maintain them in their many exemptions and prerogatives. At the same time, the means by which he has maintained his own despotism, a mercenary standing army, has rendered finance a most important subject of attention, and has marked that second stage in society, in which money rather than birth confers the ascendancy.

3rd. But if we look a little further we shall trace this unfavourable aspect of the great crisis in the progress of society to one cause above all others, to an unfavourable state of foreign relations, or, in other words, to foreign wars. Well has Thucydides, with his accustomed wisdom, denounced war as the great aggravation of the factions of Greece; it was this which hardened their hearts, and blinded their reason, till they were ready for the perpetration of any folly and any crime. And to the exemption from this curse, which Great Britain enjoyed during the latter half of the sixteenth and the beginning of the seventeenth century, the favourable termination of our political crisis is mainly to be attributed. In no country had it commenced with symptoms more alarming: the aristocracy were exhausted by the wars of the Roses; the clergy changed from an independent estate of the realm to the veriest slaves of the king's pleasure; the commons were daily advancing, it is true, in wealth and intelligence, but their

3d danger, arising out of foreign wars, and the union of two or more nations under one sovereign.

strength was not yet matured, and was wholly incompetent to resist a vigorous military despotism. But providentially was it ordered that the prudence and parsimony of Elizabeth, and the unwarlike temper of her successor, saved us from engaging deeply in the great continental wars. Most thankful should we be that their foreign policy was not more vigorous, their commanders not more wisely selected, their military operations not more fortunate. Leicester and Buckingham by their incapacity were far more useful to their country under the circumstances of that time than if they had possessed the genius of Marlborough or Wellington. Had the military spirit of the nation been more ably directed, had there been formed in the wars of Holland or the Palatinate such a band of disciplined soldiers as those whose unrivalled exploits <sup>17</sup>in Flanders in 1658 were the admiration of their French allies, and the terror of Spain, the triumph of the crown in the civil war of 1642 must have been speedy and decisive, and before even the talents of Cromwell could have organized the parliament's armies, their total defeat, and the utter extinction of the national liberties would have been inevitably consummated.

What England thus happily escaped, delayed for nearly two centuries the deliverance of France. The long contest with Spain and Austria produced effects infinitely more disastrous than the defeats of Pavia and St. Quentin. For these ample atonement was made at Rocroi and Fribourg; but what could remedy the prevalence of a military spirit, created by so many years of warfare; the distraction of the public mind from all schemes of internal improvement; and the absolute power acquired and secured by the crown? And within our own memory, when nature, recovered from her long check, made a second and happier effort to attain to maturity, the curse of war again interposed to mar the work, and the aggressions of the imperial armies provoked a reaction, by the consequences of which the deliverance achieved by the Constituent Assembly was again for a time placed in jeopardy.

Nor, while noticing the evils arising to the political constitution from an unfavourable state of its foreign relations, must we forget that abuse of the principle of hereditary succession which has placed the crowns of remote and uncongenial nations on the head of the same individual. This accumulation of dominion has been often regarded with jealousy by foreign nations, as threatening their own independence; but its dangers are still greater to the people <sup>18</sup>thus unnaturally subjected to the same

<sup>17</sup> There is a most entertaining account of the exploits of this invincible army in one of the volumes of the Harleian Miscellany, written by major-general Morgan,

who was its actual commander, although Lockhart was nominally the general.

<sup>18</sup> What is here said applies, be it remembered, to the period when the com-

master. In this ill-omened union, each member of it is to the other like the dead corpse fastened by the tyrant of old to the living man: the strength and resources of each are employed in crushing the other's independence. So Charles the Fifth trampled upon the liberties of the Netherlands with the help of his Spanish soldiers, and upon Italy with the military force both of Spain and Germany.

Such are the dangers besetting that critical period of a nation's existence, when it is emerging from the dominion of its old aristocracy.

*If these dangers are surmounted, and the change takes place happily, the new state of things is very different from the old ;*

If it escapes these, either originally or finally, it enters upon its state of manhood, and is exposed to a somewhat different succession of struggles. The contest then is between property and numbers, and wherever it has come to a crisis, I know not that it has in any instance terminated favourably. Such was the state of Greece in the time of Thucydides ; of Rome during the last century of the commonwealth ; and such has been the state of England since the revolution of 1688. Comparisons drawn from the preceding period are inapplicable to this ; while, on the other hand, as the phenomena of the second period arise out of causes connected with the earlier state of things, they cannot be clearly understood unless that former state be fully known to us. Thus to argue that the Romans were less bloody than the Greeks from a comparison between the factions of the Peloponnesian war and the struggles of the Roman commons against the Patricians, is to compare the two nations under very different circumstances ; it is instituting a parallel between the intensity of our passions in manhood and in childhood. The bloody factions of Corcyra and Megara are analogous to the civil wars of Marius and Sylla, of Cæsar and Pompey, of Brutus and Cassius against the triumvirs : the harmless contests between the commons and patricians can only be compared to those which prevailed in Greece before the Persian invasion, when the party of the coast at Athens was disputing the exclusive ascendancy so long enjoyed by the eupatridæ or party of the plain. And the true conclusion is, that the second contest, between property and numbers, is far more inevitably accompanied by atrocious crimes than

mons are in the natural course of things ripe for political emancipation, and are strong enough to excite the jealousy of the aristocracy. But at an earlier period, while they are still entirely subservient to the nobility, the union of several crowns in the person of one sovereign, has been advantageous to the general liberty, because his great foreign power and resources have led the nobles to conciliate the regard of the commons for their own defence against the king ; and a happy union of interests and

feelings has been thus produced, whose effects in after-times are most beneficial. Such was the case in England, owing to the extensive continental dominion of the first Plantagenet monarchs : the Anglo-Norman barons became English in feeling, and favoured the liberties of the commons, because they were afraid of being ejected from their possessions by the Poitevins and other continental subjects of Henry the Third, as their ancestors had dispossessed the Anglo-Saxons.

that earlier quarrel in which property and numbers were united against property and birth.

The causes of this difference are worth noticing. The distinction between the nobility and the commons was originally a real one ; that is, it was grounded upon a real superiority either physical or moral. But every successive generation tended to make it more and more imaginary ; till, at the moment of the final struggle between the two orders, it had no real existence at all. The commons were then become as well qualified as the nobles, both physically and morally, to conduct the affairs of peace and war ; and thus the exclusive ascendancy of the nobility being become unnatural and absurd, now that it existed along with a real equality of the two parties in merit and in wealth, was resigned for very shame, and was in fact but the sacrifice of a shadow. Whereas in the contest between property and numbers, the course of things is exactly the opposite. The final struggle here only takes place when the real differences between the contending parties have reached the widest point of separation ; when the intermediate gradations of society are absorbed in one or other of the two extremes, and the state is divided only between the two irreconcilable opposites of luxury and beggary. This is no contest between men really equal, to do away with a fictitious distinction : it is a struggle between utter contraries ; between parties who have absolutely no point in common, no knowledge of each other's feelings, no sympathy in each other's pursuits ; and who are contending for a prize which one cannot gain without a proportional loss to the other. And in confirmation of this view of the subject, wherever difference of blood and race is so strong as even after the lapse of ages to constitute a real distinction, as in the case of white men and negroes, there the perfect amalgamation of the political body becomes exceedingly difficult, if not utterly hopeless ; and the daily increasing negro population of the United States, a population excluded by a feeling of natural diversity from an enjoyment of the rights of citizenship, is perhaps one<sup>19</sup> of the most alarming points in the future prospects of that great and growing people.

19 "The hostility existing between the free blacks and the whites in the United States is even more inveterate than that of slaves towards their masters ; and in some of the states, Virginia especially, it has been thought necessary to enact laws, by which all manumitted slaves are compelled to quit the commonwealth." *Ward's Mexico*, vol. I. p. 38. In Mexico, on the contrary, where there is scarcely any thing of a pure negro population, so much more strongly distinguished than the native American race from the physical

character of Europeans, the different castes have blended freely together, and the common feeling of hatred to the old Spaniards of Europe has drawn together all the natives of Mexico, whether of Spanish or of Indian extraction ; and has even led the former, descended as they are from the first conquerors of Mexico, to identify themselves with the aborigines, and to speak of the atrocities of their own ancestors as committed by Spain against their countrymen. *Ib.* p. 34.

On the other hand, the position of parties in the later contest must be traced to causes connected with that one which preceded it. The enormous inequality of property at Rome, against which the Agrarian laws were particularly directed, arose out of the exclusive claim to the rights of citizenship formerly asserted by the patricians. They who were not citizens, could have no title to a share of the national lands: and in early times none were citizens except the patricians. The principle that the land of the state should be equally<sup>20</sup> divided amongst all the citizens in the original settlement of the country, and that an admission of new citizens implied that they should share for the future in all public land not yet divided, was generally recognized by the nations of antiquity. But the Roman patricians, whilst they allowed the first part of this principle, objected to the second; and refused to admit the commons to any division of the unappropriated public land. So again in modern times, how much of the actual situation of our aristocracy of property is derived from our old aristocracy of conquest: the enormous landed estates of many of our nobility,—the great political influence conferred by land above all other kinds of property,—the law of primogeniture and the law of entails. Above all, the existence of an order of nobility communicated by descent, with separate powers, and peculiar privileges, gives to the aristocracy of modern Europe much more of the character of the older aristocracy of blood than was retained after the corresponding revolution in Greece and Rome. In fact, if hereditary monarchy was to be retained, public liberty could scarcely have been achieved or preserved without a coexistent hereditary aristocracy.

The view that has been here taken of the progress of society offers an explanation of many points, which without it have been sometimes misunderstood. It shows how the popular party of an earlier period becomes the antipopular party of a later; because the tendency of society is to become more and more liberal, and as the ascendancy of wealth is a more popular principle than the ascendancy of nobility, so it is less popular than the ascendancy of numbers. Thus the *comitia centuriata* of Servius Tullius, which in the

This view of the periods of society tends to explain many seeming inconsistencies in history;

<sup>20</sup> This appears from what we know of the first settlement of particular nations in the territory which they afterwards occupied; as, for instance, of the Israelites in Canaan, and the Dorians in Peloponnesus. It appears also from the practice observed in the planting of colonies, both among the Greeks and Romans, where equal shares of land were distributed to the several colonists. Hence when a number of new citizens were admitted, there was generally a demand for a re-division of the land, on

the principle that it was a common stock, which ought to be equally shared among all the citizens. The philosophers also, in their proposed models of a commonwealth, proceed on the same notion: certain portions of the land are to be set apart for religious purposes, and the rest to be divided in lots amongst the citizens. See Plutarch, *Lycurgus* 8. *Thucyd.* V. 4, 2. *Dionysius Halicarn.* II. 6, 7. *Herodot.* IV. 159, 2. *Aristot. Politic.* VI. 4. 8, 9. VII. 10, 9, 11.

times of Marius and Cæsar would have been an institution entirely aristocratical, were in their first creation a most liberal and popular measure, by admitting wealth to that supremacy which had before been monopolized by noble birth. Thus the house of commons, which was the popular part of our constitution so long as the struggle was between the nation and the crown, has been regarded since the accession of George the Third as a body predominantly aristocratical, because the parties in the state have resolved themselves into the advocates of property on one side, and of general intelligence and numbers on the other.

We may learn also a more sensible division of history than that which is commonly adopted of ancient and modern. We shall see that there is and to furnish us with more philosophical divisions of it; in fact an ancient and a modern period in the history of every people: the ancient differing, and the modern in

many essential points agreeing with that in which we now live. Thus the largest portion of that history which we commonly call ancient is practically modern, as it describes society in a stage analogous to that in which it now is; while, on the other hand, much of what is called modern history is practically ancient, as it relates to a state of things which has passed away. Thucydides and Xenophon, the orators of Athens, and the philosophers, speak a wisdom more applicable to us politically than the wisdom of even our own countrymen who lived in the middle ages; and their position, both intellectual and political, more nearly resembled our and to draw from it conclusions really applicable to our own state of society. We may learn also by the experience of other societies in an analogous state to ours, that having

happily overlived the critical season of the transition from youth to manhood, what we should now most dread are accidents, or constitutional disease produced by external violence: that is, that the great enemy of society in its present stage is war: if this calamity be avoided, the progress of improvement is sure; but attempts to advance the cause of freedom by the sword are incalculably perilous. War is a state of such fatal intoxication, that it makes men careless of improving, and sometimes even of repairing their internal institutions; and thus the course of national happiness may be cut short, not only by foreign conquest, but by a state of war poisoning the blood, destroying the healthy tone of the system, and setting up a feverish excitement, till the disorder terminates in despotism.

Extending our view still more widely, and observing that in some parts of the world society seems never to have reached its natural manhood, but has either gone on in protracted infancy, or has received a shock at the moment of its transition, which has condemned it to a long living death; that either the old aristocracies have still existed, or have only been exchanged for despotism in its worst, and, humanly speaking, most

It teaches us also that there are causes beyond human control affecting the progress of society, such as,

hopeless form ; we shall draw near with reverence to those higher causes, which proceeding directly from the inscrutable will of our Maker, seem designed to humble the presumption of fancying ourselves the arbiters of

our own destiny. It is vain to deny that differences of <sup>1st, constitutional differences of national character, and,</sup> national character apparently constitutional, and belonging

to distinct families of the human race, have immensely influenced the greatness and happiness of each : it is equally clear, that the physical geography of the several parts of the earth has advanced or prevented the moral and intellectual progress of their respective inhabitants. The

<sup>2d, the physical geography of different parts of the earth.</sup> boundless and unmanageable mass of earth presented by the continents of Asia and Africa has caused those parts

of the world, which started the earliest in the race of civilization, to remain almost at the point from whence they set out ; while Europe and America, penetrated by so many seas, and communicating with them by so many rivers, have been subdued to the uses of civilization, and have ministered with an ever-growing power to their children's greatness. Well indeed might the policy of the old priest nobles of Egypt and India endeavour to divert their people from becoming familiar with the sea, and represent the occupation of a seaman as incompatible with the purity of the highest castes. The sea deserved to be hated by the old aristocracies, inasmuch as it has been the mightiest instrument in the civilization of mankind. In the depth of winter, when the sky is covered with clouds, and the land presents one cold, blank, and lifeless surface of snow, how refreshing is it to the spirits to walk upon the shore, and to enjoy the eternal freshness and liveliness of ocean. Even so in the deepest winter of the human race, when the earth was but one chilling expanse of inactivity, life was stirring in the waters. There began that spirit whose genial influence has now reached to the land, has broken the chains of winter, and covered the face of the earth with beauty.

But these distinctions between race and race, like those between individuals, involve a duty which men have been unhappily very unwilling

to practise. They who are most favoured by nature owe <sup>Yet these causes, though not altogether to be removed, may be mitigated by human efforts, and it is the bounden duty of those nations which possess the greatest advantages, to do most for the elevation of others to their own level.</sup> their best assistance to those whose lot is most unpromising ; they who have advanced the furthest in civilization, are bound to enlighten others whose progress has been less rapid. But here that feeling of pride and selfishness interposes, which, under the name of patriotism, has so long tried to pass itself off for a virtue.

As men in proportion to their moral advancement learn to enlarge the circle of their regards ; as an exclusive affection for our relations, our clan, or our country, is a sure mark of an unimproved mind, so is that narrow and unchristian feeling to be condemned, which regards with

jealousy the progress of foreign nations, and cares for no portion of the human race but that to which itself belongs. The detestable encouragement so long given to national enmities, the low gratification felt by every people in extolling themselves above their neighbours, should not be overlooked amongst the causes which have mainly obstructed the improvement of mankind. Exclusive patriotism should be cast off, together with the exclusive ascendancy of birth, as belonging to the follies and selfishness of our uncultivated nature. Yet, strange to say, the former at least is sometimes upheld by men who not only call themselves Christians, but are apt to use the charge of irreligion as the readiest weapon against those who differ from them. So little have they learned of the spirit of that revelation, which taught emphatically the abolition of an exclusively national religion and a local worship, that so men, being all born of the same blood, might make their sympathies coextensive with their bond of universal brotherhood.



## APPENDIX II.

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Thucyd. I. 87, 2. *On the constitution of Sparta.*

**I**N the preceding essay I spoke of one class of aristocracies which might be called aristocracies of conquest; in which the whole conquering people stood towards the conquered in the relation of nobles to commons, whatever might be their subordinate differences of rank among one another. Of these aristocracies, Sparta affords one of the most memorable examples; and it is principally in this sense that its constitution and principles were so completely antipopular; although even in the relations of the conquering people amongst themselves, the constitution was far less popular than that of Athens.

An outline of the Dorian conquest of Peloponnesus, the origin of the Spartan aristocracy, has been already given in a note on Thucyd. I. 12, 3. and the condition of the conquered people, or *περίοικοι*, has been briefly described at I. 101, 2. I shall not here enter into the various disputed questions of the early Spartan history. What these are, and how far it is possible to determine them, may be best learnt from Mr. Thirlwall's History of Greece, to which I refer my readers. It is enough to say that for some time before the beginning of the Peloponnesian war, the distinction between the conquering people, the Dorian Spartans, and their conquered subjects, the Achaian Perioeci, was marked in the broadest manner. Personally free, the Achaians, like the Roman commons in the earliest times, were excluded from all political power, nor could they hope that their descendants might enjoy what was denied to themselves; as all intermarriage between them and the Spartans was prohibited. Thus the Spartans having established so great a difference between themselves and their subjects, and intending that it should be perpetual, were obliged to perpetuate also that real superiority in arms, which had enabled them originally to create it. The Dorians in Sparta were like an army of occupation in a conquered country: their very existence depended upon their military skill, their courage, and discipline. Hence the character of the Spartan institutions was chiefly military, more suited to a beleaguered

garrison than to men united for mutual benefit in civil society. Security was their great aim, since the unjust ascendancy which they exercised made their condition one of perpetual danger. Thus so great a stress was laid upon the due performance of all military exercises, that any <sup>1</sup>Spartan who neglected them, and shrunk from the incessant toil and severity of the national discipline, was expelled from the ranks of the conquerors' army, as if his indolence or effeminacy rendered him unfit to belong to a caste who must preserve their possessions and honours by their swords. On the other hand, it was a common practice for the <sup>2</sup>Spartans to bring up some of the Helots in their own families, training them in the same exercises as their own children; and these Helots were considered personally free, and if they further distinguished themselves, were rewarded in some instances with the full rights of citizenship. Having been brought up from their childhood amongst the race of the conquerors, these men, like the Turkish janizaries, might be safely trusted to strengthen the ascendancy of their former masters; while the bulk of the Achaian *περίοικοι*, as well as the Helots, living by themselves, and not sharing in the ordinary exercises of the Dorians, remained distinct from them in feeling, and inferior to them in military prowess, because their attention to the occupations of common life prevented them from devoting so much time to acquiring perfect familiarity with the use of arms.

The Dorian conquerors of Laconia were therefore a <sup>3</sup>nation of nobles; and in their feelings as well as their rank resembled the nobles of the middle ages. Relieved from all attention to agriculture by the services of their Helots or villains, taught to regard trade as disgraceful, and literature as unmanly; passing their time in manly and martial exercises, like the hunting and the tournaments of a later period, regarding all the members of their own body as substantially equal, in spite of subordinate differences, and all who were not of their own body as only born to render them obedience—the nobles of Sparta differed in one point alone from those of modern Europe, in their admirable organization and discipline. Their institutions united the high enthusiastic spirit of chivalry with that perfect self-command, that entire obedience to their officers, and thoroughly systematized union of action, in which the chivalry of modern Europe was happily deficient. Had the nobles of Burgundy and Austria been trained in the school of Lycurgus, the most truly glorious victories recorded in history would never have been won, and Morat and Sempach would be names as hateful to the lovers of liberty and justice as Ithome and Ira.

<sup>1</sup> Xenophon. de Repub. Lacedæm. X. 7.

<sup>2</sup> Athenæus, VI. 102. Harpocration, in *μῆθωρ*.

<sup>3</sup> This view of the relative situation of

the Dorians and the Achaian *περίοικοι* is given at full length by Isocrates, *Panathenæic*. p. 270. See also Wachsmuth, *Hellenische Alterthumskunde*, vol. I. p. 217.

To this one object of maintaining the ascendancy of their race, all the internal institutions of Sparta were, generally speaking, subservient. Hence the strict obedience required of the young towards the old, of the private citizen towards the magistrate. Hence the great council of the whole body of nobles, the public assembly of Sparta, discussed only such questions as the <sup>4</sup>council of elders submitted to it, and had no power of amending any measure proposed, but only of simply accepting or rejecting it. Hence also no private citizen—I might better say, private soldier—was allowed to speak in the assembly. The two kings and the ephoralty seem alone to belong to other causes. The first was grounded on religious feelings as old as the Dorian conquest itself: the kings of Sparta reigned by divine right, <sup>5</sup>because in the solemn compact made between the Heraclidæ and the Dorians, when they commenced their enterprise, the dignity of king was to remain for ever in the posterity of Hercules. Whether the origin of the two royal families of Sparta be correctly given in the common tradition, may be a matter of uncertainty; but it seems clear, that, quite independently of any political expediency, a strong sense of religious respect and duty perpetuated the hereditary monarchy of the Heraclidæ, and that, however much the Dorians might limit its powers, they considered themselves bound by the oaths of their forefathers to maintain its existence.

The ephoralty, on the other hand, seems to have arisen from political causes, but from causes wholly internal, and not referring to the general object of the Spartan institutions, the ascendancy of the Dorian nobles over the Achaian commons. The object of the ephoralty was to give the body of the nobles their due share in the government, as opposed to the kings and the council of elders. Considering therefore the Dorian Spartans as a people by themselves, the ephoralty was a popular institution; but considering them as a nobility opposed to the Laconian or Achaian commons, it was only a more efficient engine of tyranny, inasmuch as its power was less shackled than that of any other magistracy. To compare therefore the ephori with the Roman tribunes is to forget or to mistake the relations of the two offices: to make the parallel a just one, the ephori should have been *περίοικοι*, chosen in order to protect the Achaian commons from the tyranny of the Dorian patricians, and empowered to negative all the measures of the kings, the council of elders, and the great council, or Comitia Curiata, of the body of the nobility. In its aspect towards the mass of the people, in the atrocious measures by which it sometimes maintained the existing order of things, in the control which it exercised over every department of the state, and in its direction of the foreign relations of the commonwealth, the ephoralty resembled far

<sup>4</sup> Plutarch, *Lycurgus*, 6.

<sup>5</sup> Isocrates, *Archidamus*, p. 120.

more closely the famous Council of Ten, which was so long the reproach and the support of the aristocracy of Venice.

Such was the general character of the ephoralty: but it may not be superfluous to enter a little more particularly into the origin and gradual increase of a power so famous, and so important to the welfare of Sparta, whether for good or for evil. Its origin belongs, in all probability, to a very remote period. Herodotus classes it amongst the institutions of Lycurgus, probably with no more truth than the introduction of trial by jury, and the division of the kingdom into counties, are regularly ascribed to Alfred; the fame of these great restorers of their country procuring for them the credit of originating whatever laws or practices of a more ancient date they retained in their regenerated constitutions. But the five ephori were probably coeval with the first settlement of the Dorians in Sparta, and were merely the municipal magistrates of the five local divisions of Sparta, Messoa, Pitane, Limnæ, Cynosura, and the πόλις, which especially bore the name of Sparta; magistrates who decided <sup>6</sup>civil causes amongst their fellow-citizens, whilst the criminal jurisdiction was vested in the council of the elders. In this capacity they were acknowledged by Lycurgus, and probably they enjoyed, even according to his regulations, considerable powers in superintending the exercises and the general behaviour of their respective districts. But in the eighth century before the Christian æra, in the reigns of Theopompus and Polydorus, and during the first Messenian war, or immediately after its close, the power of the ephori received a great extension. Mr. Thirlwall conjectures that this period witnessed the origin of that class of Spartans called ὑπομεινους, or inferiors; of whom we know scarcely any thing more than that they were distinguished from the ὅμοιοι, or equals; and, as their name implies, must have enjoyed a lower and imperfect franchise. It is supposed that they were either Achæians admitted to a certain share of the privileges of the Spartans owing to the pressure of the times, or the offspring of marriages tolerated under the same pressure of necessity between Spartan women and Achæians, or even Helots. These new citizens became members of the great assembly of the Spartan people; but there was a small one more frequently convened for the dispatch of ordinary business, from which they were excluded; neither could they elect the members of the council of elders. They had a voice, however, in the election of the ephori; and that magistracy acquired a greater influence by becoming the representative of a more numerous body than before, and in the case of the inferiors their sole representative. In this capacity the ephori claimed and exercised

<sup>6</sup> Aristotle, Politics, III. 1, 10. Compare also the account given by Dionysius of the civil jurisdiction exercised in Rome by persons chosen out of the commons, while the criminal jurisdiction remained still in the hands of the patricians. IV. 14. 25.

a full control over every department of state; not, probably, that the <sup>7</sup>conduct of military operations was directly vested in them, but that in these, as well as all other matters, the kings could not act without their sanction, because their conduct was liable to be questioned, their acts to be repealed, and themselves subjected to punishment, if the ephori, in the plenitude of their controlling power, considered that what had been done was injurious to the interests of Sparta. And the precise means by which they were legally enabled to exercise this control, consisted apparently in their power of <sup>8</sup>impeaching and arresting all magistrates, even to the kings themselves; and bringing them to trial before themselves and the council of the elders, if the offence were capital; or of fining them summarily, and suspending them from their command, by their own sole authority.

No qualification of wealth or <sup>9</sup>age was required to make a man eligible to the office of ephor; nor was the candidate obliged to go through such a scrutiny of his personal merits, and of his due observance of the national discipline, as that to which the elders were subjected previously to their appointment. On the contrary, it was notorious that the ephori in their own persons were <sup>10</sup>remarkable for their neglect of the strict institutions of Lycurgus; and in this respect they showed themselves a truly popular magistracy, as that interference with the freedom of private life, which characterized the whole Spartan system, was as alien to the spirit of democracy as it was congenial to that of aristocracy. Yet, with the natural tendency of all popular authorities when invested with excessive powers, the ephoralty, although opposed to the usurpations of birth and race, favoured those of property; and in the last days of Spartan independence, the ephori offered the greatest resistance to the attempts of Agis, when he endeavoured to restore the principle of the old constitution, that all the citizens of the state should have an equal share of the common territory. And thus becoming, like the salt which had lost its savour, a popular magistracy trampling upon popular principles, their overthrow by a military tyranny was the natural consequence; and when Cleomenes murdered them on their very seats of justice, their fall was unregretted and unrevenged.

While the conquering army of the Dorians thus retained after the lapse of ages so much of its original character; still living as in a state of warfare; still feeling itself surrounded by enemies; unable to sheathe the

<sup>7</sup> Compare Herodotus, VI. 56, 1. Thucydides, V. 60, 1, 2.

<sup>8</sup> Thucyd. I. 131. Xenoph. Hellenic. V. 4, 24. Rep. Lacedæm. VIII. 4. Pausanias, III. 5, 3.

<sup>9</sup> Ὅσους αἱ τυχόντες. πολλὰς ἐμπύπτουσιν ἄνθρωποι σφόδρα πένητες εἰς τὸ ἀρχαῖον. Aristotle, Politics, II. 9, 23, 19.

<sup>10</sup> Ἡ δόξα τῶν ἐφόρων—ἀνεμμένη λίαν ἐστίν. Ibid. §. 24.

sword, or to relax the strictness of military discipline; the conquered people of the Achæians presents a picture of a very different nature. They continued to occupy the greater part of the coast of Laconia, down to the times of the Roman emperors; and they exclusively carried on whatever trade existed under the Spartan dominion. Amongst their towns are enumerated <sup>11</sup>Gytheum, which was the port of Sparta and the usual station of the Lacedæmonian fleet, Teuthrone, Las, Zarax, Epidaurus Limera, and Prasia, or Brasie; they possessed also the island of Cythera, the place where the Lacedæmonian merchant-vessels usually put in, on their homeward voyage from Egypt and the north coast of Africa. They served as heavy-armed soldiers in the Lacedæmonian army, and were invested sometimes <sup>12</sup>with the supreme command in naval expeditions, where there were no Dorian Spartans employed. But, as we have seen, they enjoyed no share in the legislative or executive government; and, if we may judge from the single instance of <sup>13</sup>Cythera, as well as from the probability of the case, even the ordinary administration of justice was committed exclusively to Dorian officers, who were sent from Sparta to govern the Achæian *νεπιοῦκοι*, with an authority like that of the <sup>14</sup>Roman proconsuls in the provinces. Still, so great is the influence of local attachment and neighbourhood, that the Achæians, after the lapse of two or three centuries, looked upon their conquerors as their countrymen, so far as regarded their wars with foreign nations, and prided themselves on the invincible courage of their Dorian masters; just as we are accustomed to appropriate to ourselves the military fame of Richard Cœur de Lion and Edward the First, although those princes, in language and feeling, as well as in blood, belonged rather to the Norman conquerors of England than to the English nation over which they ruled.

This illustration brings me to the last division of my subject, in which I proposed to point out those states of modern Europe whose circumstances and character most resemble those of Sparta. The Norman conquest of England was indeed a complete parallel to the Dorian conquest of Laconia. The high military prowess of the invaders; their moderate

<sup>11</sup> Pausanias, III. 21.

<sup>12</sup> Thucydides, VIII. 23, 1.

<sup>13</sup> Thucydides, IV. 53, 2.

<sup>14</sup> Isocrates says that the ephori might put any number of the *νεπιοῦκοι* to death without trial. Panathenæic. p. 271. The statements of an Athenian orator, when studiously disparaging the institutions of Sparta, are certainly liable to great suspicion: yet it is remarkable, that when Phrynichus, one of the oligarchical conspirators who overthrew the democracy at Athens in the twenty-first year of the

Peloponnesian war, is contrasting the different effects of a democracy and oligarchy upon their subject states, he accuses oligarchies of this particular kind of enormity, the putting their subjects to death without trial. Thucydides, VIII. 48, 5. That the government of the Spartans over the *νεπιοῦκοι* must have been exceedingly tyrannical, is plain from the strong anti-Spartan feeling ascribed to the *νεπιοῦκοι* in the account of the conspiracy of Cinadon. Xenoph. Hellen. III. 3, 6.

use of their victory in the first instance, and the severity which they exercised afterwards; the broad distinctions of race and language which so long separated the conquerors and conquered; and the exclusive possession of all offices of power and dignity enjoyed by the former—are all points in which our own domestic history is but a repetition of the story of Sparta. The Normans, however low their origin in their own country, were all nobles as far as regarded the conquered Saxons: while the Saxons, deprived of their lands, and carefully excluded from all the high ecclesiastical dignities, were a people of *περιοικοι*, or commons, personally free, indeed, but politically slaves. Even the very feuds in the family of the chiefs of the conquest were repeated over again; and the quarrels of Robert and William and Henry of Normandy, and their several attempts to conciliate the affections of the conquered English, in order to procure their aid against each other, are but a renewal of the factions of Eurysthenes and Procles, and of their admitting the conquered Achæians to the rights of citizenship, as a means of strengthening their own influence. Happily there arose no Norman Lycurgus to organize the conquerors into a body that should remain for ever distinct, and should retain all the vigour and superior prowess to which it had been originally indebted for its victory. Happily too the factions between the Norman chiefs, between the king on one side, and his great barons on the other, were widened by the great accession of foreign dominion acquired by the Plantagenet sovereigns; as they became more entirely foreigners, the barons became more entirely English, and began to sympathize with men born and bred in the same island with themselves, although differing in race and language, rather than with the king, who surrounded himself with Normans, Gascons, and Poitevins, and wished to lavish on them the wealth of England. Above all, the intermarriage of one race with another, so alien to the superstitions of antiquity, and the surest means of obliterating the bloody characters of conquest, was suffered to take its natural course in England; because the ancient notions of the pollution of mixing with a foreign race, and confusing the purity of a family and national religion by admitting strangers to participate in its rites, had been long since destroyed by the beneficent influence of the doctrines of Christianity. We must be familiar with the almost universal feeling of the ancient world on this point, and with the manifold evils which it occasioned, before we can sufficiently appreciate our immense debt to the gospel, even considering it only as it has affected the temporal and social interests of mankind.<sup>15</sup>

<sup>15</sup> I have largely availed myself of a review of this essay, as originally published, written by Mr. Lewis, which appeared in the fourth Number of the Philological Museum. It is quite true, as Mr. Lewis has observed, that the Spartan constitution,

even without reference to the *periceci*, was aristocratical rather than democratical. But he truly observes also, that Sparta *was* an oligarchy by reason of its subject classes; "in order to maintain its power over these, "it was necessary that the government "should be military; and in order that "the government should be military, it was "necessary that it should be oligarchical." I do not think that this differs substantially from the view given in this essay as originally published; although I had perhaps laid too great a stress on the powers exercised in theory by the general assembly. Yet as Mr. Lewis allows that "*legally* "the Spartan government was a democracy; but in spirit, in the practical "effect of its institutions, it was an oligarchy;" p. 59. and as he acknowledges also that the ancient writers have called it by different names, and have dwelt often on its democratical character as being no less marked than its aristocratical, so it

does not appear to me inaccurate to say, that its purely oligarchical character is seen in its relation to its Achaian subjects; for towards them it was a mere oligarchy; whereas in itself, although oligarchical as compared with Athens, yet it was not without such a mixture of democracy as entitled it to the name of a mixed government.

With regard to the statements which I had made as to the particulars of the early Spartan history, I am quite willing to allow that I overrated the credibility of the accounts given by Ephorus, and generally of the stories or traditions of the ante-historical period of Greece. I therefore have omitted all that part of the essay, wishing to leave the full examination of such points to those who, like Mr. Thirlwall, have studied them more expressly and with a fuller knowledge, and to confine myself rather to that historical period with which the work of Thucydides is immediately concerned.



## APPENDIX III.

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### *On the Oars of the ancient Triremes.*

FOR the annexed remarks on the oars of the ancient triremes, I am indebted to the kindness of Dr. Bishop of Oxford.

"The following observations, if just, may perhaps throw a glimmering of light on a passage in Thucydides, of which the explanations hitherto given appear to me somewhat obscure: the passage I allude to is in book II. 93, 2. *ιδόκει δὲ λαβόντα τῶν ναυτῶν ἕκαστον τὴν κώπην, καὶ τὸ ὑπηρέσιον, καὶ τὸν τροπωτήρα κ. τ. λ.* Dr. Arnold's note runs thus: 'The *τροπωτήρ* was the thong which fastened the oar to the rowlock or pin, a method still in use amongst the boatmen on the Mediterranean, and which they profess to find more convenient than our way of letting the oar play between two pins, and so requiring no thong to fasten it.'

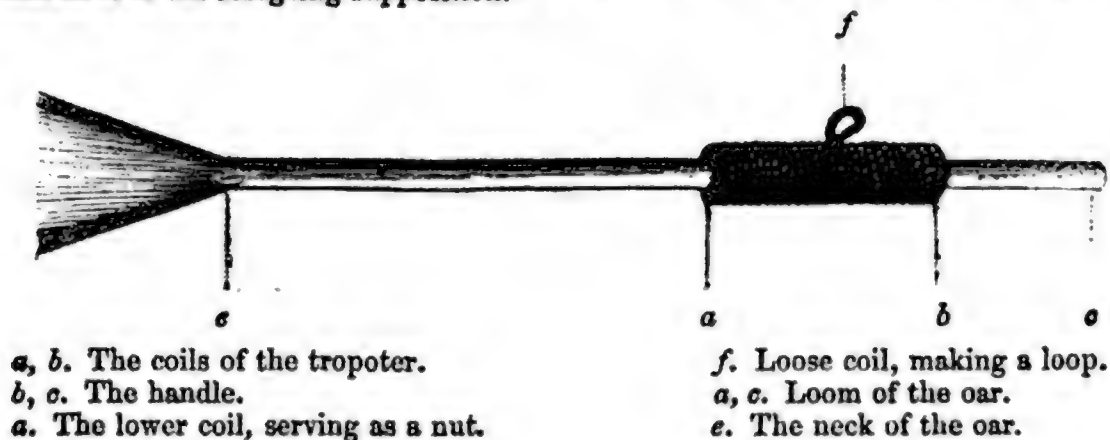
"Now there are but two parts *essential* to a rowlock, the rest of the oar, and the fulcrum; and accordingly, in boats of very rude construction, we may sometimes see a *single* peg (without a thong) fitted to the gunwale, for this purpose: in this case, the peg, or thole, is of course (in the act of rowing) situated behind the oar: for the advantage, however, of backing water, (without the rower being obliged to displace his oar,) a second peg, in front of the oar, is commonly added; and the presence of this front-peg enables the rower, by fastening a thong to it, to dispense with the original hind-peg, and the distended thong then becomes the *immediate* fulcrum of the oar: (this corresponds with what I have seen and used abroad :) so that the thong and hind-peg are, if I may so say, convertible, each being a *complete substitute for the other*. Now it must be observed, that the use of pegs at all is only a consequence of the rowlocks being constructed on the *upper* edge, or gunwale, of the boat, which being a smooth surface, offering of itself no prominence to serve as a fulcrum, it is necessary to supply the deficiency by a thole; but if the rowlock, instead of being on the gunwale, were bored through the side of the vessel, then the aperture itself would give the two essentials of a rowlock—the rest and the fulcrum: so that in all cases where the rowlock

is cut out of a solid, tholes, and consequently thongs *used as their substitutes*, would not only be unnecessary, but *even detrimental*; for if we suppose them to be efficient, they must be so placed as that the distance between the tholes would be *less* than the diameter of the aperture, and consequently a smaller aperture would have done; so that the use of them would imply the disadvantage of opening unnecessarily the vessel's side to the sea. It might, however, be urged, that in such cases the fulcrum might be adjusted so as to be within or without-board, (and not in the aperture itself,) which could readily be accomplished by attaching a thong to a transverse peg going right through the vessel's side. But the effects on either supposition would be detrimental: by bringing the fulcrum within-board, it would be placed nearer to the moving power, causing thereby a loss of force, besides involving the necessity of enlarging the diameter of the aperture, to give a sweep to the oar, since every part of it but that which touches the fulcrum must describe a greater or less arc of a circle: by throwing the fulcrum without-board, though power would be gained, yet there would remain the same necessity of enlarging the aperture, and that too *in proportion* to the power thus gained, besides many other insurmountable obstacles, which need not be enumerated. To avoid disadvantage, therefore, the fulcrum ought to be neither within nor without-board; that is, it ought to be in the aperture *itself*; and when here, it has been shewn that a thole, or thong used as its substitute, would not only be unnecessary, but detrimental: whence it appears, that in portlocks (i. e. rowlocks cut through the solid) the use of a thong as a fulcrum, *WHEREVER SITUATED*, must be accompanied either with a loss of power, or with an unnecessarily enlarged aperture, or with both. Now, as the mechanical principles, if they deserve the name, which have been involved in this inquiry, are of so obvious a nature, that the merest clown could instinctively apply them, I think it is fair to assume, that where there is skill enough to build a vessel, there would at least be judgment enough to apply the principles; and if so, it would amount (I should conceive) to a moral proof that the thong could not have been used as a fulcrum to the oar, at least in the two *lower* row-ports of a trireme; and indeed, on referring to the plate of a trireme, I see that the argument is equally applicable to the upper row-port.

“ Having now arrived, whether justly or not, at this conclusion, I should like to hazard a few conjectures as to the probable use of the *τροπήριον*. And the best way of conducting this inquiry, so as to free it from merely gratuitous suppositions, is to consider what would be the probable form of an oar intended to be used in a circumscribed aperture, (i. e. a portlock oar;) and, comparing this with our own gunwale or rowlock oars, to trace what deficiency would be implied in the former, which might be compen-

sated for by a thong. There are then two points to be particularly remarked in gunwale oars of good construction ; 1st, that the loom, or part within-board, is very much thicker than the neck, or part adjacent to the blade. Now, as it is a law in mechanics, that the strength of a machine is to be measured by that of its *weakest* part, the increased size of the loom cannot add to the strength of the oar, as a whole, but is, in fact, supplied merely as a dead weight to balance (or nearly so) the greater length of oar without-board, providing thus against a waste of physical power. And 2dly, that at the bottom of the loom there is a projection, called a nut, to prevent the loom from slipping over the thole. Now, granting the importance of making the apertures in a vessel's side as small as possible, it may, I think, be inferred, that a portlock oar would differ in both these respects from a gunwale oar, because each of these conditions would require a larger diameter than would otherwise be necessary in the aperture through which the oar must be passed ; in short, that the portlock oar would, from the blade upwards, be an uninterrupted cylinder. Now if a thong or rope (for τροπωτήρ implies only flexibility, and not that the substance was necessarily leather) were to be tightly wound round the loom of a portlock oar, (AFTER it had been passed through the aperture into its position for rowing,) being of such a length, as that its weight should compensate for the shortness of the loom ; and so adjusted, as that the first coil should be placed where the nut (in a gunwale oar) would have been, and the last, or rather highest coil, just below the lower hand of the rower, so as to leave a handle—we should then have the advantages of a gunwale oar superadded to the simplicity of a portlock oar<sup>1</sup> : and such a coil of rope, answering these two purposes, I have somewhere seen used, probably on the Guadalquiver, though there unnecessarily, as the oars were of the gunwale kind, in application, if not in construction. Moreover, such a *moveable* coil would give to the portlock oar the same advantage as a shifting nut to the gunwale oar, the want of which is always felt when a set of oars is transferred to a boat differing in width from that for which they were made ;

<sup>1</sup> The annexed wood-cut represents a portlock oar with its τροπωτήρ attached, illustrative of the foregoing supposition.



and unless we suppose that all triremes were constructed of precisely the same dimensions, it would seem that, in such a case as that recorded by Thucydides in the passage in question, (where the oars of one fleet were transferred to another,) the means of varying the position of the quasi-nut would be wanted: but this would be effected by varying the position of the lower coil; and as we well know that every workman prefers, and uses best the *identical* implement which he has been accustomed to handle, there would be the additional advantage in a shifting nut (or its representative) of enabling each rower to attach himself to his oar, considering it as inseparable from himself, which would yet be equally available in every vessel. And such a view might perhaps be borne out by the expression, ἘΚΑΣΤΟΝ λαβόντα ΤΗΝ κώπην, though still more so by the circumstances of the case; for it is hardly probable that a body of men going on a *secret* expedition, would, even at night, have *unnecessarily* encumbered themselves with oars, the very tell-tales, if accidentally discovered, of some naval exploit. Now the *necessity* for this could arise only from the conviction that they should not find the vessels at Nisæa ready equipped with them, nor the arsenal able to furnish them, or from the recognised feeling of man and oar being inseparable. But why should they suspect these vessels to be oarless? they were not new, and as such, incomplete, perhaps, in their appointments; on the contrary, they were scarcely seaworthy: if then the vessels had ever left port, what had become of the oars which rowed them back to port? I can find no other solution but that of the rower and his oar being inseparable, and that the latter had accompanied the destination of the former.

"Now, when it is considered that the whole effect of a trireme in attack was referable ultimately to the physical force of the rowers, it must have been the greatest desideratum to husband this force to the utmost, and to give it an efficient direction; I cannot therefore believe that such simple processes, as those of substituting a dead weight for physical force in order to create a balance, and of adjusting a quasi-nut to prevent the misapplication of strength, would have been overlooked, especially as the want of them would have been felt in every stroke of the oar; I should therefore conceive it probable that the tropoter effected these objects, in some way or other, either by itself acting as the weight and nut, or by strapping on the requisite weight to the loom. And such an arrangement would incidentally secure two other advantages, the prevention of the oar from slipping through the portlock, if inadvertently dropped from the hand, and the means of providing a loop<sup>2</sup>, by leaving one of the coils purposely loose, for suspension to a peg, (the σκαλμός, which seems to

<sup>2</sup> See plate f.

have been employed for this purpose,) thereby giving a parallelism to the oars, and preventing collision when the command, analogous to our 'Stand at ease,' was in operation: so that, combining all that has been said, I should be disposed to infer that the tropoter was used, certainly not as a fulcrum, but probably for the triple purpose of a counterpoise, a nut, and a loop. It appears indeed, from Athenæus, book V. 37. that lead was in one instance used for the counterbalance; but his description applies only to the *longest* oars of a vessel of most unusual dimensions, and indeed the fact of his mentioning it at all would seem to imply that it was not the *ordinary* mode of effecting a counterpoise.

"A part of the foregoing argument, where the importance of husbanding the physical force of the rowers was insisted on, might be applied to shew the probability of the *ὑμπρίσιον* being a seat-cover, and not, as Mitford has supposed, a sort of port-valve to shut out the sea from the portlocks. Not that I conceive the ease of the rower was at all consulted by this seeming luxury, for it may be a question whether the healthy skin, when once inured to a given kind of friction, derives any advantage from the interposition of a soft substance; certainly those who ride most use hard saddles, and those who work most use bare hands, the latter perhaps from necessity, yet with impunity; the former from choice: but be this as it may, I conceive that the primary purpose of the seat-cover was to prevent the sliding which would assuredly take place on the bare bench, become polished, as it would be, by constant use. For every atom of this sliding motion, something would of course be deducted from the propelling force of the rower, and the greater the exertion the greater would be the sliding tendency; so that at the moment of attack, when every muscle would be strained, and every accession of impetus important, this *negative* force would just reach its maximum. And when we consider (and I know it from experience) that the waste of power in *each* rower would be far from trifling, and that the effect on the vessel would be this multiplied by the number of oars, occurring too at such a crisis, it is not, I think, giving the ancients credit for too much sagacity, to suppose that they had seat-covers for the express purpose of obviating this evil: indeed the boats on our river would fully confirm this view, for seat-covers there are in abundance, and hard almost as the bench itself; but presenting externally a coarse sort of clinging carpetting, to prevent, as it effectually does, the sliding tendency. Some boats have, and some have not this addition; but in the RACING-boats, where the *greatest* power is wanted, they are deemed so essential, as to be *fitted* to the benches, and thus become a constituent part of the equipment. Some years back, after the discontinuance of cruppers to saddles, it being found that in taking leaps the saddle would, spite of the girth, slip forward, a patent cloth was devised, of bristly plush

with reflexed hairs, as a preventive; this saddle-cloth, though certainly no *cushion*, was, I conceive, analogically the *ὑπηρίσιον* of the rider.

"With regard to Mitford's conjecture, it ought, I think, to carry no weight at all with it; for, granting him that the *ὑπηρίσιον* was not a seat-cover, the utmost that he has shewn is, that it *might* be a port-valve, without a single reason to prove that it *was* so: but it would not be difficult to find the most cogent reasons against the supposition. When we consider the purpose that the port-valve was to answer, one can hardly doubt that the form of it must have been a sort of lax diaphragm covering the orifice of the portlock, with a hole in the centre embracing the oar. Such a form would enable the oar to play, and yet keep the sea out, *on the supposition that it was closely secured to the margin of the portlock*: but if we consider the nicety with which one substance must be adjusted to another, in order to render the interstice tolerably water-tight, is it likely that this process would be repeated with every transfer of the oar, when it (the oar) could so easily be slipped in and out through the central hole of the port valve; in short, is it not infinitely more probable that the port-valve was a fixture to the portlock, than an appendage to the oar? and the more so, as this very contrivance for keeping out the sea, would also, by 'reeving taught' the central hole, keep out the heavy driving rains (book II. 77.) from a part which it was highly important, if lined with metal, to secure from rust; if with wood, or leather, from decay."

## *Note on Sir William Gell's Map.*

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FOR the accompanying Map I am indebted to the kindness of Sir W. Gell, who was good enough to copy it for me from his own unpublished Map of Greece; and favoured me at the same time with some further details upon points on which I had solicited his valuable assistance. The Map is printed faithfully from Sir W. Gell's own drawing; and gives to any one who has been accustomed to observe a country geographically a most lively impression of the district which it delineates. To apply it to the illustration of the escape of the Plataeans, Thucyd. III. 24. there will be seen a road a little to the eastward of Plataea running up into Cithæron: this is a rugged path, which Sir W. Gell imagines would fall into the main road from Thebes to Eleusis at the spot marked A. "The place A," says Sir W. Gell, "is a remarkable pointed and woody insulated rock, which I took to be the heads of the oak when I passed it." It is just at the top of the pass, and from hence a very steep road descends to the plain of the Asopus, on the regular way towards Thebes. Supposing that the road to Plataea left the road to Thebes at this spot, and went straight over the side of Cithæron, till it descended in the direction of the present road marked on the Map as running up from Plataea into the mountains, the towns of Hysie and Erythræ stood a little way off it on the right hand coming from Attica, on the edge of Cithæron; (Pausanias, IX. 2, 1, 2.) possibly where a modern village is marked on the Map, and a church about a mile and a half to the eastward of it. The Plataeans, then, instead of following the direct road to Athens, by the mountains to the oak heads, (or pikes, in the language of Cumberland and Westmoreland,) followed first the road to Thebes, which ran exactly in the opposite direction; then, at the end of about three quarters of a mile turning off to their right, they made for Hysie and Erythræ, and so joined the direct road from Plataea at the top of the pass, at the spot marked A.

On considering further the situation of Cœnoe and Eleutheræ, and comparing again the different passages in which these places are mentioned, I am inclined to think that Blachi is certainly not Cœnoe; but perhaps Eleutheræ rather than Cœnoe should be placed at Gyfto Castro, for the ruins there, as described by Mr. Dodwell, seem too large for those of a mere border fortress; and Cœnoe may stand more nearly at the place where Sir W. Gell has marked Eleutheræ. It would then have been at once on the borders of Bœotia, and on the direct road from Megara and Corinth to the Thriasian plain and Decelea; so that Archidamus, II. 18, 1—4, would naturally have besieged it on his march into Attica, and the Corinthians on their way home from Decelea must have passed immediately under its walls, and so might well have been cut off by a sally of its garrison. (VIII. 98, 2.)

*Copy of a Paper on the position of Minoa, &c.  
by Mr. Spratt, of H.M.S. Beacon.*

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THE fortress Minoa of the Megareans, which Thucydides<sup>1</sup> speaks of as an island, and Strabo<sup>2</sup> as a promontory or peninsula, appears to agree with a rocky hill surmounted by a ruined fortress, and standing on the margin of the sea south of Megara, at the distance of little more than a geographic mile; thus agreeing with the distance given by Thucydides,<sup>3</sup> who calls it about eight stadia.

That this hill was once a peninsula, appears evident from the dry beds of two rivers which pass close to its base; one on each side. The eastern bed winds round the back of the hill, leaving only a narrow neck of elevated ground between it and the one on the west side: it is therefore clear, that when these two rivers had communication with the sea, the intermediate neck of land, with this hill, would have been a peninsula or promontory.

These two river-beds were once the only outlets of the mountain streams which issue from the valleys on the north side of mount Geraneia; for the ancient course of the eastern bed, although now ploughed over and cultivated, can be traced through the plain to the northward, as far as its junction with that river whose torrents at present flow in an easterly direction towards the shallow bay of Tikho, crossing the site of the long walls which connected Megara with Nisea and Minoa, and losing themselves in the swamps bordering that bay. Although vestiges of the walls are not found in the bed of the river, yet, on examining the ground near it, the evidence is convincing that its present course does cross their site, as at a short distance from it, on the Megarean side, their foundations may be traced in a direction transverse to the course of the river, and towards the castellated hill before mentioned.

The dry water course on the western side of this isolated hill can be traced to within two or three hundred yards of the eastern one, and as it has no communication with any other mountain stream, it may not be unreasonable to suppose that formerly the river split there into two branches or mouths. This hill would then have been an island, as Thucydides calls Minoa; and if it was so in his time, it is not more than probable that the subsequent deposit of earth brought down by this stream, during the four succeeding centuries which elapsed between

<sup>1</sup> Thucyd. Book III. 51, 1.

<sup>2</sup> Strabo IX.

<sup>3</sup> Thucyd. Book IV. 66, 4.



his time and that of Strabo, should have joined it to the main by a neck of land or isthmus. To accomplish this, no very great deposit was requisite, as the historian says "the bridge of communication between Minoa" and Nisæa was over a swamp, or morass." But to identify this hill still more clearly with the site of Minoa, it is necessary to discover near it the ruins of the town of Nisæa, which, it appears from Thucydides, was situated at the harbour formed by the island Minoa.

That any considerable remains of the many important edifices mentioned by Thucydides should now be found, cannot be expected, where there is such extensive evidence of the changes undergone in the neighbourhood from the action of the rivulets when swollen by the mountain floods in the rainy season. Indeed, from the level form and small elevation above the sea of the whole plain, it is very probable that the greater part of it is an alluvial deposit. Yet that a town, besides the fortress on the hill, was here, is evident from the many vestiges that are seen on its eastern side, between the sea and a low rock which stands in the plain a short distance to the northward. Among these remains are four small heaps of ruins with massive foundations. In one of which there are three small broken shafts of columns erect, and wanting apparently only the fourth to complete the original number. Probably they were monuments or temples<sup>4</sup>; and two Greek churches which are now in ruins, but standing on two ancient foundations, will not be unfavourable to the supposition. Another church, Agios Nicolaos, which is perfect, also occupies the site of an ancient building, but it stands nearer to the sea.

The wall built by Nicias<sup>5</sup>, the Athenian general, in order to prevent ingress or egress to or from Minoa by the bridge, was hastily thrown up, and it is therefore natural to suppose that it was not a work in which durability was studied; and, consequently, its entire disappearance does not weaken the conjecture that the above-mentioned ruins were those of Nisæa. On the other hand, the bridge of communication may well be supposed to have been of greater strength, and therefore likely to have some part still remaining. Now, between the base of the hill on its north side, and the opposite bank of the dry bed of a former river, there are three platforms of heavy buildings; one of which lies immediately at the foot of the hill, another on the edge of the opposite bank, and the third is nearly central; and as the course of that former river-bed clearly and indisputably passes between them, it is more than probable that the bridge of communication may be recognised in these ruins; the general appearance of which in nowise militates against this supposition.

The extent and number of the ancient remains in this plain are, however, too great to be considered as all belonging to Minoa; and the for-

<sup>4</sup> Thucyd. Book IV. 118, 3.

<sup>5</sup> Thucyd. Book III. 51, 3.

tressed hill is equally inconsistent with the idea of the whole being Nisæa, for no mention is made of its having an acropolis; though such a conspicuous and important strong hold as this hill could not have remained unnoticed. A division, therefore, of these ruins, appears the only means of determining the site of either Minoa or Nisæa; and, in the first place, it may be assumed as almost conclusive evidence that the fortified hill was Minoa, and that the ruins in the plain are those of Nisæa, when we state that distinct remains of an ancient mole are to be seen extending from the south-eastern end of this hill, and curving to the eastward<sup>6</sup>, so as to have formed a harbour between the hill and those ruins; for Strabo expressly says that the port of Nisæa was formed by the island or promontory of Minoa.

The fortress on the hill, which I shall now call Minoa, was originally built of courses of quadrangular blocks of limestone quarried from the hill on which it stands; but the greater part of the present ruins are of a more recent date, exhibiting no regularity in either the size or shape of the materials, and intermixed with travertine, and with a soft shelly sandstone often found in the Morea and in Attica. A high tower of the same style of building projects from the north wall, and being similar to those commonly erected by the Venetians, it may help to indicate that the repairs of the fortress were made at the time when the country was in their possession.

Although there exists so much evidence in favour of the sites of Minoa and Nisæa being here, a few remarks on the adjacent coast may be satisfactory. At the distance of nearly half a mile to the eastward of these ruins, there is a small rocky peninsula, and further off two islands, the inner one of which affords shelter to a few of the small class of coasters. It has therefore been supposed, as this is a port of the Megareans of the present day, and formed by an island, that this island was Minoa.

That any encroachment, either of the land or sea, could have taken place, so as to alter the general features of the island or peninsula, is disproved by their rocky shores; for they both, as well as the ridge of hills from which the latter extends, are entirely of a limestone formation, which in its nature is extremely hard. No conjectured uplifting of the land, or fretting away of the coast, can therefore plausibly account for any difference in the locality of this place from the descriptions of Thucydides or Strabo. Now the inner island is distant from the promontory about two hundred yards, with seven fathoms water between them; they could not therefore have been connected by a bridge: nor was the peninsula ever an island, as its isthmus is of equal height with the extremity. Consequently, as both differ so materially from the descriptions of Minoa,

<sup>6</sup> Strabo IX.

in two points so necessary to determine its position, and as both are destitute of any remains of either a fortress or habitations, it must be sought for elsewhere.

The long range of hills that terminate in the promontory of Tikho, and from the western end of which the little peninsula juts out, from its proximity to the ruins (supposing the whole of them to be Nisæa), might be assumed to be Minoa, because it also may have been at one time an island. But Pausanias<sup>7</sup>, who alone speaks of the relative magnitude of Minoa, calls it a *small* island; whereas this range of hills is three miles in length, and could never have been less as an island; for its lowest part, near the head of the bay of Tikho, is twenty-five feet above the level of the sea. The size of this ridge, therefore, as an island, is a strong objection to the supposition.

As the places described, both before and after Minoa and Nisæa, are found in succession in Strabo's description, it may perhaps be some guide towards fixing their situations to consider them in that order. First, Crommyon is described, then the Skironides rocks, next Minoa, afterwards Nisæa, the five islands follow, and Salamis after them. The promontory of Minoa in that case should be found between the Skironides rocks and Nisæa. This, then, will also be a good argument against the supposition of the long range of hills having been Minoa, for Nisæa would then have been a few stadia nearer to the Skironides than to it; and had Nisæa been so situated, it appears likely that it would have been mentioned before Minoa. Besides, as no ruins remain on any part of the range to denote its ever possessing a fortress, the supposition has little to support it. There are, indeed, on each extremity, some portions of a modern wall of loose stones, perhaps for defensive works, and also a very perfect wall across the hill, from the bay of Tikho to the coast on the opposite side, but this was built by the Megareans during the late war. In short, there are no ruins of antiquity.

There is yet some difficulty in accounting for the five islands, which Strabo says are passed in sailing from Nisæa towards Attica, before arriving at Salamis. The probability is that he included the islet which lies close off the S.W. extremity of Salamis; but if that should not be admissible, and we are hereby driven to suppose the abovementioned long range of hills to have been an island when he wrote, then there is at once an end of the hypothesis that those hills were Minoa; for Minoa, *he says*, was a promontory.

<sup>7</sup> PAUS. ATTIC. XLIV.

